

AL-'USUR AL-WUSTA

THE BULLETIN OF MIDDLE EAST MEDIEVALISTS

The 'Abbasids

and their residence in Humeima

by Rebecca Foote

The village of Humeima (Humayma) is located in the south of present-day Jordan, some forty kilometers south of Petra and about fifty-five kilometers northeast of the Red Sea port of 'Aqaba. As Robert Schick reported in *UW* 5.1 (Spring 1993), Humeima is a multi-period site with architectural and occupational remains from the Nabatean, Roman, Byz-

antine, and Islamic periods. Humeima is not discussed in accounts of the Islamic conquests of the 630s C.E.; the Arab geographers only considered Humeima noteworthy as a headquarters from which, in the mid-eighth century, the 'Abbasid overthrow of the Umayyad regime was orchestrated.

The 'Abbasid family moved from the Hijaz to Syria sometime between 687 and 705. 'Abd Allah, son of al-'Abbas, who was a paternal uncle of the prophet Muhammad, had died in 68/687-8, and had expressed a wish that the family move to the Levant. This wish was carried out by his youngest son, 'Ali; the 'Abbasid clan may have remained in al-Ta'if for some time, but certainly had left the Hijaz by the beginning of the eighth century. 'Abd al-Malik, caliph until 705, welcomed 'Ali b. 'Abd Allah and his family to Syria, and offered to settle them wherever they chose in the region. After considering many possi-

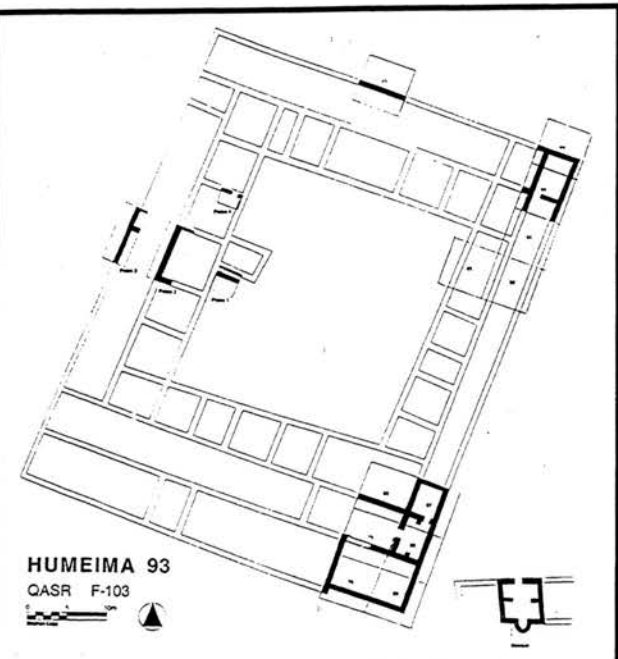
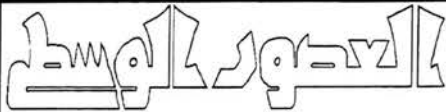


Fig. 1. Humeima. Plan of qasr and mosque.

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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 of America are US \$12.50. Members with addresses outside Canada, Mexico, or the United States will be required to pay a postal surcharge of \$2.50 in addition to their dues, for a basic annual rate of US \$15.00. See the membership application form on the last page of this issue for multi-year memberships and payment options. Payment should be made by check or money order in the appropriate amount, payable in U.S. dollars or British pounds only, and made out to "Middle East Medievalists." Send membership applications and dues payments to Matthew S. Gordon, Secretary-Treasurer of MEM, c/o The Oriental Institute, 1155 East 58th Street, Chicago, IL 60637, U.S.A.

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HUMEIMA, FROM PAGE 1.

bilities, 'Ali decided to purchase Humeima, described as a remote *qarya* (village); here the 'Abbasids settled until their relocation to 'Iraq upon assuming control of the Caliphate in 750.

Why did 'Ali choose to settle in such a remote place? Humeima did have some arable soil and existing water resources, but we know from archaeological evidence that all of southern Jordan would have been an uninviting place in the late sixth and seventh centuries. The answer seems to lie in price, power, and proximity to the Hijaz, rather than the 'prophecy' related in the sources. Although they were from a landed family of Mecca, the 'Abbasids seem to have become impoverished aristocrats by the late seventh and early eighth centuries. Humeima's purchase price must have been cheap, which suited the 'Abbasids' needs—they did not have much ready cash at this time, and in fact family members sought funds at court on occasion to pay off debts. If there had been someone more powerful already entrenched in Humeima, they would probably neither have been allowed to buy the place nor have wanted to settle there. The remaining inhabitants were probably few

in number, and probably none were Muslims; there is, at any rate, no evidence from recent excavations that any of the three Byzantine churches were either converted into a congregational mosque, or that a new congregational mosque was ever built at Humeima. As for location, the 'Abbasids still had ties with the peninsula and went on the pilgrimage annually, so Humeima's proximity to the Hijaz

would likely have been appealing.

At first 'Ali did not did not spend much time in Humeima, but rather stayed at the court of Damascus as an intimate of 'Abd al-Malik, even marrying one of the caliph's former wives. When al-Walid b. 'Abd al-Malik came to power in 86/705, however, he went so far as to banish 'Ali for this and other intrigues. 'Ali probably settled back in Humeima only after 715 when the new caliph, Sulayman b. 'Abd al-Malik, allowed him to return. Positive relations with subsequent caliphs are attested until 'Ali's death in 118/736-37. In short, it appears that 'Ali never had any aspirations to overthrow the Umayyads.

According to the geographer al-Bakri and the anonymous chronicle *Akhbar ad-dawla al-'Abbasiyya* (for references to which I thank Dr. Robert Schick), 'Ali built an estate [*qasr*] with a garden at Humeima. This *qasr* consisted of the patriarch's *manzil* (residence), surrounding a spacious court and other *manazil*. Baladhuri tells us that 'Ali was noted for his piety and that he prayed five hundred *rak'as* each day in his mosque. Whether other members of the family stayed at Humeima and managed the estate while 'Ali was in Damascus or in exile is un-

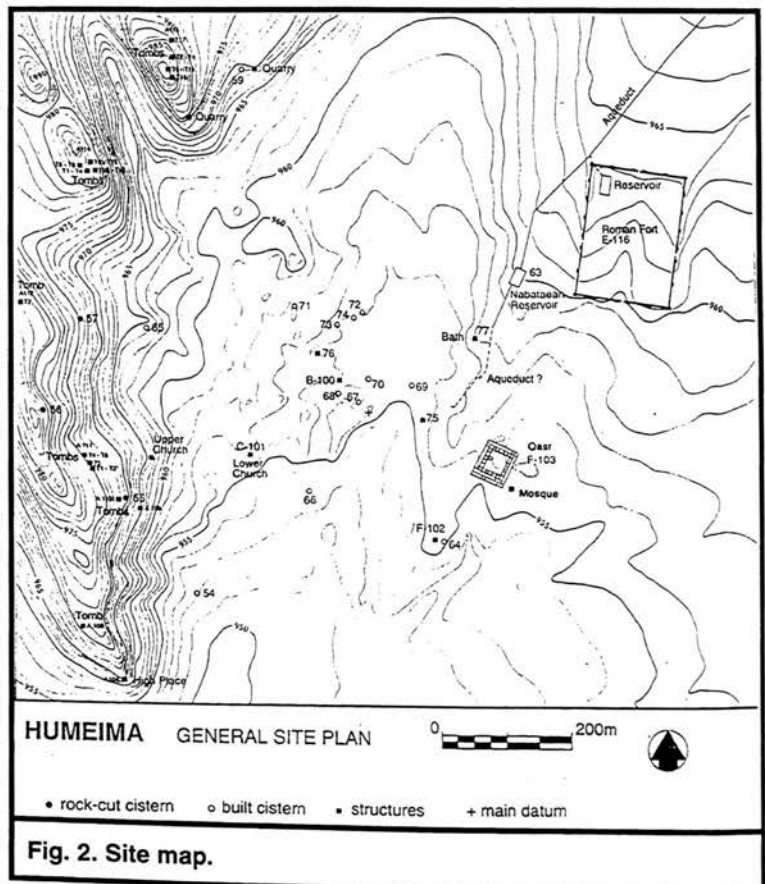


Fig. 2. Site map.

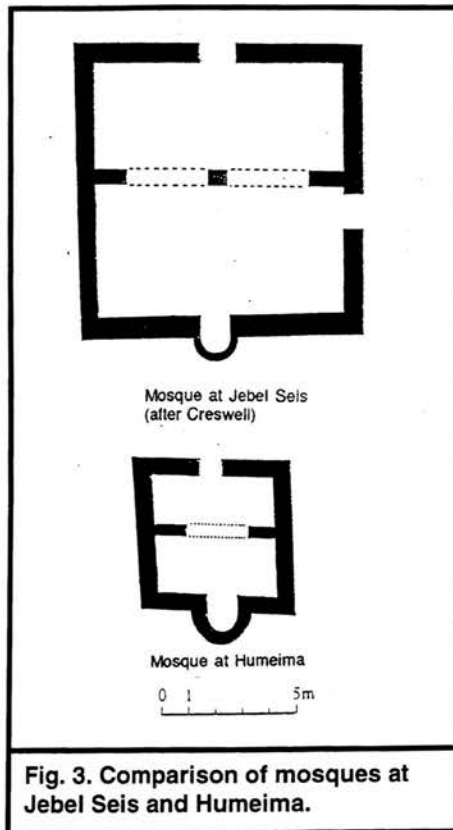


Fig. 3. Comparison of mosques at Jebel Seis and Humeima.

known, but it seems plausible that 'Ali did not begin construction of his *qasr* until he returned from exile in 715.

During the 1992 and 1993 seasons, excavation at the area labeled F103 (not C103, as stated by Schick), uncovered an early Islamic *qasr* measuring 61 x 50 meters (not 61 x 46m as earlier reported), with up to six courses of masonry walls still intact, and a small adjacent mosque (fig 1). Ceramic evidence culled from foundation trenches, a wall, and initial occupational deposits indicate that the *qasr* and mosque were erected in the early eighth century. The date of foundation and the discovery of lavish decoration and fragments of luxury objects from the original phase of occupation suggests correlation of these structures with the *qasr*/mosque complex established by 'Ali. Architectural remodeling and upper level occupational remains indicate reuse later in the Abbasid period as well as in the Ayyubid/Mamluk and Ottoman periods. Other buildings in other fields at Humeima which were earlier believed to fit descriptions of the 'Abbasid residence have proven to be of Byzantine foundation, not Islamic.

The principal wadi of Humeima runs about 60 meters east of the *qasr*/mosque complex; the area in between would have been provided with excellent runoff

from the wadi, and may have been the site of 'Ali's olive groves described in several accounts. Archaeobotany tests for tree roots await a future season.

Before excavation in 1992, the structure now identifiable as the 'Abbasid *qasr* had been labeled both a military castellum (garrison camp) and a caravan-serai due to both its general plan, a roughly rectangular building divided into "cells" surrounding a court, and its location at the eastern outskirts of the settlement, providing easy access for travelers to the Via Nova Traiana (fig.2; the Via Nova is thought to have run along or near the path of the aqueduct, at least within the settlement itself). However, the eighth century *qasr*'s complex plan, evidence of high ornamentation, and luxury items—fragments of an ivory casket—cast doubt upon the initial assessment of the building as primarily commercial in function. F103's rectangular plan with cells surrounding a courtyard invites comparison with other so-called early Islamic *qasur* and palaces in Bilad al-Sham: 'Amman (citadel), 'Anjar, Burqu', al-Hallabat, Qasr al-Hayr al-Sharqi, Qasr al-Hayr al-Gharbi, Jebel Seis, Jerusalem (al-Haram al-Sharif), Kharana, al-Minya, Mshatta, al-Qastal, al-Risha, al-Tuba, Umm al-Walid, al-Zabib, and (although not a *qasr*) Hammam al-Sarakh. Among these *qasur*, extramural mosques were found at al-Hallabat, Jebel Seis, al-Qastal, al-Risha, Umm al-Walid, and al-Zabib. While the mosque at Humeima is less than half the size, it shares close formal/typological comparison with Jebel Seis (fig. 3): square shape, exterior *mihrab* articulation, single arched vaulting (though Jebel Seis is wide enough to have a relieving pier), and entry opposite the *qibla* (though Jebel Seis also has an entry on the east).

Frescoes have been discovered in a central room in the western part of the *qasr* (in probe 02). The entire room was originally decorated with a fresco secco, probably a dadoe, with solid red wash below and patterning above. Though fragmented and damaged by fire, patterns, mostly floral, set within rectangular bands, have been partially reconstructed (fig.s. 4 and 5) to form a diaper pattern. Work is in progress to find more joins and reconstruct the total fresco cycle. The original range of colors is somewhat difficult to determine because changes caused by the

heat of fire; but black, gray, rust, orange, mauve, salmon, yellowish-green and white were surely part of the original color scheme. Only a 1.75 x 1.75 m area of the room (which measures over 6 x 5 m) has been excavated to floor level, so another season will be necessary to make greater sense of it all.

The *qasr* at Humeima could broaden our thinking about other eighth-century *qasur* of Bilad al-Sham in at least two key respects. First, it may help us understand similarities and differences in intra-regional building techniques and models, as all other early Islamic *qasur* are in northern parts of the region: for example, the spatial arrangement of bays so far discernible at the Humeima *qasr* does not parallel any of the *qasur* excavated elsewhere, and, perhaps most importantly, there are no towers in the perimeter wall—a consistent feature in all other early Islamic examples of manor estates set in rural or semi-rural contexts (except Burqu', which does have a watchtower). These key differences may reflect Hijazi building styles rather than the adoption of Byzantine prototypes, usually the case further north. Second, issues of patronage and taste could be addressed. The ruling Umayyads, also immigrants from the Hijaz, sponsored the building campaigns in the north of Bilad al-Sham. The *qasr* at Humeima is the earliest known building attributable to the 'Abbasids, and was built before they came to power; it can be compared not only to Umayyad constructions, but also to late eighth-century palaces built

SEE HUMEIMA, PAGE 6.

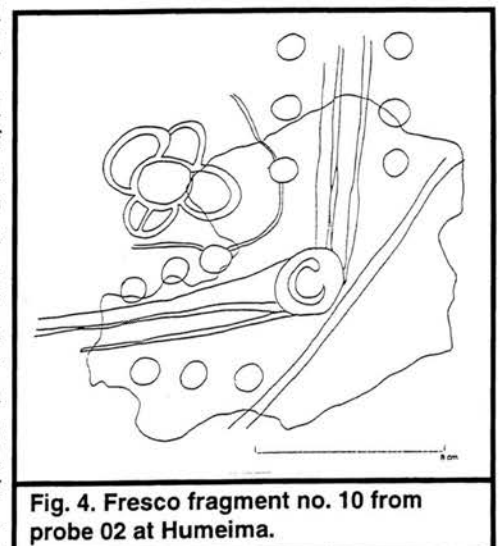


Fig. 4. Fresco fragment no. 10 from probe 02 at Humeima.

The "Militarization" of Architectural Expression in the Medieval Middle East (11th-14th Century): An Outline

by Nasser Rabbat

The immense historical importance of the encounter between Christian Europe and the Muslim East during the Crusades has somewhat overshadowed another pivotal civilizational exchange that occurred at the same time and in the same area, and which also resulted in lasting transformations in the cultural, social, political, religious, and ethnic make-up of the Middle East. This was the coming of the Turks from Central Asia via Iran to Anatolia and Syria in the late eleventh century C.E., and their creation of a new polity that was soon to dominate the entire region. From the empire of the Great Seljuks in the eleventh century to the many post-Seljukid states in Anatolia, Syria, Jazira and Egypt in the twelfth, thirteenth, and fourteenth centuries, a Turkish-speaking, Islamized military class arose to rule over the indigenous populations of the Near East.

Several attributes characterized the political structure evolved by the new ruling class and distinguished it from those of earlier Islamic regimes. The first was the strict military hierarchy, closed to all but the newcomers, which represented the only path to political power. The second was the fortress mentality initially caused by the newcomers' linguistic and ethnic differences from the ruled; this was ultimately embedded in a system that stressed exclusion and segregation as means of control, as represented by the Mamluks who ruled Syria and Egypt from 1250 until 1517. The third was almost a corollary of the second, though opposite in effect: it

was the rulers' search for acceptance by, and perhaps popularity among, the subjects. To this end, Seljukid and post-Seljukid rulers, such as the Artuqids, Zengids, Ayyubids and Mamluks, emphasized their role as defenders and supporters of Islam by patronizing and endowing religious structures, by publicizing their enactment of religious regulations regarding social organization, and by distinguishing themselves in *jihad* against a host of enemies: the Byzantines, splinter Shi'ite

nearby on the periphery of their citadels. Citadels were built in cities such as Damascus, Aleppo, Homs and Hama in today's Syria; Mosul, Irbil and Sinjar in Iraq; Tabriz and Ardabil in Iran (Azerbaijan); Diyarbakr (Amid), Urfa (Edessa), Mayyafariqin, Konya, and Divrik in Anatolia; and Cairo in Egypt--which is the most brilliant, most comprehensive, and the last one constructed (Fig. 1). All of these cities were capitals of more or less independent principalities during the twelfth and thirteenth century.

The construction of citadels in them heralded the new regimes, whose roots were foreign and whose preferences were military. The founders of these new structures were almost all non-Arab, Sunni Muslim amirs who came to the region with or after the Seljukid expansion into Anatolia during the eleventh century. They led armies made of non-Arab, mostly Turkish and Kurdish, free and manumitted cavalry, and expanded their principalities through war and conquest.

Their citadels were built to be a refuge against attack, a barrier against the ruled, and a symbol of their image as the fighters for Islam.

Other aspects of the militarization of architecture went beyond the types of buildings constructed to the styles of surface articulation applied to them. Some of the new rulers decorated the walls and towers of their citadels and cities with stone reliefs depicting cavalry, lions, eagles, and mythical creatures. Examples are still visible on the walls of the citadels in Konya, Aleppo (Fig. 2), Diyarbakr and Cairo. Some had adorned the interiors of their palaces

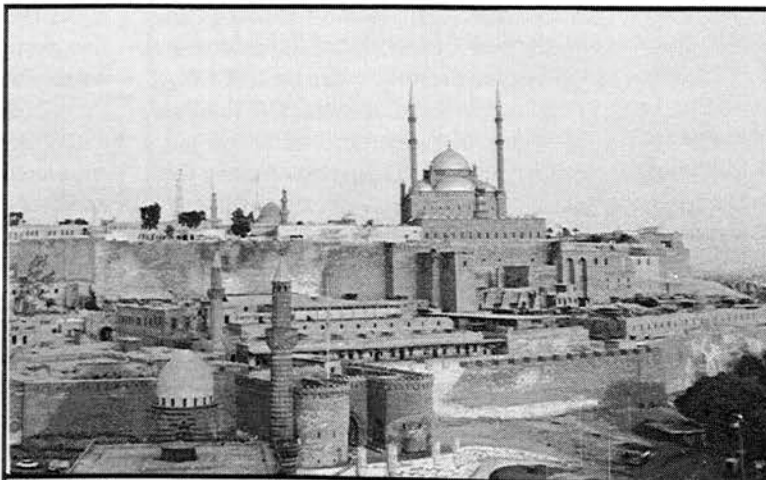


Fig. 1. General view of the citadel of Cairo with the mosque of Muhammad 'Ali (1830-1849).

groups, the Crusaders, and, later, the Mongols.

One aspect of the transformation brought about by this new ruling class which has hardly been noticed was the "militarization" of architectural expression. The new rulers introduced for their residences structures previously uncommon in the Middle East: citadels that stood on the edge of the city and enclosed their palaces, their audience halls, and barracks for their armies, while they had their hippodromes (*mayadin*) for parades, military exercises, and polo games established

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Fig. 2. The Ayyubid Gate of the Snakes (*Bab al-hayyat*) at the Aleppo Citadel.

with images of battles and victories, of themselves and their amirs in full military regalia, and of the cities and fortresses they had conquered, as reported in the written sources for the citadels of Aleppo, Mosul, and Cairo. Most rulers also inscribed the walls of their citadels, palaces, and audience halls with the titulatures they had elaborated to proclaim their prowess as fighters, their dedication to the Islamic cause, and their symbolic links with legendary heroes of the past. Even princes adopted the same techniques in the architecture and decoration of both their country and city residences. Furthermore, sultans and princes alike favored austere and military-like monumental facades for the charitable buildings they endowed: *madrasas* to educate a new class of jurists, *ribats* and *khanqahs* to lodge militant ascetics and sufis, and mausolea to commemorate themselves and to glorify their deeds.

The ruling elite also appreciated objects decorated with representations of military themes. They acquired metalwork and pottery bowls, jars, ewers and urns on whose surfaces are prominently represented armed princes and courtiers, campaigns, parades, and hunt excursions, and they had their names and titles inscribed on them as a sign of their admira-

tion of these objects. They elevated the manufacture of weapons to an art form by prizing highly and richly ornamented helmets, swords, shields, and saddles. They established a system of emblems, called ranks, the equivalent to coats-of-arms in Europe, which were adopted by sultans, amirs, and perhaps other high officials and carved on buildings, painted on glass, wood, and pottery, engraved on metalwork, and embroidered or dyed on textiles. For these ranks, they sometimes used representations of animals that may have implied power and courage, such as the feline motif

of al-Zahir Baybars (658-76/1260-77)—which may also have illustrated his own name *bay bars*, meaning “chief panther” in Turkish (Fig. 3). In other instances, they codified many of the images they had created to represent the attributes of their offices, positions, and ideals (Fig. 4). Sultans sometimes ordered similar images representing military valor and mythical heroes struck on their coins.

The pieces of this overall transformation of architectural expression in the medieval Middle East could fit into a wider framework of change which reflect the mentality of the new ruling elite, and which can be explained as a search for appropriate and accessible ways to express their needs, intentions, and tastes. The same explanation applies to other material, artistic, and literary innovations of the time which may be seen as manifestations of the same cultural shift. They include the production of amusing mechanical devices that delighted kings and amirs, such as those illustrated in the famous *Kitab al-Hiyal* of al-Jazari (ca. 1210); the revival of the use of Iranian, Turkish, and antique mythical and heroic images in architecture, coinage, textiles, and miniature paintings; the rediscoveries of royal themes in the pre-Islamic literary traditions that served as models for the panegyrics composed by court poets for the new rulers, such as the *Shahnameh* of Firdawsi, which was dedicated to Mahmud of Ghazna; the developments in royal and princely titulatures by introducing new attributes to them and by exploiting both the



Fig. 3. The rank of al-Zahir Baybars sculpted on his Burj al-Zawiyya at the Citadel of Cairo.

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Iranian and Arabic repertoires of heroism and heroes; the profusion of "mirrors for princes" books, such as *Siyasatnameh* of Nizam al-Mulk, which he offered to Malik-Shah at the end of the eleventh century, and *Athar al-Uwal fi Tartib al-Duwal* of al-Hasan al-'Abbasi, which he presented to the Mamluk sultan Baybars al-Jashnakir in 1308; and the prevalence of historical chronicles and *Masalik* (geography) compendia, such as Abu Shama's *Al-A'laq al-khatira bi-dhikr umara' al-Sham wa l-Jazira*, and al-'Umari's *Masalik al-Absar fi Mamalik al-Amsar*, some of which were sponsored by the rulers and may have reflected their pride in their campaigns and their territorial possessions.

When the Turkish dynasties in the Middle East became established, and both external and internal threats were eliminated, the emphasis of the rulers on their roles as defenders of Islam lessened, and their military image softened. Consequently, the once fiercely and strictly segregated Turkish-speaking elites begun to fraternize with the local upper class through marriage and business partnerships. They were slowly adopting their subjects' urban

culture, and by the end of the fourteenth century their acculturation was discernible in their habits, tastes, and preferences. This period marks the end of the age that glorified military attributes in art and architecture. The shift is best illustrated by an anecdote

attributed to the Ottoman Sultan Selim I, who conquered Egypt and ended the Mamluk sultanate in 1517. During his stay in Cairo he inspected the city's monuments. Stopping in front of the marvelous Madrasa of Sultan Hasan (1357-62), he

exclaimed, "This is a great *hisar* (citadel)." But when he saw the Madrasa of Sultan al-Ghuri (1510), his opponent who had died a year earlier fighting him in the battle of Marj Dabiq north of Aleppo, he said, "This is the *qa'a* (hall) of a merchant."



Fig. 4. The rank of Khayer Bak on the gate of his caravansarai in Aleppo (ca. 1510).

HUMEIMA, FROM PAGE 3.

by the 'Abbasids after their seizure of the caliphate, for example in Baghdad (known in detail from texts) or Raqqa. In the latter cases, the interaction of memory and taste with the building traditions the 'Abbasids encountered in 'Iraq might be perceptible.

'Ali's son Muhammad is the family member who instigated the 'Abbasid movement and centered his clandestine political activities at Humeima—but only after 'Ali's death in 118/736-37. Five years later, Muhammad died and his son Ibrahim continued the revolutionary efforts, which were eventually discovered by the Umayyads in the late 740's. The family, including thirteen men, fled Humeima for Kufa in 749 to meet the victorious 'Abbasid armies advancing from the east. Among them were two of the first 'Abbasid caliphs, Abu l-'Abbas and al-Mansur, and perhaps also al-Mahdi. It should be remembered that they were born and reared at Humeima, probably in the chambers of the *qasr* now being uncovered there.

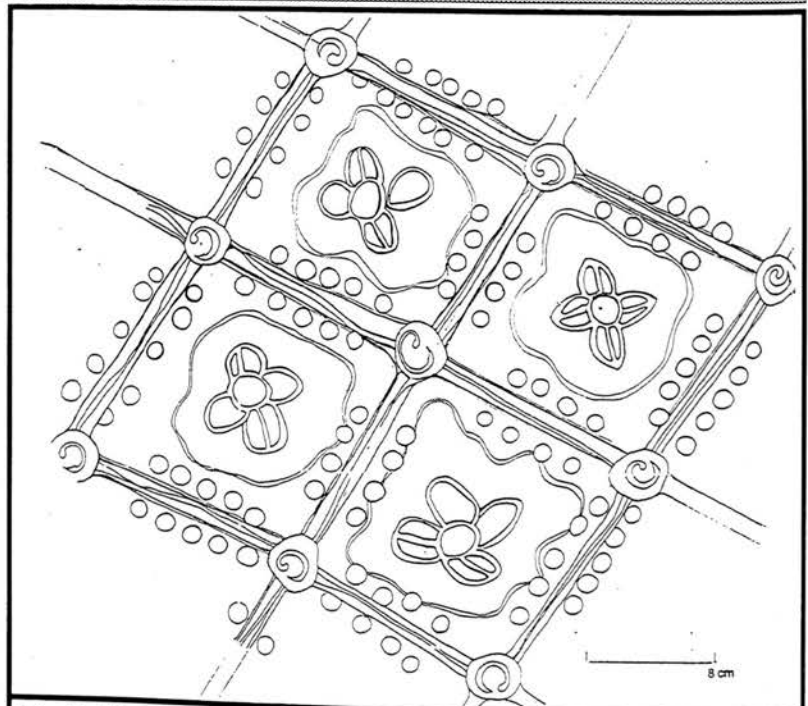


Fig. 5. Hypothetical reconstruction of frescoes in the *qasr* at Humeima.

UPCOMING SYMPOSIA AND CONFERENCES

CALL FOR PAPERS

THE CULTURE OF MEMORY IN THE MEDIEVAL EUROPEAN AND ISLAMIC WORLDS

The Medieval Academy of America will hold its 1995 annual meeting in Boston on 30 March-1 April. Boston College, Boston University, Tufts University, and Wellesley College are the host institutions. One panel will be entitled **The Culture of Memory in the Medieval European and Islamic Worlds**. Possibilities: the faculty of memory, both physical and philosophical; arts of memory; the relationship of memory to medieval conceptions of mind, personality, collective identity, and historical narrative. For information or to submit a paper proposal for this panel, contact Michael Chamberlain, Department of History, University of Wisconsin, 455 N. Park St. #4118, Madison, WI 53706. Office: (608) 265-2673; E-Mail: mchamber@facstaff.wisc.edu.

Any scholar may submit a proposal, except those who read a paper at the annual meeting of the Academy in 1993 or 1994. Sessions usually consist of three thirty minute papers. The title of the proposed paper and a one page abstract (250 words) should be submitted by 15 May 1994.

An exhibition at Boston College entitled "Memory and the Middle Ages" is being planned to coincide with this meeting.

COLLOQUIUM ON BYZANTINE / ISLAMIC CERAMICS

The British Institute at Amman for Archaeology and History, along with the Institut Francais d'Archeologie du Proche-Orient, Damascus, is sponsoring an International Colloquium on the topic of "Byzantine/Early Islamic Ceramics in Syria-Jordan (IV-VIII centuries A.D.)" to be held in Amman from December 3-5, 1994. For information, contact the British Institute at Amman, P.O. Box 925071, Amman 11110, Hashemite Kingdom of Jordan. Fax (06) 837-197. Telephone (06) 841-317.

CALL FOR PAPERS

WOMEN IN JUDAISM AND ISLAM

The Institute for Islamic-Judaic Studies, University of Denver, will sponsor a conference on **Women in Judaism and Islam**, to be held October 23-25, 1994. The conference welcomes proposals for scholarly papers dealing with aspects of women's status, rights, or perquisites; marriage, including intermarriage and multiple marriage (polygamy, remarriage, etc.); education; status of children; individual status within families and society; and related issues. Papers may reflect research or fieldwork involving any historical period (e.g. ancient, pre-Islamic, medieval, or modern), including the history of Jews of Islamic lands. Papers relevant to contemporary issues and to Muslims and Jews in North America are also welcome. Papers may be comparative or contrastive, or focus primarily on one tradition. A broad interdisciplinary approach is anticipated, with papers approaching the subject from a number of disciplines, including history, sociology, religious studies, literature, and public policy. A limited number of travel subsidies will be available. The conference will provide meals (kosher/hallal) and lodging for participants during the conference.

One-page abstracts are due in Denver by May 1, 1994. Abstracts should include presenter's name, address, academic affiliation, E-mail, telephones and fax. Papers are due in Denver three weeks before the first day of the conference in order to distribute them to participants and discussants. Abstracts should be sent to: Professor Seth Ward, Institute for Islamic-Judaic Studies, University of Denver, Denver CO 80208. Submissions and comments may also be sent via FAX, 303-871-3037, Telephone, 303-871-3020, E-mail, SWARD@DUCAIR (bitnet) or SWARD@CIRCE.CAIR.DU.EDU (Internet).

CALL FOR PAPERS

SYRIAC SYMPOSIUM II Syria at the Crossroads: Cultural Interchange in Late Antiquity AND FIRST FORUM ON SYRIAC COMPUTING

JOINT CONFERENCE

Syriac Symposium II, "Syria at the Crossroads: Cultural Interchange in Late Antiquity" will be held from June 8-10, 1995 at The Catholic University of America in Washington, D.C. Papers are solicited. Send inquiries to: Sidney H. Griffith or Robin Darling Young, Institute of Christian Oriental Research, Mullen Library, The Catholic University of America, Washington, D.C. 20064, U.S.A. Tel. (202) 319-5084; Fax: (202) 319-5579.

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

CALL FOR PAPERS

Seventh Annual Klutznik Symposium PILGRIMS AND TRAVELERS IN THE HOLY LAND

Creighton University, Omaha, Nebraska, will hold the Seventh Annual Klutznik Symposium on **Pilgrims and Travelers in the Holy Land**, October 2-3, 1994. The symposium will be sponsored by the Klutznik Chair in Jewish Civilization and Department of Religion, Creighton University.

Throughout the ages, travelers

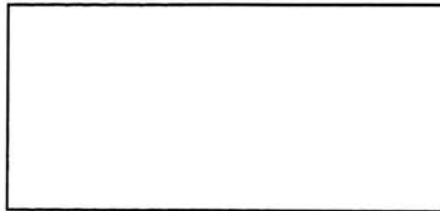
UPCOMING SYMPOSIA AND CONFERENCES

from many cultures, for many reasons, have been drawn to and through the geographical area known as "The Holy Land". The land sacred to Jews, Christians, and Muslims has been a crossroads or a destination for soldiers, scholars, and plain simple people. The Seventh Symposium will survey the major sites, consider the character of pilgrimages and rituals, and explore the concept and geographical definition of "The Holy Land" as it applies to each of the three religions. Other topics will relate to the literature of this extended hegira and community of explorers, travelers and traders, as well as to the art and sciences influenced by their experiences.

Those chosen to be presenters will have twenty minutes to deliver their papers. Subsidies for the cost of transportation and accommodations of the presenters will be arranged. It is expected that the

proceedings will be published in book form.

For further information, contact either (1) Prof. Bryan Le Beau, Director, Center for the Study of Religion and Society, Creighton University, 2500 California Plaza, Omaha, Nebraska 68178, U.S.A.; tel. (402) 280-2652; e-mail blbeau@creighton.edu, or (2) Prof. Menachim Mor, Klutznik Chair in Jewish Civilization, Creighton University, 2500 California Plaza, Omaha, Nebraska 68178, U.S.A.; tel. (402) 280-2303 or 2304; e-mail mmor@creighton.edu, fax (402) 280-4731.



PATTERNS OF COMMUNAL IDENTITY in the Late Antique and Early Islamic Near East

The Late Antiquity and Early Islam Project will sponsor its fourth workshop on 5-7 May, 1994, at University College, London. The topic will be "Patterns of Communal Identity." The following speakers are provisionally scheduled to make presentations: Averil Cameron, Mark Cohen, Lawrence Conrad, Nicholas De Lange, Fred Donner, Sidney Griffith, John Haldon, Robert Hillenbrand, Hugh Kennedy, Tarif Khalidi, Geoffrey King, Michael Maas, Gerrit Reinink, Chase Robinson, and Shaul Shaked.

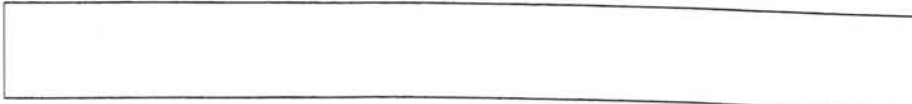
For further information, contact Lawrence I. Conrad, The Wellcome Institute, 183 Euston Road, London NW1 2BE. Tel. 071-611-8560. Fax 071-611-8562.

RECENT SYMPOSIUM

COINAGE AND MONETARY CIRCULATION DURING THE PRE-ISLAMIC/ISLAMIC TRANSITION PERIOD

The following papers were presented at a Symposium entitled, "Coinage and Monetary Circulation during the pre-Islamic/ Islamic Transition Period" at the Forschungsstelle für islamische Numismatik, Tübingen, Germany, 20-22 September, 1993. Stephen Album, "Basrian and Kufan Affiliations reflected by the early Arab Sasanian Silver Coinage"; Michael Alam, "Ein numismatisches Zeugnis für die Rückwanderung der Alchon aus Indien"; Michael Bates, "Imitations and the Seventh-Century Bronze Coinage of Syria" and "The Earliest Islamic Coinage of the Maghrib"; Wolfgang Hahn, "Byzantine Monetary History of the Near East in the 7th century"; Stefan Heidemann, "Zur Entstehung des islamischen

Kupfermünzwesens"; Lutz Ilisch, "Monetary Reforms around the Beginning of Harun ar-Rashid's Caliphate; Muhammad al-Kholi, "A New Light on the Arab-Byzantine Coins"; Lorenz Korn, "Die historiographische Tradition zu den Münzreformen Abd al-Maliks"; Stephan Nebehay, "Early Islamic Pictorial Coin"; Alexander Borisovich Nikitin, "Post-Sasanian Coins of the Transcaucasian Region (Adharbayjan)"; Marcus Phillips, "A Summary of the London Symposia on Arab-Byzantine Coinage in April 1992 and July 1993"; Stuart Sears, "The Anomalous and Barbarous Sasanian Style Coinage"; Wolfgang Szaivert, "An Early Group of Arab Sasanian Drachms"; Luke Treadwell, "Recent Scholarship on the Bukharkhuda Series"; Susan Tyler-Smith, "The Sasanian Coinage under Yazdagard III". For further information, contact Dr. Lutz Ilisch, Forschungsstelle für islamische Numismatik, Wilhelmsstraße 26, 7400 Tübingen, Germany.



MEM SCHOLAR PROFILE CANDIDATES NEEDED

One of the columns in each issue of *Al-'Usur al-Wusta* to which I attach special importance in the "MEM Scholar Profile," which presents a sketch of the career and scholarship of a colleague in the Middle East who, because he or she publishes primarily or exclusively in the local vernacular (Arabic, Hebrew, Persian, or Turkish), may not be widely known among Western scholars. It is important that all of us who study the medieval Middle East become familiar with the work of serious, active colleagues, wherever they may be.

If you know of a scholar in the Middle East who would be a suitable candidate for a "Profile," I urgently request that you send me his or her name, mailing address, and specialty; a telephone or fax number, and a c.v., would also be a great help. Please let me know also if you would be willing to contact the scholar on my behalf, as I have found that my mail inquiries to Profile candidates whom I do not know personally often go unanswered.

-Fred M. Donner, Editor, *UW*
The Oriental Institute
1155 East 58th Street
Chicago, IL 60637, U.S.A.

MEM Professional Seminar Questionnaire

A small committee headed by MEM Board member Michael G. Morony has been asked to explore the feasibility of organizing a series of "MEM Summer Seminars," to explore the costs of doing so, and to make a proposal to the MEM Board on whether and how to implement (and finance) such a program. The MEM Summer Seminars would have the general goal of offering intensive training in specialized disciplines and techniques for historians and others interested in the medieval Middle East.

MEM members are asked to read the statement below and to respond to the questionnaire that follows it. Your responses will be invaluable to the committee in estimating which options are viable for MEM to pursue. Please send your responses to the questions posed, or your comments on any aspect of this initiative, directly to Prof. Michael G. Morony, Department of History, UCLA, 405 Hilgard Avenue, Los Angeles, CA 90024; on Internet, Morony@histr.sscnet.ucla.edu.

At present, the committee's thoughts run along these lines:

- MEM should begin with one seminar, to be held each summer for four to six weeks.
- A variety of topics might be suitable for a seminar; different topics might be offered in successive years, depending upon demand. Possible topics could include Arabic papyrology; Islamic-period archaeology for historians; Judeo-Arabic/Geniza documents; editing Arabic/Persian texts; Pahlavi (Middle Persian) language; Arabic palaeography; etc.
- The seminar should be sponsored by a university or college, and organized and headed by a faculty member there. MEM's role should be that of support and encouragement. The possibility of the seminar earning credit at the sponsoring institution, perhaps transferable to the students' home institutions, should be explored, although many students would not need credit.
- The primary audience for the seminar would be advanced graduate students and recent Ph.D.s, but any qualified scholar would be welcome. Depending on the topic of the seminar, appropriate prerequisite(s) would be demanded for participation (e.g., advanced knowledge of Arabic for a seminar on Arabic papyrology).
- The faculty for the seminar could include members of the host institution, visiting faculty, or guest scholars invited for particular presentations.
- Fellowship funding should be sought to cover students' expenses, and faculty should be adequately paid.

These thoughts are preliminary. What do you think?

1. TOPICS: indicate (with "1", "2", etc.) the proposed seminar topics you would most like to see:

Arabic Papyrology _____ Archaeology for historians: the medieval Middle East _____

Judeo-Arabic/Geniza _____ Editing Arabic Texts _____ Editing Persian Texts _____

Pahlavi _____ Arabic Palaeography _____ Other Topics? _____

2. How many students or colleagues from your institution might attend a seminar?

One per year _____ One every two or three years _____ More than one per year _____ None _____

3. Would the seminars be practical if there were only partial financial support, or no support, for students? If students had to pay tuition? Yes _____ No _____

4. Is the length (4-6 weeks) proposed for the seminar appropriate? Yes _____ No; how long? _____

5. Where should the seminar(s) be held? What institution(s) might host them? _____

Please photocopy this questionnaire and return to:

Prof. Michael G. Morony
Department of History, UCLA
405 Hilgard Avenue
Los Angeles, CA 90024

MEM BULLETIN BOARD

NOTICE

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

-Ed.

POVERTY

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

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

IBN WASIF'S SOURCES

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

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

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

ARABIC ALMANACS

I am conducting a long-term study of the almanac genre in Arabic. To a certain extent this is a genre without an identity, as there is no specific term in Arabic that consistently defines an "almanac". Earlier texts sometimes refer to almanacs as *azmina* (literally, seasons) or *anwâ'* (in reference to a seasonal star calendar). In many medieval texts the almanac appears as a series of columns or tables and thus may be styled as a *jadwal* or *taqwîm*. I have also come across tables where the almanac lore is placed under a section called *tawqî'ât*. If anyone has come across an almanac (other than one in the obvious literature), I would be interested in knowing the term used to describe it and the reference to it. If you have worked in libraries in the Middle East and have noticed almanacs in *majmû'a* works, which are often poorly catalogued, I would appreciate hearing from you.

-Daniel Martin Varisco, 43 Mist Lane, Westbury, NY, 11590, U.S.A. Tel. (516) 334-6386.

ARABS IN MEDIEVAL ITALY

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

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

NATURAL DISASTERS

I am in the middle of a long-term project on natural (and some unnatural) disasters in the Middle East in the period 600-1600 C.E. I would greatly appreciate any information on or references to such phenomena as earthquakes, epidemics, floods, unusual incidences of snow, rain, hail, or other meteorological phenomena, disastrous fires, etc., particularly references coming from late medieval manuscript sources in the Middle East or from other unpublished or poorly-known sources. I am willing to share information.

-William F. Tucker, History Department, Old Main 416, University of Arkansas, Fayetteville, AK 72701.

CALL FOR MANUSCRIPTS

Medieval Encounters, A Journal of Jewish, Christian and Muslim Culture in Confluence and Dialogue, is a new journal published by E. J. Brill. The editors are seeking articles in all fields of medieval inquiry. *Medieval Encounters* is intended as a cross-cultural, cross-disciplinary forum for discussion of the interactions of Jewish, Christian and Muslim culture from the fourth through the fifteenth centuries C.E. It covers all aspects of culture: History, Languages, Medicine, Music, Philosophy, Religion, Science, Art, etc.

SEND MANUSCRIPT INQUIRIES TO:
Gordon D. Newby, Near Eastern and Judaic Languages and Literatures, Trimble Hall 123, Emory University, Atlanta GA 30322, USA. Tel. 404 727-2916, or gdnewby@emoryu1.cc.emory.edu on Internet.

MEM Scholar Profile

Sa'id 'Abd al-Fattah 'Ashur

HISTORIAN, CAIRO UNIVERSITY

The acknowledged dean of medieval historians in Egypt, Sa'id 'Ashur was born in the al-Rawda district of Cairo in 1922, and has spent almost all of his life in Egypt. He began his primary education at age six at one of the eight public schools then in existence in Cairo. Upon completion of his secondary education in 1939, he entered the Department of History in the Faculty of Letters of Fu'ad I University (now Cairo University), where he studied with the great historians of that time such as Muhammad Mustafa Ziyada, 'Aziz Suryal 'Atiyya, Hasan Ibrahim Hasan, and others, as well as European orientalist like Jouget and Dayton.

Dr. 'Ashur obtained his License in 1944. While he was encouraged by some of his professors to continue his studies in modern history, Dr. 'Ashur stayed with his first love, medieval history. In 1946, he was one of six students chosen to travel with their professors to assist in the establishment of the first university in Iraq. He obtained his Master's degree in 1949, with a thesis entitled "Qubrus wa al-hurub al-salibiyya" ("Cyprus and the Crusades") under the supervision of Dr. Muhammad Mustafa Ziyada, and later published as a monograph [Cairo: Maktabat al-Nahda al-Misriyya, 1957]. He continued with his graduate studies and obtained his Doctorate in 1955 with a dissertation entitled "al-Hayat al-ijtima'iyya fi 'asr al-salatin al-mamalik" ("Social Life in the Age of the Mamluk Sultans"). This was the nucleus of his now-classic study, *al-Mujtama' al-misri fi 'asr al-salatin al-mamalik* [Cairo: Dar al-Nahda al-'Arabiyya, 1962, rev. ed. 1993].

In the same year, Dr. 'Ashur was appointed Lecturer in Medieval History at Cairo University (formerly his alma mater Fu'ad I). In 1956, he was among a number of professors who assisted in opening a branch of Cairo University in Khartoum, where he taught for one academic year. He was appointed Assistant Professor at Cairo University in 1960, Professor in 1967, and held the Chair of Medieval History after 1969. In addition to teaching in Egypt and the Sudan, Dr. 'Ashur has taught as a visiting professor at the University of Riyadh, the University of Algiers, the Arab University of Beirut, the University of Kuwait, and also assisted in the establishment of Sultan Qabus University in Oman.

In the field of medieval history, Dr. 'Ashur is known as a scholar who generally shuns traditional narrative history, preferring instead a synchronic, topical structure to his studies. Of his nineteen monographs, many deal with Mamluk history,

including *'Asr al-mamalik fi misr wa al-sham* ("The Age of the Mamluks in Egypt and Syria") [Cairo: Dar al-Nahda al-'Arabiyya, 1965, rev. ed. 1994] and *al-Zahir Baybars* [Cairo: Mu'assasat Sijill al-'Arab, 1964]. He has also written extensively on Ayyubid history, notably his books *al-Nasir Salah al-Din* [Cairo: Mu'assasat Sijill al-'Arab, 1965] and *al-Ayyubiyyun wa al-mamalik fi misr wa al-sham* ("The Ayyubids and Mamluks in Egypt and



Syria") [Cairo: Dar al-Nahda al-'Arabiyya, 1970]. A further topic of special interest to Professor 'Ashur is relations between Europe and the Islamic world, on different aspects of which he has written several books: *al-Madina al-islamiyya wa athruha fi al-hadara al-urubiyya* ("The Islamic City and its Influence in European Civilization,") [Cairo: Dar al-Nahda al-'Arabiyya, 1982]; *al-Jami'at al-urubiyya fi al-'usur al-wusta* ("European Universities in the Middle Ages") [Cairo: Dar al-Nahda al-'Arabiyya, 1959]; and *al-Haraka al-*

salibiyya ("The Crusading Movement") [Cairo: Anglo-Egyptian Library, 1963]. Dr. 'Ashur has also edited a number of medieval Arabic texts, such as Ibn Duqmaq's *al-Jawhar al-thamin* [Mecca: Jami'at Umm al-Qura, 1982], and sections of al-Maqrizi's *Kitab al-suluk*, al-Nuwayri's *Nihayat al-arab*, and Ibn Aybak al-Dawadari's *Kanz al-durar*. He is also the author of over forty articles and short pieces on a variety of topics.

In addition to his many other administrative duties and positions in university and scholarly organizations, Dr. 'Ashur was unanimously elected as President of the Arab Historians' Union in Cairo in December, 1991.

Dr. Sa'id 'Abd al-Fattah 'Ashur can be reached at the Department of Medieval History, Cairo University, Cairo, Arab Republic of Egypt.

ANNUAL MEETINGS

| Organization | When and Where | Information | Telephone No. |
|--|---|---|--|
| Middle East Studies Association (1994 Meeting) | Oct. 19-22, 1994 Phoenix, Arizona [Paper Deadline: Past] | MESA Secretariat University of Arizona 1232 N. Cherry Ave. Tucson, AZ 85721 | (602)-621-5850 |
| Middle East Studies Association (1995 Meeting) | Dec. 6-10, 1995 Washington, D. C. [Paper Deadline: Feb. 15, 1995] | see preceding | see preceding |
| American Oriental Society | March 24-29, 1995 Salt Lake City, Utah [Paper Deadline: Oct. 31 1994] | American Oriental Society Hatcher Graduate Library University of Michigan Ann Arbor, MI 48109-1205 | (313)-747-4760 Jonathan_Rodgers@ ub.cc.umich.edu |
| American Oriental Society-- Midwest Branch | Feb. 19-21, 1995 (tentative) Grand Rapids, Michigan [Paper Deadline: Unknown] | Mark W. Chavalas Dept. of History Univ. of Wisconsin-LaCrosse LaCrosse, WI 54061 | (608)-782-8804 |
| American Historical Association (1995 Meeting) | Jan. 5-8, 1995 Cincinnati, Ohio [Paper Deadline: Past] | American Historical Assn. 400 A Street, S. E. Washington, DC 20003 | (202)-544-2422 |
| American Historical Association (1996 Meeting) | Jan. 4-7, 1996 Atlanta, Georgia [Paper Deadline: Feb. 15, 1995] | see preceding | see preceding |
| The Medieval Institute (1994 Meeting) | May 5-8, 1994 Kalamazoo, Michigan [Paper Deadline: Past] | The Medieval Institute Western Michigan Univ. Kalamazoo, MI 49008-3851 | (616)-387-4145 |
| The Medieval Institute (1995 Meeting) | May 4-7, 1995 Kalamazoo, Michigan [Paper Deadline: Sept. 15, 1994] | see preceding | see preceding |
| College Art Association (1995 Meeting) | Jan. 25-28, 1995 San Antonio, Texas [Paper Deadline: Past] | Suzanne Schanzer 275 Seventh Ave. New York, NY 10001 | (212)-627-2381 |
| American Academy of Religion (1994 Meeting) | Nov. 19-22, 1994 Chicago, Illinois [Paper Deadline: Past] | American Academy of Religion 1703 Clifton Rd., Suite G-5 Atlanta, GA 30329-4075 | (404)-727-7959 |
| American Academy of Religion (1995 Meeting) | Nov. 18-21, 1995 Philadelphia, Pennsylvania [Paper Deadline: Feb. 1995] | see preceding | see preceding |

ANNUAL MEETINGS

| Organization | When and Where | Information | Telephone No. |
|--|--|--|---------------------------------------|
| Byzantine Studies Conference (1994 Meeting) | October 20-23, 1994 Ann Arbor, Michigan [Paper Deadline: Past] | Ralph W. Mathiesen Dept. of History Univ. of South Carolina Columbia, S.C. 29208 | (803) 777-5195 Fax: (803) 777-4494 |
| Byzantine Studies Conference (1995 Meeting) | Fall, 1995 Location to be arranged [Paper Deadline: March 15, 1995] | see preceding | see preceding |
| Dumbarton Oaks Symposium: "Byzantine Court Culture, 829-1204" | April 22-24, 1994 Washington, D.C. [Papers by invitation only] | Dumbarton Oaks 1703 32nd Street, N.W. Washington, D.C. 20007 | (202) 342-3245 |
| Dumbarton Oaks Symposium: "Palestine and Transjordan before Islam" | April 28-30, 1995 Washington, D.C. [Papers by invitation only] | see preceding | see preceding |
| Texas Association of Middle East Scholars (TAMES) | late February, 1995 Forth Worth, Texas [Paper Deadline: Nov. 15, 1994] | Deborah Littrell Ctr. for Middle Eastern Studies Univ. of Texas-Austin Austin, TX 78712 | (512)-471-3881 FAX:(512)-471-7834 |

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NEWS OF MEM

MEM's new Secretary-Treasurer:

Matthew S. Gordon

At the MEM business meeting held in Research Triangle Park, N.C., in association with the 1993 annual conference of the Middle East Studies Association of North America, Matthew S. Gordon was selected as the Secretary-Treasurer of MEM, to replace retiring Secretary-Treasurer, Paul E. Chevedden, whose term has expired. Dr. Gordon will serve a three-year term as Secretary-Treasurer, running from January 1, 1994 to December 31, 1996. He recently received his Ph.D. from Columbia University.

Dr. Gordon's scholarship focuses on the 'Abbasid period. His doctoral dissertation, "The Breaking of a Thousand Swords: A History of the Turkish Community of Samarra (212-264 A.H./833-877 C.E.)," was awarded the 1993 Malcolm Kerr Dissertation Award in Humanities by the Middle East Studies Association. The

Dissertation Award Committee found it "a thoughtful and detailed portrait of the Turks who inhabited the Abbasid capital of Samarra in the middle decades of the ninth century, showing how they varied in their origins, their mode of entry into the Islamic world, and their roles in the political life of the empire. By a careful reading of the Arabic sources, [Dr. Gordon] is able not only to put a human face on figures often imagined stereotypically as slave warriors and hired hands, but also to raise questions about our understanding of the slave military system in its early phases."

Dr. Gordon is currently Assistant Professor in the Department of Theology at Boston College, and a lecturer at the Rhode Island School of Design; in July, he will assume a position as Assistant Professor of History at Miami University in Oxford, Ohio.

MEM at Kalamazoo

The Medieval Institute Conference--May 5-8, 1994

MEM will sponsor two panels at the next **Medieval Institute Conference**, to be held May 5-8, 1994 at Western Michigan University in Kalamazoo, Michigan.

The Social Context of Warfare and Armies in Medieval Islam I (Panel 287), will be held **Saturday, May 7, 1994, at 10:00 A.M.** in room 1320 Haworth. The panelists and their papers are: Michael Bonner (University of Michigan), "Aristocratic Violence and Holy War in Early Islam;" Paul E. Walker (University of Michigan), "Ideology and Armies: The Conflict between Religious Institutions and the Professional Military in the Fatimid State;" and John E. Woods (University of Chicago), "International Relations of the

Il-Khanid Empire." The panel will be chaired by Paul E. Chevedden (Salem State College).

The Social Context of Warfare and Armies in Medieval Islam II (Panel 336) will be held **Saturday, May 7, 1994, at 1:30 P.M.**, also in room 1320 Haworth. The panelists and their papers are: Maya Shatzmiller (University of Western Ontario), "Cultural Integration and Socialization of the Soldier in Medieval Islam;" Carl F. Petry (Northwestern University), "The Military Innovations of Qansuh al-Ghawri: Reform or Expediency;" and W. W. Clifford (The University of Chicago), "The Mamlukes: A Military Elite No Longer." The panel will be chaired by Paul E. Walker (University of Michigan).

MEM at AOS

For the first time, MEM sponsored a panel at the annual meetings of the American Oriental Society, held in Madison, Wisconsin from March 20-23, 1994. We hope that this will be the beginning of a long and happy relationship between the two organizations and their members.

The panel was entitled **Christians in Medieval Islamic Societies**. Participants and their papers were: Chase F. Robinson (Oriental Institute, Oxford), "Patterns of Christian Authority in Early Islamic Northern Mesopotamia;" Terry G. Wilfong (University of Chicago), "Muslim Relations with the Coptic Town of Jême in the Early Islamic Period;" Tayeb El-Hibri (Yale University), "Abbasid Provincial Policy and Muslim-Christian Rapprochement in Ninth-Century Egypt and Syria;" Marlis Saleh (University of Chicago), "Government Interference in the Internal Affairs of the Coptic Church in Egypt during the Fatimid Period (969-1171 A.D.);" and Linda Northrup (University of Toronto), "Documentary Evidence for the Lives of Christians Living under Islamic Rule in Jerusalem in the Fourteenth Century." The panel was chaired by Fred M. Donner (University of Chicago), and was attended by approximately 35 people.

MEMBER NEWS

Editors's Note: space allows us to print here news of only part of MEM's current membership. Those whose membership forms were received earliest appear here. The remainder will appear in the next issue.

Camilla P. Adang (Tel Aviv Univ.) recently completed her doctoral thesis for the University of Nijmegen, The Netherlands, entitled *Muslim Writers on Judaism and the Hebrew Bible. From Ibn Rabban to Ibn Hazm*; a revised version will be published

by E.J. Brill, Leiden. A second monograph, *Islam frente a judaísmo. La polémica de Ibn Hazm de Córdoba* (Madrid: Aben Ezra Ediciones) is in press. She is now working on the position of *dhimmis* as reflected in Zahiri and Maliki legal works from al-Andalus.

Stephen M. Album has recently completed *A Checklist of Popular Islamic Coins* (published by the author, 1993).

Adel Allouche has written a book entitled *Mamluk Economics: A Study and Translation of al-Maqrizi's Ighathah*, which should appear shortly from the Univ. of Utah Press. He is now preparing an annotated edition of Mirza Makhdum's *Nawaqid*.

Reuven Amitai-Preiss (Hebrew Univ. of Jerusalem) recently published "Mamluk Perceptions of the Mongol-Frankish Rapprochement," *Mediterranean Historical Review* 7 (1992). His book *Mongols and Mamluks: The Mamluk-Ilkhanid War, 1260-1281*, will be published by Cambridge Univ. Press. He is working on an article on "Ghazan, Islam and Mongol Tradition," and has begun research on the social history of the early Mamluk officer class, particularly the Mansuriyya Regiment.

Said A. Arjomand (State Univ. of New York at Stony Brook) recently edited the volume *The Political Dimensions of Religion* (1993), and is now preparing a book for Oxford Univ. Press entitled *Revolution, Millenarianism and Tradition in Islam*.

Jere L. Bachrach (Univ. of Washington) has recently edited the forthcoming work *The Conservation and Restoration of Islamic Monuments in Egypt* and is currently researching Marwanid building activities.

Shahzad Bashir is currently researching his Yale University dissertation "From Mysticism to Messianic Revolt: The Life and Works of Muhammad Nurbakhsh (d. 1464)".

Michael L. Bates (American Numismatic Society) is preparing a work concerning the coinage of 1st/7th century Iran, and has

a monograph, *'Abbasid Sovereignty, 218-334/833-946* currently under review at the Univ. of Washington Press. His current research concerns mines and mints, and from October-November, 1994 he will be the Samir Shamma Visiting Lecturer in Islamic Numismatics at Oxford University.

Carel L. Bertram (UCLA) recently published "Bin Yillik Mahalleleriyle Amasya," [Amasya, A Neighborhood Study], *Arkitekt* 406 (Sept. 1993). She spent 1993-94 in Amasya, Turkey on a Fulbright grant doing research on her dissertation, *Anatolian Urbanism in the Early Islamic Period*.

Ibrahim Ali Beydoon (Lebanese Univ.) has recently published the work *Al-Ansar wa ar-Rasul* (Beirut, 1989) and is currently engaged in research for the monograph, *Lebanon in Umayyad and Abbasid Eras* (Paris: Hariri Center).

Michael D. Bonner (Univ. of Michigan) has complete "The Naming of the Frontier: 'Awasim, Thughur, and the Arab Geographers," *BSOAS* (forthcoming). He is beginning a study of poverty and the poor in early Islam.

C. Edmund Bosworth (Manchester Univ.) has recently published the forthcoming article "Abu Hafs 'Umar al-Kirmani and the Rise of the Barmakids" in *BSOAS* 57 (1994) as well "Local Rulers of Makran and Qusdar in the Early Islamic Period" in *Studia Iranica* 23 (1994). He is currently preparing a revised edition of *The Islamic Dynasties, a Chronological and Genealogical Survey*.

Ralph W. Brauer (Institute for Research on the Interrelation of Science and Culture) has recently completed *The Camel and its Role in Shaping Mideastern Nomad Societies* and is doing research on boundaries and frontiers in medieval Muslim geography.

Sonja Brentjes has recently published "Der Thabit b. Qurra zugeschriebene Zusatz I, 46² zu Satz I, 46 in MS Leiden 399, 1," in S. S. Demidov, M. Folkerts, W. Parkert, and Ch. Scriba (eds.), *Amphora. Festschrift zum 65. Geburtstag von H. Wußing* (Basel,

1992); and "Variante einer Haggag-Version von Buch II der 'Elemente,'" in M. Folkerts and J. P. Hogendijk (eds.), *Vestigia mathematica. Festschrift in honor of H. L. L. Busard* (Amsterdam, 1993). She is preparing a critical edition of the Arabic versions of Euclid's "Elements."

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

Robert I. Burns (UCLA) has recently published "The Daughter of Abu Zayd, Last Almohad Ruler of Valencia..." and "Royal Pardons in the Realms of Aragon: An Instrument of Social Control," as well as "The Barcelona 'Disputation' of 1263: Conversionism and Talmud in Jewish-Christian Relations," *Catholic Historical Review* 69 (1993). He continues work on both volume 3 of his *Diplomatarium* of the Crusader Kingdom of Valencia (Princeton UP, forthcoming) and a book concerning medieval Jewish wills. He spent October, 1993 conducting research in the Crown Archives of Barcelona and anticipates returning there for further work in the summer of 1994.

Heribert Busse (Univ. Kiel) recently published "Die 'Umar-Moschee im östlichen Atrium der Grabeskirche," *Zeitschrift des Deutschen Palästina-Vereins* 107 (1991), and "Geschichte und Bedeutung der Kaaba im Licht der Bibel," *Bonner Biblische Beiträge* 90 (1993). He is preparing an annotated translation of Mujir al-Din al-'Ulaymi's *Al-Ins al-jalil fi ta'rikh al-Quds wa l-Khalil*.

Paul E. Chevedden (Salem State College) recently published "Artillery in Late Antiquity: Prelude to the Middle Ages," in Ivy Corfis and Michael Wolfe (eds.), *The Medieval City under Siege* (Woodbridge, U.K.: Boydell & Brewer, 1994).

Vassilios Christides (Univ. of Athens) recently coordinated the Fifth International Congress on Greek, Oriental and African Studies (Delphi, June 1993) and organized Volume Five of *Graeco-Arabica* (1993). His most recent published work includes the contributions "Naft" and "Nuba" for *The Encyclopaedia of Islam* as well as

"Nubia and Egypt until the end of the Ummayyads" in *Études Nubiennes I* (1992).

Jamsheed K. Choksy (Indiana Univ.) has recently completed *Conflict and Cooperation: Muslims and Zoroastrians in Medieval Iran* (Stanford UP, forthcoming) as well as the article "Women in Early Islamic Iran" for *Women in Iran from Medieval Times to the Islamic Republic*, ed. G. Nashat (forthcoming). He is currently preparing *An Introduction to Zoroastrianism* for publication by Yale University Press. He presently holds a 1993-4 NEH Fellowship at the Institute for Advanced Studies, Princeton University and will assume his position as Assistant Professor at Indiana University in July, 1994.

Winslow W. Clifford (Univ. of Chicago) has recently published "Some Observations on the Course of Mamluk-Safavi Relations (1502-1516/908-922)," *Der Islam* 70 (1994). He will shortly complete his dissertation for the University of Chicago, entitled *Warrior Republic: The Structure of Politics and State Formation in Mamluk Syro-Egypt, 1250-1340*. He is preparing articles on 'Ayn Jalut and on Kinship and the Structure of Politics in the Early Mamluk State, and will present a paper on "The Mamluk Elite: Military or Militaristic?" at the Medieval Institute Conference at Kalamazoo, Michigan in May.

Eleanor A. Congdon (Cambridge Univ.) is currently engaged in research for a dissertation on the economic conditions in the Levant between 1381 and 1421, from the perspective of Italian merchants. As part of her work she will be researching in the archives of Prato and Venice during 1994-5. At present she is preparing for publication an article entitled "Venetian Traders in Aleppo in the 1480s".

Michael A. Cook (Princeton Univ.) has recently published the article "An Early Islamic Apocalyptic Chronicle," *Journal of Near Eastern Studies*, 52 (1993) and is currently researching the concept of *al-amr bi' l-ma'ruf* for a monograph.

Vincent J. Cornell (Duke Univ.) has re-

cently completed the monograph *The Way of Abu Madyan: Doctrinal and Poetic Works of Abu Madyan Shu'ayb ibn al-Husayn al-Ansari (509/115-6-594/1198)*, (Cambridge UP, forthcoming). He is presently translating for publication Ahmad Ibn al-'Arif's *Miftah as-Sa'ada wa Tahqiq Tariq al-irada* (E.J. Brill, forthcoming) and currently shares a two-year grant with Dr. Georges Sabagh (UCLA) for the project, "A Comparative Study of Islamic Reform Movements and Organizations in Indonesia and Malaysia."

Barbara E. Croken completed her dissertation for Harvard University entitled *Zabid under the Rasulids of Yemen*. She is now researching the role of women in Rasulid Yemen.

Hans Daiber (Free University, Amsterdam) has recently edited *Naturwissenschaft bei den Arabern im 10. Jahrhundert n. Chr. Briefe des Abu l-Fadl ibn al-'Amid (gest. 360/970) an 'Adudaddaula* (Leiden, 1993). He is also currently preparing a Bibliography of Islamic Philosophy and *Handbook of Islamic Philosophy*, for publication by E. J. Brill.

Ahmad S. Dallal (Smith College) has recently completed *The Astronomical Work of Sadr al-Shari'ah: An Islamic Response to Greek Astronomy*, to be published by E.J. Brill (1995).

Elton L. Daniel (Univ. of Hawaii) has recently authored the articles "Encyclopaedia of Islam" and "Encyclopaedia Iranica" for *Encyclopaedia Iranica*. He is currently working on an article entitled "The Merv Oasis and the 'Abbasid Da'wa" as well as the monograph, *Transcaucasia under the Caliphs*.

Fred M. Donner (Univ. of Chicago) has recently translated and edited *The History of Al-Tabari*, vol. X: *The Conquest of Arabia* (SUNY Press, 1993). He has also composed "The Growth of Military Institutions in the Early Islamic State and Their Relation to Civilian Authority," to appear in a monograph published by *al-Qantara*. He is presently completing a study of the beginnings of Islamic historical writing.

Andrew S. Ehrenkreutz (Univ. of Melbourne) has recently completed the article "Crusader Imitation Dinars—Once Again," for *Itinéraires d'Orient. Hommages à Claude Cahen, Res Orientalies VI* (forthcoming). He also presented the paper "The Role of Crusaders' Imitation Dinars in the Reemergence of European Gold Coinage" at the February, 1994 conference of Australasian Historians of Medieval and Early Modern Europe.

Amikam Elad (Hebrew Univ, Jerusalem) has recently published the following articles: "Why did 'Abd al-Malik build the Dome of the Rock? A Re-Examination of the Muslim Sources" in *Bayt al-Maqdis: 'Abd al-Malik's Jerusalem* (Oxford Studies in Islamic Art, 1992) and "Two Identical Inscriptions from Jund Filastin from the Reign of the 'Abbasid Caliph al-Muqtadir," *JESHO* 25 (1992). He is currently preparing the article, "Caliph Abu 'l-'Abbas al-Saffah and the first 'Abbasid *Mahdi* ifollowing an Unknown Inscription from Beth-Shean" for a forthcoming *Festschrift* in honor of Prof. M. Gil.

Ghida G. El-Osman (Univ. of Chicago) continues her work in Islamic Archaeology at the University of Chicago, and is presently preparing a paper concerning the Karramiyya for presentation at the 1994 Middle East Studies Association conference. In the summer of 1994 she will travel to Jordan to excavate a Byzantine site at Aqaba.

Muhammad al-Faruque recently completed his doctoral dissertation for the Univ. of Toronto, entitled *Some Aspects of Economic History of Iraq during the early 4th/10th century (295-334/908/945): The role of trade in the economy*. He is now engaged in research on "The leniency of Hanafi law towards merchants: the case of *mudaraba*."

Maribel Fierro (Consejo Superior de Investigacione Cientificas, Madrid) has recently published the articles "Al-Asfar" in *Studia Islamica* 77 (1993) and "Religious Beliefs and Practices in al-Andalus in the 3rd/9th Century" in *Rivista degli Studi Orientali* 66 (1993). She is now preparing for publication *Historia de los*

Autores y Transmisores Andalusies. In addition, she is currently researching the religious beliefs and practices of al-Andalus as well as its judicial system.

Michael Fishbein (UCLA) has recently translated and edited of *The History of Al-Tabari* both vol. XXI: *The Victory of the Marwanids* (SUNY Press, 1990) and vol. XXXI: *The War Between Brothers* (SUNY Press, 1992). For the same series he is currently preparing vol. VIII: *The Victory of Islam - Muhammad at Medina* (SUNY Press, 1995).

Madeleine deG. Fletcher (Tufts Univ.) has recently composed the article "The Almohad Creed: A Missing Link in the History of Western Theology" for *The Muslim World* as well as "Al-Andalus and North Africa in Almohad Ideology" for *The Legacy of Muslim Spain* (E.J. Brill, 1992). She is currently preparing a monograph entitled *Western Islam: The Almohad Renaissance of the Twelfth Century in Spain and the Maghrib*.

Clive Foss (Univ. of Massachusetts, Boston) has recently completed "The Near East in Transition: A Review Article," *Journal of Roman Archaeology* (forthcoming), which surveys recent works on Syria and the Negev, 6th-8th centuries C.E. He is currently engaged in research for a monograph on City and Country in Syria, 550-750, based largely on archaeological evidence.

Sam I. Gellens is currently researching the history of medieval Yemen's intellectual elites.

Matthew S. Gordon (Boston College) has completed his Columbia University dissertation, "The Breaking of a Thousand Swords: A History of the Turkish Community of Samarra (218-264/833-877)" and is currently revising it for publication.

Oleg Grabar (Institute for Advanced Study, Princeton Univ.) has recently published the work *The Mediation of Ornament* (Princeton UP, 1992) and has completed the forthcoming *Jerusalem 600-1100*. His current research concerns the reconstruction of Islamic Jerusalem, using computer imaging.

Jo-Ann Gross (Trenton State College) has recently edited *Muslims in Central Asia: Expressions of Identity and Change* (Duke UP, 1992). Among the articles she has recently published are "Interpretations of *Bi-adab* Behavior in the Hagiographies of Khwaja Ahrar" in *The Legacy of Medieval Persian Sufism* (Khaniqahi Nimatullahi Publications, 1992), and "Khoja Ahrar: An Interpretive Approach to Understanding the Roles and Perceptions of a Sufi Shaykh in Timurid Society," in *Naqshbandis* (Editions Isis, 1990). Her forthcoming articles include "Symbolic and Economic Capital in the Timurid Period" in *Fifteenth Century Persian Art and Timurid Patronage: Introductory Thoughts* (Islamic Art Foundation, 1993) and the contributions "Naqshbandi" and "Bektashis" to *The Encyclopaedia of the Modern Middle East* (Macmillan). She is presently preparing a book concerning the social history of the Naqshbandiyya order of Timurid Herat and Samarqand.

Sebastian E. Günther (Institut für Orientalistik, Halle) has recently completed the article "Maqatil-literature in Medieval Islam" for the *Journal of Arabic Literature* (forthcoming, 1993). He is presently researching Hadith literature in early Islam as well as the medieval system of transmission.

Ulrich W. Haarmann (Univ. of Kiel) has recently published *Das Pyramidenbuch des Abû Ga'far al-Idrisî* (1991) and completed *Abû Hâmid al-Qudsîs Traktat über die Segnungen die die Türken dem Lande Ägypten beschert haben* (Bibliotheca Islamica, forthcoming). He is currently working on separate monographs concerning Mamluk sons, medieval Muslim attitudes towards Ancient Egypt, and the *Histoire de Mentalité* of the Sahara in the 19th century.

Jessica Rachel Hallett continues work on her Oxford D. Phil. dissertation entitled: "Early Islamic Basra: A Port of the Sea, An Emporium of the Land, and a Place of Manufacture". In February, 1994 she traveled to Fuzhon, P.R.C. both to participate in a conference concerning the Islamic contribution to the Maritime Silk Route as well as to join in a three week expedition to South Chinese port sites.

Saleh K. Hamarneh (Univ. of Jordan) has recently published [in Arabic] "The role of Qahtaba b. Sahbib al-Ta'i in the Rise of the 'Abbasid State," in Ihsan 'Abbas (ed.), *Awraq fi l-ta'rikh wa l-adab* (1993). He is doing research on al-Suyuti, and on the early 'Abbasid period.

Axel Havemann (Freie Univ. Berlin) has recently completed the entries "Ra'is" and "Nakib al-ashraf" for the new edition of the *Encyclopaedia of Islam*. He is researching a planned monograph on historiography in Lebanon (19th-20th centuries).

Stefan Heidemann (Free University, Berlin) has recently completed *Das aleppiner Kalifat (A.D. 1261). Vom Ende des Kalifates in Bagdad über Aleppo zu den Restaurationen in Kairo* (E.J. Brill, forthcoming). His present research concerns money circulation in the 'Abbasid city of al-Raqqa, and he is also involved in preparing for publication the German Archeological Institute's excavation field reports of the site.

Wolfhart P. Heinrichs (Harvard Univ.) has recently published "The Modern Assyrians-Name and Nation" in *Festschrift K. Tsereteli* (Torino, 1993). He also has completed for publication the forthcoming articles: "Takhyl and Its Traditions" for *Festschrift A. Schimmel* (Bern) and "Mushin b. al-Walid and *badi*" for *Festschrift E. Wagner*. He is currently composing a monograph concerning the use of metaphor in Classical Arabic culture.

R. Stephen Humphreys (UCSB) has recently completed "The Odd Couple: Tabari and Sayf ibn 'Umar" for the forthcoming *Studies in Late Antiquity and Early Islam* as well as the article "Women as Patrons of Religious Architecture in Ayyubid Damascus" for *Muqarnas*, vol. II (forthcoming). He is presently composing a monograph concerning the evolution of Arab-Muslim society in Damascus and Aleppo during the period 635-1260.

Mahmood A. Ibrahim (California State Polytechnic Univ.) recently completed "The Inquisition as Social Policy," *Arab Studies Quarterly* (forthcoming). He is engaged in research for a monograph ten-

tatively entitled *Abrogation of Qur'anic Verses: A Comparative and Critical Study*, and is at work on several articles: "A Comparative Study of Administrative Reforms-'Abd al-Malik and 'Umar II;" "The Mu'tazila and the Search for New Institutions;" and "The Periodization of Islamic History."

Peter Jeffery (Princeton Univ.) is currently researching liturgical chant in the Eastern Churches as well as Christian liturgical music in Jerusalem prior to the Crusades.

Wadad A. Kadi (al-Qadi) (Univ. of Chicago) recently published "The Earliest Nabata and the Paradigmatic Nawabit," *Studia Islamica* 78 (1993). She is editing volume 6 of al-Baladhuri's *Ansab al-ashrab* and is preparing a book on early Islamic state ideology. She was awarded the King Faisal International Prize for Arabic Literature (Ancient Prose) for 1994.

Walter E. Kaegi (Univ. of Chicago) has recently published "Byzantine Military Logistics" in *Feeding Mars*, ed. John Lynn (Westview Press, 1993) as well as the articles "The Controversy About Bureaucratic and Military Factions" and "Sklerosis and Flexibility," both in *Byzantinische Forschungen*, vol. 19 (1993). His current research interests include the variety of interactions between Byzantium and Islam, and Byzantine-Persian warfare.

H. Edmund Lagro (Netherlands Historical Archaeological Institute) has recently published in the newsletter of the Dept. of Pottery Technology, Univ. of Leiden (1992), the article "Syrup Jars and Sugar Pots: A Preliminary Study of a Class of Medieval Industrial Pottery from Tell Abu Sarbut." He continues to be involved in the publication of the medieval pottery from Tell Abu Sarbut in Jordan.

William O. Lancaster (British Institute of Archaeology and History, Amman) has recently published "Tribal Formations in the Arabian Peninsula," *Arabian Archaeology and Epigraphy* 3 (1992); "Graves and Funerary Monuments of the Ahl al-Gebel, Jordan," *Arabian Archaeology and Epigraphy* 3 (1993); and "Tribal Formations and the Conceptual Infrastructure,"

Man (forthcoming). He is engaged in fieldwork on land use and water storage in the eastern Harra (Hamad) of Jordan, and on ethnoarchaeology of Khirbet Faris (Kerak project).

Ella Landau-Tasseron (Hebrew Univ. of Jerusalem) recently completed a translation and annotation of al-Tabari's *Dhayl al-mudhayyal*.

Katherine Howe Lang continues work on her University of Chicago dissertation "Awa'il in Early Arabic Historiography: First Inventions in Early Islamic History." She will conduct further research in Yemen in June-July, 1994 courtesy the American Institute for Yemeni Studies.

Gary L. Leiser has recently translated and edited *The Veluga River: The Memoirs of a Turkish Prisoner of War in Czarist Russia 1916-18* (Univ. of Florida Press, forthcoming) as well as four works by M.F. Köprülü: *Origins of the Ottoman Empire* (SUNY Press, 1992), *The Seljuks of Anatolia* (Univ. of Utah Press, 1992), *Islam in Anatolia after the Turkish Invasion* (Univ. of Utah Press, 1993) and *Some Observations on the Influence of Byzantine Institutions on Ottoman Institutions* (Turkish Historical Society Press, forthcoming). He has also composed the forthcoming article "Travellers' Accounts of Mohair Production in Ankara from the Fifteenth through the Nineteenth Century" for the *Textile Museum Journal*, as well as co-authored with Toni Cross the monograph *A Brief History of Ankara* (Black Bear Press, forthcoming). At present, he and Noury al-Khalely are collaborating to translate and edit al-Sulaimi's *Imtihan al-alibba' li kaffat al-atibba'*, the oldest known Islamic medical examination.

Bernard Lewis (Princeton Univ.) recently published revised editions of *The Arabs in History* and *Islam in History*, and the monograph *Islam and the West* (all 1993). His new book, *The Shaping of the Modern Middle East*, will appear in 1994.

Muhsin S. Mahdi (Harvard Univ.) recently completed *The Thousand and One Nights*, vol. 3 (E.J. Brill). He is working on *Al-Farabi and the Classical Tradition*.

Richard C. Martin (Arizona State Univ.) is preparing *Language, Truth and Miracle: an 11th-Century Mu'tazilite Text on Prophethood and Miracles*. Translation, Introduction and Commentary (with Adel S. Gamal) of British Museum Oriental 8613 as well as *Ta'liq 'ala Ziyadat sharh al-usul*, a critical textual edition (with Adel S. Gamal) of Br. Museum Oriental 8613. He is the U.S. Coordinator for the Fulbright/Egypt seminar on "The Arab/Muslim world and the U.S.: Issues of Mutual Understanding," Salzburg, Austria, Sept. 1993.

Julie S. Meisami (Univ. of Oxford) is the editor of *Edebiyat: the Journal of Middle Eastern Literatures*. She is working on *Structure and Meaning in Arabo-Persian Lyric Poetry and Persian Historiography to the End of the Twelfth Century*.

Christopher Melchert (Southwest Missouri State Univ.) is working on "The Opponents of Ahmad Ibn Hanbal"; "Imamiyah Between Rationalism and Traditionalism"; "The Shafi'i School of Law and Theology"; "Dawud al-Zahiri, Semi-Rationalist."

John L. Meloy (Univ. of Chicago) is working on his Ph.D. dissertation on "Mamluk Commercial Policy and Red Sea Merchants, 1422-1517," as well as an article on "Copper Coinage of Late Mamluk Cairo, 1468-1517."

Vera B. Moreen (Swarthmore College) is still working on the *Anthology of Judeo-Persian Literature* for Yale Univ. Press.

Michael G. Morony (UCLA) recently published "Commerce in Early Islamic Iraq," *Asien Afrika Lateinamerika* 20 (1993). He is currently preparing a monograph on early Islamic economic history.

John A. Nawas (Univ. of Utrecht, The Netherlands) recently completed his dissertation "Al-Ma'mun: Mihna and Caliphate," as well as articles on "Theoretical Underpinnings of the Construct of Absolutism: A Contribution to the Comparative Study of History," *Middle East Research Associated Occasional Paper no. 19*, and "Towards fresh directions in historical research: an experiment in methodology using the putative 'absolutism' of Harun al-

Rashid as a test case," *Der Islam* 70: 1-51.

Ian R. Netton (Univ. of Exeter) recently published *Al-Farabi and His School* (London and New York: Routledge, 1992); and *A Popular Dictionary of Islam* (London: Curzon/ Atlantic Highlands: Humanities Press, 1992). He also edited *Golden Roads: Migration, Pilgrimage and Travel in Medieval and Modern Islam* (Richmond: Curzon, 1993), as is preparing a book on *Historical Sufism*.

Norman D. Nicol has worked for a number of years on a corpus of Fatimid coinage and will complete his research this summer at the British Museum and the Asmolean Museum, Oxford. He hopes to have his research ready for press in two years' time.

Alastair E. Northedge (Univ. of Paris-Sorbonne) recently published *Studies on Roman and Islamic Amman, vol. 1, History, Site and Architecture*, Oxford, 1993, as well as "The Palace at Istabulat, Samarra," *Archéologie Islamique* 3 (1992): 61-86, and "An Interpretation of the Palace of the Caliph at Samarra," *Ars Orientalis*, forthcoming. He is currently working on a five volume *Survey of Samarra*.

Linda S. Northrup (Univ. of Toronto) is preparing a book length history of Qalawun (Mamluk Sultan) and his times. Also forthcoming in Arabic, "Life in Medieval Jerusalem Based on the Documents of al-Haram al-Sharif" in *Aspects of Life in Palestine from the 11th to the End of the 13th Centuries*, eds. H. Dajani-Shakeel and B. Dajani (Beirut: Institute for Palestine Studies). She is currently working on rural landholding patterns in the early Mamluk period based on documents from the Cairo archives.

Lisa R. Perfetti (Univ. of North Carolina, Chapel Hill) completed an article entitled "The Dialogue of Laughter: Bakhtin's Theory of Carnival and The Charroi de Nîmes," *Olifant* (Fall 1992). She is exploring various traditions in medieval Arabic literature which have been seen as parodies of other literary genres in hopes of adding a chapter to her dissertation on the comic literature of medieval Europe.

Carl F. Petry (Northwestern Univ.) pub-

lished *Twilight of Majesty: The Reigns of the Mamluk Sultans al-Ashraf Qaytbay and Qansuh al-Ghawri in Egypt* (U of Washington, 1993) and *Protectors or Prætorians: The Last Mamluk Sultans and the waning of Egypt as a Great Power* (SUNY, forthcoming 1994). He made research trips to Cairo in 1985 and Istanbul in 1988. He is working on an analysis of the waqf institution under the Mamluks as an aspect of estate preservation. He is also the volume editor for Volume 1 of the *Cambridge History of Egypt, 640-1517*, which is projected to appear in late 1996.

Beth E. Phillips (Univ. of Utah) is preparing "Inquiry into the Effect of Iqta' on Power Structures of Ruling Mamluk Households - Circassian Sultanate, Egypt 1382-1517."

Lawrence G. Potter (Tufts Univ.) recently completed "Sufis and Sultans in Post-Mongol Iran," *Iranian Studies*, forthcoming, as well as "Islam and Politics: Egypt, Algeria and Tunisia," *Great Discoveries 1994*. He is preparing an article on the demographic history of Herat.

David S. Powers (Cornell Univ.) recently published "Kadijustiz or Qadi Justice?: A Paternity Dispute from Fourteenth-Century Morocco," *Islamic Law and Society* 1:3 (1994). *Islamic Legal Interpretation: Muftis and their Fatwas*, ed. Khalid Masud, Brinkly Messick, and David Powers, is forthcoming.

Nasser O. Rabbat (Massachusetts Institute of Technology) published "Mamluk Throne Halls: Qubba or Iwan," *Ars Orientalis* (forthcoming 1994), "Sina'at Khitab al 'Amara al-Islamiyya," *an-Naqid* (forthcoming 1994), and "The Concept of Qasr in Mamluk Architecture," *Annales Islamologiques* (forthcoming 1994). He made two research trips to Syria and Jordan in 1992 to visit Ayyubid and Mamluk citadels and plans to complete research at the British Library on 19th century representations of Cairo. His monograph, *The Citadel of Cairo*, is under review, and he continues research for another book, *The Militarization of Taste in the Medieval Middle East*.

Antonie D. van Reenan (Netherlands In-

stitute for Scientific Research) continues work on his dissertation, "The Prohibition against Making Images; Early Islamic Traditions as Literature and as a Historical Source of Early Islam".

Lutz G. Richter-Bernburg (Univ. of Leipzig) has completed the article, "Der Syrische Blitz'- Saladin's Sekretär zwischen Selbstdarstellung und Geschichtschreibung," *Beiruter Texte und Studien* 52 (forthcoming). He published an article about Naser-i Khosraw in *Welt der Islams* 33 (1993), as well as "Mani's Dodecads," *Zeitschrift für Papyrologie und Epigraphik* 95 (1993). He is preparing the articles, "Abu Bakr al-Razi" and "Prophecy in Ibn Khaldun's Science of Civilization".

Chase F. Robinson (Oxford Univ.) has completed several articles on the social history of Northern Mesopotamia in the 7th-9th centuries and is preparing a monograph on the historiography of early Islamic Northern Mesopotamia.

Everett K. Rowson (Univ. of Pennsylvania) translated "Memoirs of a Street Tough" in *Everyday Life in the Muslim Middle East*, ed. D.L. Bowen & E.A. Early (Bloomington & Indianapolis, 1993), 38-46. He is preparing an edition and translation of al-'Utbi's *al-Yamani*, and an article, "Homosexuality in Medieval Arabic Legal and Literary Texts".

Abdelhamid I. Sabra (Harvard Univ.) is preparing an edition and translation of Ibn al-Haytham's *Optics*. He continues his research on aspects of the history of Arabic science in the context of Islamic civilization.

Mamoun Sakkal (Univ. of Washington) has recently completed a booklet in Arabic and English, "Principles of Square Kufic Design", to be submitted to a publisher for review.

Paula Sanders (Rice Univ.) published *Ritual, Politics, and the City in Fatimid Cairo* (SUNY, 1994) and *A Mediterranean Society*, vol VI (with S.D. Goitein) (U of Calif., 1993). She continues research

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The Petra Church Project, 1992-1993

by

Robert Schick, Zbigniew T. Fiema, and Khairieh 'Amr

Between May 1992 and March 1993 excavations were conducted at a Byzantine church in Petra, Jordan. The project was funded by a grant from the United States Agency for International Development (USAID), organized by the American Center of Oriental Research (ACOR) in Amman, and supported by the Ministry of Tourism and Antiquities of Jordan. Work continued on the consolidation of the mosaic floor through the summer of 1993, and excavations resumed in the fall of 1993 to be followed by the construction of a permanent shelter over the church. The site should be open to the public in late 1994.

The director of the project, Dr. Kenneth W. Russell, died tragically in May 1992, just before the excavation was to begin. Dr. Pierre Bikai, the director of ACOR, then became the overall project director, while Drs. Zbigniew Fiema and Robert Schick of ACOR, and Dr. Khairieh 'Amr of the Department of Antiquities of Jordan co-directed the work in the field.

The Church

The church is located in the heart of Petra on the north ridge above the Roman road. The building is a standard basilica with three aisles divided by two east-west rows of eight columns. At the east end of the north and south aisles are semicircular apses, while the nave ends in an elevated bema and a larger semicircular apse. The church building proper is about 25 meters long and 16 meters wide. An atrium, only partially excavated, is to the west of the church, and a room, probably three-stories high, at the southwest corner of the atrium was also excavated.

Three doors lead into the church

from the atrium. The door into the nave is decorated with finely carved door jambs, reused from an earlier building. Two doors in the north wall of the church, and a third door in the northeast corner of the atrium, lead to a series of rooms adjoining the church on the north.

portico. The southwest room adjoining the atrium reveals evidence for different phases of building. In later phases, the upper courses of the walls were rebuilt, the door in its north wall was blocked, and two column drums were brought in for use as tables in conjunction with benches along the north and east walls.

Almost all the soil excavated from the church was sifted, so near complete recovery of a wide variety of objects was achieved. Particularly abundant were the structural elements of the building, such as brackets, door hinges, and sockets, and roof nails, all of which provide an unusually clear picture of the doors and other constructional details. Thousands of pieces of marble from chancel screen panels and posts, columns and altar tables were recovered, including the complete furnishings of the south apse, which have been restored and returned to their original positions. Of special interest is a large footed marble basin with two lion-shaped handles. Sherds of 21 large storage vessels were found along the south wall of the church.

The church suffered a major fire shortly after it was abandoned. Both aisles were strewn with burnt wooden beams and planks from the ceiling and clerestory. In those layers iron nails and ceramic roof tiles were abundant. A cooking/food processing and storage installation in the southwest corner of the atrium points to later occupation.

Although no dedicatory inscriptions were found, and the coins and ceramics provide only very general dating for the church, it may have been constructed in the later fifth century, and continued in use throughout the first half of the sixth century. The initial structural collapse may have been due to an earthquake, and the



Petra, Church. North aisle mosaic medallion depicting an African holding an amphora.

The bema is raised two steps above the aisles and nave and projects westward into the nave as far as the second columns from the east. The bema is a second-phase feature, while a later remodelling of the central apse involved the addition of four rows of a synthronon and a new higher marble pavement. On the northwest corner of the bema are the remains of the ambo.

The atrium has the standard form of an open-air courtyard with a flagstone pavement, surrounded on all sides by a

one in 551 A.D. seems a likely candidate. The later occupation may have continued into the seventh century, or perhaps early eighth century A.D.

The Mosaics

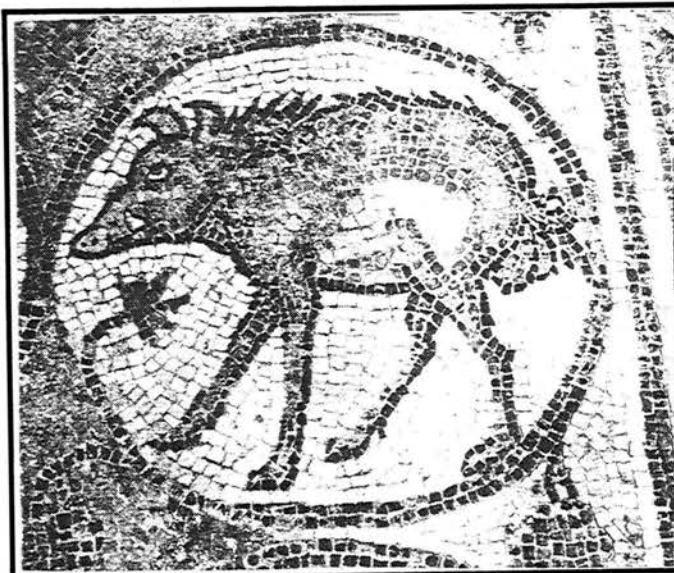
The major art historical find of the church is the mosaic floors in the north and south aisles. The mosaic in the north aisle consists of rows of circular medallions formed by vine scrolls. The central vertical row of medallions depicts objects such as amphorae, vases, goblets, candle sticks, baskets, etc. The rows on either side contain flanking pairs of birds, other animals, and people. At the western end two peacocks flank an amphora from which the vine scrolls emanate. The background outside the medallions is yellow, while white marble cubes are used within the medallions; the contrast in color is particularly pleasing.

The south aisle has a central row of rectangular medallions with images of people, some of which are identified by short Greek inscriptions as personifications of the four seasons, Ocean, Earth, and Wisdom. Flanking the central

row are square and circular medallions depicting fish and other animals. Glass cubes are liberally used in the floor, especially for details.

The nave, bema, and central apse were paved with an opus sectile pavement

ments survived the structural collapse of the church. Parts of the border design and a portion of a human face can be ascertained. The wall mosaic tesserae were mostly glass, but small marble and other stone tesserae were used as well.



Petra Church. North aisle mosaic medallion of a wild boar.

of marble and purple sandstone, which was mostly robbed out.

The two east-west rows of arches and the walls of the apse semidomes were decorated with mosaics. Many small frag-

ments reduced in size, was still able to support a finely decorated church in the sixth century, and that there was at least limited occupation of Petra around the time of the Islamic conquest and beyond.

Conclusions

Petra was the capital of the Byzantine province of Third Palestine and as such was also the see of the metropolitan bishop of the province; bishops are attested from the early fourth through the late sixth centuries. The church, one of only three churches identified so far in Petra, may have been the cathedral of the city, but that remains unconfirmed. It certainly was one of the more elaborately decorated churches of the province.

The Petra church project has provided some information about the state of urbanism in Petra in the later Byzantine period. The excavation revealed that the city, al-

Commission on the History of Science and Technology in Islamic Civilization (CHISTIC)

The Commission on the History of Science and Technology in Islamic Civilization was founded at the XVIIIth International Congress on History and Science (Hamburg / Munich, 1989). Its main purpose is to give formal status to a group of scholars who work on the history of Islamic sciences within the International Union of the History of Philosophy and Science. The commission shall publish a newsletter annually, which will include information on activities in the field occurring during the preceding year (such as seminars, conferences, meetings; new organizations, networks, groups; journals, newsletters, pub-

lished books; teaching, defended theses) as well as forthcoming activities (planned seminars, conferences, meetings; work in progress such as theses and other research projects). The newsletter will introduce the various activities briefly by summarizing the subject, goals or contents (maximum length, 10 lines). The languages of the newsletter are English and French; information must be sent in one of these two languages. Every colleague working in the field is requested to participate actively in the preparation of the newsletter and the biographical survey by sending his or her information to the secretary of the com-

mission. Secretary of CHISTIC for 1994 is Dr. Sonja Brentjes, Institute for Advanced Study, Mathematical School, Princeton, NJ 08540 U.S.A., e-mail: Sonja@math.ias.edu. For support of national activities by the commission please contact the President or the Vice-President: President is Prof. S.M.R. Ansari, Aligarh Muslim University, Dept. of Physics, Aligarh 202002, India; tel. 0571-29001, telex 564 230 AMU IN; Vice-President is Prof. E. Ihsanoglu, TBTK, P.O. Box 234, 80692 Besiktas, Istanbul, Turkey, fax 0090-212-2584365.

for a book on Fatimid historiography from medieval to modern times.

Robert E. Schick published *The Christian Communities of Palestine from Byzantine to Islamic Rule: A Historical and Archaeological Study* (Darwin Press, forthcoming 1994). He conducted archaeological excavations with the Petra Church Project in 1992-93 and at Humeima in 1993, where he plans to return in 1995. Meanwhile, he is working on excavation reports on Humeima, an article about Humeima and the 'Abbasid Revolution, and a monograph on Christianity in Southern Jordan.

Stuart Sears has recently completed the articles, "A Late Umayyad Hoard from Nippur," *The Numismatic Chronicle* (forthcoming 1994), and "The Coins of 'Muhammad' and Some Related Coins," *Yarmouk Numismatics*, (forthcoming). He presented a paper entitled, "The Anomalous and Barbarous Sasanian Style Coinage of Sijistan" at a symposium entitled, "Coinage and Monetary Circulation during the pre-Islamic/ Islamic Transition Period", at the Forschungsstelle für islamische Numismatik, Tübingen, Germany, 20-22 September, 1993. This summer, he plans to continue research for his Univ. of Chicago Ph.D. dissertation, "A Monetary History of Iraq and Iran, 590-720 CE", at the British and Ashmolean Museums, where he will examine late Sasanian and early Islamic coin collections.

Thomas A. Sinclair (Univ. of Cyprus) completed his Ph.D. dissertation, "The Government of the Lake Van Region under the Kara Koyunlu" at Birmingham Univ. in 1993, and submitted an article, "The Diar Bakr", for the *Encyclopædia Iranica*. He is preparing a three-part article, "The Site of Tigranocerta", which contains a history of the city of Arzan in Diyar Bakr for submission to *Revue des Etudes Armeniennes*.

Maria Eva Subtelny (Univ. of Toronto) published "A Medieval Persian Agricultural Manual in Context: The *Irshad al-zira'a* in Late Timurid and Early Safavid Khorasan," *Studia Iranica* 22 (1993). She has completed "The Cult of 'Abdullah Ansari under the Timurids," in *God is*

Beautiful and He Loves Beauty, ed. A. Giese & J.C. Bürgel (Bern, forthcoming), and "The Symbiosis of Turk and Tajik in Central Asia," in *Contemporary Central Asia in Historical Perspective*, ed. B. Manz & A. Varcoux (Boulder, forthcoming). She spent the summer of 1993 researching Timurid coins at the Forschungsstelle für islamische Numismatik, Tübingen, Germany. She delivered lectures at Kyoto Univ. and Toyo Bunku, Japan in August and September of 1993. She continues research for a monograph on landholding and waqf under the Timurids and is also working on an article under review on a family of Timurid landscape architects and agronomists.

Marina A. Tolmacheva (Washington State Univ.) recently published *The Pate Chronicle* (Michigan State Univ. Press, 1993), and several articles: "Ibn Battuta on Women's Travel in the Dar al-Islam," in *Women and the Journey* ed. Bonnie Frederick and Susan McLeod (Washington State Univ. Press, 1994); "An Unknown Manuscript of *Kitab al-Fawa'id*," *JAOS* 114 (1994); "The Muslim Women in Soviet Central Asia," *Central Asian Survey* 12 (1993), and "Petrus Bertius and the 'Nubian Geography'," *Mapline* 9 (1993). Since August, 1993, she has been Director of the Asia Program at WSU. In October, 1993, she presented a paper, "Arab Geography in the 17th Century European Maps of Africa," at the 33rd Annual Meeting of the Society for the History of Discoveries.

William F. Tucker (Univ. of Arkansas) wrote the introduction to Robert Olsen's *The Emergence of Kurdish Nationalism, 1880-1925* (Austin, 1991), and is currently conducting research for a monograph, *Mahdis and Millenarians: Shiite Extremists in Iraq* and a catalogue of natural disasters in the Middle East, 600-1500.

Daniel M. Varisco (Hofstra Univ.) published "Texts and Pretexts: The Unity of the Rasulid State under al-Malik al-Muzaffar," *Revue du Monde Musulman et de la Méditerranée* 67 (1993) and continues research for a monograph, *The Agricultural Almanac in Arab Tradition*.

Paul E. Walker (Univ. of Michigan) has

recently completed the monographs, *Early Philosophical Shiism* (Cambridge, 1993), *The Wellsprings of Wisdom* (Utah, forthcoming summer 1994) and the article, "Isma'ili Da'wa in the Reign of the Fatimid Caliph al-Hakim," *JARCE* 30 (1993). He continues his research for a monographic edition and study, *A New Islamic Heresiography: The Bab al-Shaytan from the Kitab al-Shajara*.

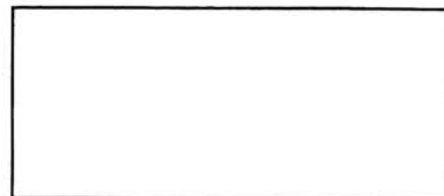
Seth Ward (Univ. of Denver) has recently completed a work on churches and synagogues in Islamic law, and will soon begin work on Jews and Judaism in Islamic legal literature.

Donald S. Whitcomb (Univ. of Chicago) recently conducted archaeological excavations focused on the early Islamic period in Aqaba, Jordan.

Caroline H. Williams (College of William & Mary) published *Islamic Monuments in Cairo* (Cairo, 1993). She has conducted research in northern Syria during the summers of 1992 and 1993 and plans to return this summer. She is researching the role of women as artistic patrons in medieval Islam.

John A. Williams (College of William & Mary) published *The World of Islam* (Austin, 1994). He has conducted research in northern Syria during the summers of 1992 and 1993 and plans to return this summer. He continues work on his monograph, *History of Muslim Political Theory*.

Michael J. Zwettler (Ohio State Univ.) published "Imra' alqays, son of 'Amr: King of ... ???" in *Literary heritage of Classical Islam: Arabic and Islamic Studies...James Bellamy*, ed. M. Mir (Princeton, 1993), and "Desert Yearning or Partisan Polemic? On the Lines Ascribed to Maysun, wife of Mu'awiya" *Asiatische Studien* 47 (1993). He is working on a neo-revisionist monograph study of the Namara inscription.



REVIEWS • OF • BOOKS

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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.

Dayf-Allah Yahya al-Zahrani, *Al-Nafaqat wa idaratuha fi l-dawla al-'Abbasiyya* [Expenditures and their administration in the Abbasid state]. Makka al-Mukarrama, 1986.

The economic history of the medieval Islamic caliphate continues to languish in the shadow of other areas, political and religious. The scarce and fragmented nature of the material for economic history, combined with the difficulty of analyzing the meaning of price and salary figures or tax revenue fluctuations are only some of the obstacles slowing down research. This book does not attempt a commentary on the business cycle of the caliphal economy or the wisdom of supply-side economics under Harun al-Rashid — fortunately. It does enough by describing the various expenditures of the caliphate (personal and institutional). Al-Zahrani organizes all the numerical information in chronological charts according to headings inspired by the sources. The headings include: Abbasid dispensations and gifts to members of the royal household, Banu Hashim, Banu Talib, poets, *fuqaha'*, judges,

physicians, entertainers, viziers, commanders, and concubines. In addition, the author presents the figures of Abbasid expenditures in specific sectors such as: *iqta'*, agriculture, education, construction, and restoration of *al-haramayn*. Although in a separate introductory chapter the author makes some observations on the definition of expenditure, Abbasid surplus, the organization of departments (*diwans*) and the relation between center and province, it is clear that his primary intention was to allow the reader to formulate his or her own judgement on all these figures. Compiled from a massive body of medieval sources, and hard-to-come by articles from Arabic periodicals, this work represents a valuable reference tool that will be indispensable for historians of the early and middle Abbasid period.

-Tayeb El-Hibri

Ihsan 'Abbas, *Ta'rikh bilad al-sham fi l-'asr al-'abbasi, 132-255 H/750-870 M* [A History of Syria in the Abbasid Period, 132-255 AH/750-870 CE]. Amman: Lajnat ta'rikh bilad al-sham, 1992.

The present work, written in the context of the recently-held Bilad al-Sham Conference on the Abbasid period, is one of the two monographs in existence devoted to Abbasid Syria as a whole, the other being Ahmad Isma'il 'Ali's work of the same title, published in Damascus in 1983 [reviewed in UW 5.1: 20-21]. Readers will find 'Abbas's work far superior to that of 'Ali, flourishing in areas where the latter seemed lacking. This should not surprise us, coming as it does from one of the field's leading senior scholars.

'Abbas's work is divided into four books. Book 1 deals with the submission and supposed devastation of al-Sham and al-Jazira by the Abbasids following their seizure of power in 132/749, and analyzes briefly the revolt of 'Abd Allah b. 'Ali after the death of al-Saffah. Book 2 concerns itself with military matters: Khariji rebellions in al-Jazira, the seemingly impenetrable chain of uprisings in al-Sham, and frontier warfare with the Byzantine Empire. Book 3 turns to administrative and

social life, discussing the Umayyad heritage in general, land-use, administration, building programs, population, economy and society. Book 4, on cultural life, completes the work, discussing some of the intellectual trends and men-of-letters of the time. A series of very useful appendices follows.

There are some aspects of the work to be wary of: the assumption that events in al-Sham following the revolution of 132/749 were analogous to events in al-Jazira, and the use of later geographers like al-Maqdisi and Ibn Hawqal for economic information, for example. And one wishes that more of the results presented by the other participants in the Conference could have been integrated into this volume as well: recent archaeological and numismatic discoveries, for example, might have proven very illuminating.

However, except for points such as these, students of the period will find this a much-welcome addition to the literature on Syria and the Abbasids. Ihsan 'Abbas brings us valuable information from newly-exploited sources such as Ibn 'Asakir, and even alerts us to some altogether new sources: Appendix 1 is a compilation of the remains of the jurist al-Awza'i's letters, edited and presented together for the first time. Unlike his predecessor 'Ali, Prof. 'Abbas has made use of some translated non-Arabic sources, such as Theophanes Confessor and pilgrims' accounts, and he has utilized some modern secondary literature as well. He is thus able to present a multi-faceted, synthetic history of the Abbasid province of al-Sham, rather than merely a chain of events and personalities. In the end, Prof. 'Abbas's own insights and unassailable knowledge of the Arabic sources leave previous studies of this obscure period far behind and advance our understanding of it significantly.

-Paul M. Cobb

Al-Mukhtar b. al-Tahir al-Talili, *Ibn Rushd wa Kitabu al-Muqaddimat*. n.p [Libya]: Al-Dar al-'Arabiyya li l-Kitab, 1988. 598 pages, plus indices.

As the title of this book suggests, it is both a biography of Ibn Rushd al-Jadd

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(Abu l-Walid Muhammad b. Ahmad b. Rushd, d. 520/1126), and an analysis of one his most important legal treatises, *al-Muqaddimat* which is a commentary on the *Mudawwana* of Malik. At the same time, however, it is also a history of the Banu Rushd. Thus, the author provides us with biographies of Ibn Rushd's father, son, and grandson, the celebrated Averroes. (The latter is known in Arabic sources as Ibn Rushd al-Hafid to distinguish him from his grandfather, Ibn Rusdh al-Jadd). In the course of these biographies, the author provides us with a synopsis of their educational background, their teachers, their students, their books, and their professional career as members of the Cordovan legal class during first the period of the Party Kings, then the Murabitun (Almoravids), and finally the Muwahhidun (Almohads).

Of course, the bulk of the history of the Banu Rushd is devoted to the life and accomplishments of Ibn Rushd the Grandfather. We are given a detailed account of Ibn Rushd's training, teaching, and writing. The author was concerned to establish the following points about Ibn Rushd's intellectual training: (1) although many of his biographers said that "he was more given to interpretation than to transmission (*kanat al-diraya aghlab 'alayhi min al-riwaya*)," Ibn Rushd was an accomplished *muhaddith* as well; and (2) He was not only aware of the science of *kalam*, but was well trained in it as well, and defended Ash'arism against traditionalist critics. The author also has a chapter discussing Ibn Rushd's role as a politician in his native city of Cordova, and how he intervened to protect the populace against reprisals for rioting after the Muwahhidun had taken control of Cordova from the Murabitun. Finally, the author establishes that Ibn Rushd was more than just the pre-eminent jurist of Cordova or Andalusia; rather, in his lifetime he was the pre-eminent jurist of the entire Maliki school, in North Africa as well as Spain.

Al-Talili's analysis of the book *al-Muqaddimat*, however, is a bit disappointing. Although he provides a comparison between the styles of Ibn Abi Zayd al-Qayrawani's *Mukhtasar* of the *Mudawwana*, and the *Muqaddimat*, it is not a very profound analysis. However, the author does us an invaluable service by

providing a bibliography of the commentaries and abridgements written on the *Mudawwana*. This will be very useful to anyone interested in the development of Maliki positive law. In the course of this presentation, he often gives interesting information regarding the development and the institutionalization of the Maliki school in the Maghrib culled from the biographical sources of the Maliki school. The most important conclusion of his analysis, however, is that the published version of the *Muqaddimat* is hopelessly inadequate. Indeed, he has shown that more than half of the book is missing from the published editions. (The first edition is published along with the *al-Mudawwana al-Kubra*, 4 vols., Cairo: al-Matba'a al-Khayriyya, 1324. The second edition appeared in 2 vols., Cairo: Matba'at al-Sa'ada, 1325). He also points out many errors in the published text.

This book, then, is a good account of the historical and political context within which 6th century Malikism flourished. It also provides a good history of the Maliki school up to the 6th century, something which all students of Islamic law in particular will find helpful.

-Mohammad Fadel

'Umar al-Jidi, *Muhadarat fi tarikh al-Madhab al-Maliki fi al-gharb al-islami*. [Lectures on the history of the Maliki school in the Islamic West.] Rabat: Manshurat 'Ukaz, 1987.

As the name suggests, this book grew out of an undergraduate course given by the author to students of *fiqh* and *usul al-fiqh* (jurisprudence and fundamentals of jurisprudence) in their first year at Dar al-Hadith al-Hasaniyya. It is not surprising, then, that it is somewhat simplified. Nevertheless, it is a very useful introduction to the history of the Maliki school in the Maghrib. Needless to say, the book has nothing to say about Malikis in Egypt or in 'Iraq.

The book consists of 12 chapters, i.e. lectures. The first chapter is an attempt to define the concept of *madhab* or "law school" in Islamic law, and a short biogra-

phy of Imam Malik. The second chapter is an attempt to explain the popularity of the Maliki school in North Africa. The third chapter is a discussion of the oppression the Malikis suffered at the hands of rulers, e.g. the Aghlabids, the Fatimids, the Muwahhidun, and other jurists, e.g. the Hanafis. This is obviously an attempt to counter Ibn Hazm's charge that the Maliki school spread only because of its closeness to the state. The fourth chapter is a clear and valuable discussion of the methods and the principles of the Maliki school. He also gives a very valuable discussion of the difference between *asl* and "*qa'ida*". The fifth chapter is a history of *usul al-fiqh* in the Maghrib. The sixth chapter concerns the role of the mufti in the exposition of Islamic law, and the types of opinions from which the mufti can legitimately use in issuing a response to a question. The seventh chapter gives a good history of the science of document writing "*'ilm al-tawthiq*" and the eighth regards the rise of the epitome, the *mukhtasar*, or short compendium, as a genre of legal writing in the Maliki school. While it is a useful presentation, the author is obviously biased against *mukhtasars* and finds in them nothing useful, considering them to represent the "dark ages" of Maliki law. The ninth chapter is devoted to a discussion of the important role of circumstantial evidence (*qara'in*) in the application of Maliki law. The tenth, eleventh, and twelfth chapters each deal with important works in Maliki jurisprudence: the *Muwatta'*, the *Mudawwana*, and the *Risala* of Ibn Abi Zayd al-Qayrawani.

The reader will find especially useful the bibliographies provided by the author at the end of Chapters 5, 6, 7, 10, 11, and 12. While many of the titles provided by the author are probably lost, many more exist in manuscript. Indeed, the author has provided many citations to the libraries in which manuscripts for the mentioned works exist.

In general, anyone interested in the Maliki school in the Maghrib will find this book to be an invaluable introduction to the topic. However, the author is a bit 'Maliki-centric', especially when comparing the virtues and accomplishments of the Malikis to other legal schools. A good example of

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this occurs in his discussion of the role of *qawa'id* (sing. *qa'ida*) or "principles" of legal deduction in Maliki jurisprudence, where the author states, "As for the Maliki school, there is no doubt that of all these schools, it has the most principles." Therefore, one should be cautious of his remarks made in any comparative context.

-Muhammed Fadel

Muhammad Ahmad Abu l-Fadel, *Ta'rikh madinat al-Mariyya al-islamiyya* [History of the Islamic city of Almeria]. Alexandria: al-Hay'a al-Misriyya al-'amma li-l-kitab, 1981. Pp. 229.

Al-Mariyya ("The Lookout"), today Almeria, is a strategic port city in the southeastern corner of the Iberian Peninsula. It was founded by the caliph 'Abd al-Rahman III in 955, rivalling its neighboring city Bajana (Pechina). The latter had been founded by 'Abd al-Rahman II, but it all but disappeared after the establishment of al-Mariyya. The present work deals with the history of al-Mariyya from its foundation until the Almoravid invasion in 1091.

We may classify this work along with those which deal with local history. However, the treatment here goes well beyond mere local history, since al-Mariyya played an important role in the history of al-Andalus as a whole. It also served the Mediterranean basin as a key trading port and naval base. In recent years, the subject of trade and maritime power in the Mediterranean during the Middle Ages finally has received from scholars the attention it deserves: for example, Dr. J. Lirola's *Poder naval en el Mediterraneo* (Granada: Universidad de Granada, 1993). Studies devoted to Islamic cities are more frequent, particularly for the cities of al-Andalus, and yet still not sufficient. Take, for example, Dr. L. Torres Balbas' "Almeria Islamica," *Al-Andalus* 22 (1957), or Dr. J. Zenon's *Topografia de Cordoba almohade* (Madrid: CSIC, 1990).

In this present work, Abu l-Fadel gives an account of the Arabic sources upon which he based his study of al-

Mariyya—historical, geographical, adab collections, biographical dictionaries, and travel books. None of these sources are new to us, but the author explores them fully and with good results.

The author divides his work into two parts: the first historical, the second cultural. The first part deals with the history of the city from its foundation until the Almoravid invasion in 1091. The introduction discusses the origins of the city, mentioning its Phoenician and Roman origins as well as the history of Bajana (Pechina). Then the author turns to the chronicle of al-Mariyya under the viziers Jayran and the Banu Sumadih, who held power until they were deposed by the Almoravids the year they invaded. This chronicle presents a dense account of facts and personalities, and is very detailed and complete. It enriches our knowledge of the history of the epoch, particularly our still incomplete understanding of the Taifas Kingdoms.

The second part of the work is concerned with cultural aspects of al-Mariyya. Following the lead of L. Torres Balbas, the author presents archaeological data on Islamic al-Mariyya: its gates, mosques, and castle. This serves well as a description of the planning and development of the city during the tenth and eleventh centuries. The author also includes a chapter on economic life, but it is more than an analysis of the city's economy. Rather, it is a description of the main economic sources of the province of al-Mariyya, including agriculture, handicrafts, ship construction and trade. The book then ends with a chapter on the scholars of al-Mariyya, and their contribution to the sciences of adab, grammar, geography, and the religious sciences. It is a comprehensive compilation of these scholars, who together helped to create a flourishing cultural life in al-Andalus during and after the Golden Age under the Caliph 'Abd al-Rahman III.

Without any doubt, this work is an important contribution to the history and topography of al-Andalus during the caliphal and Taifa period, as well as to the history of Mediterranean trade and of the Islamic navy. There is an impressive amount of detail given by the author, be it

geographical, political, biographical, or scenic. Along with the vivid narrative, this detail makes it possible for anyone reading the book to become familiar with the Islamic city of al-Mariyya, its region, and its epoch.

-Rocio Daga Portillo

Husayn 'Asi, *al-Mu'arrikh Abu Shama wa-kitabuhu al-rawadatayn fi akhbar al-dawlatayn al-nuriyya wa al-salahiyya* [The Historian Abu Shama and his book *Al-Rawdatayn...*]. Beirut: Dar al-Kutub al-'Ilmiyya, 1991. Pp. 287.

Medieval Islamic historiography has long suffered from a dearth of monograph studies of individual chroniclers and biographers. Especially in comparison to medieval European history, there are very few works that attempt to understand the social, political, and cultural milieu in which the authors of our sources operated. Scholars have been obliged to rely on short entries in the *Encyclopaedia of Islam*, on general surveys such as those published by Salah al-Din al-Munajjid, or on articles published in Lewis and Holt's *Historians of the Middle East* (London, 1962) and similar works. A welcome attempt to fill this long-standing gap is Dr. Husayn 'Asi's study of 'Abd al-Rahman al-Maqdisi, better known as Abu Shama.

Abu Shama was one of the most interesting representatives of the school of Syrian historians that flourished between the eleventh and fourteenth centuries. A product of this school, and a model for some its later members, he nonetheless comes across as a unique figure. Refreshingly free of the over-arching moral vision of Birzali or Ibn Kathir, unburdened by Jazari's intelligence or Dhahabi's productivity, Abu Shama poked into corners of Damascene society that would otherwise be unknown to us. Moreover, and most unusually for a scholar of the period, he revealed numerous and often touching details about his family and inner life. He was also innovative in his use of sources. Ibn al-Qalanisi and Ibn al-Athir, to mention just two examples, are known to have had access to original documents, yet they rarely

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quoted from them; Abu Shama made greater and more explicit use of original documents than any other chronicler of the period. Even more impressive was his use of poetry as a source. Where other writers quoted poetry to illustrate a point, or to demonstrate the skill of their subjects in it, Abu Shama used poetry to demonstrate and to prove. For his curiosity, innovation, and idiosyncrasy it is hard to contest Ayalon's judgment that Abu Shama was one of the finest historians of any area of the Middle Ages.

Dr. 'Asi's study focuses on two major themes. The first, occupying slightly over one-third of the book, is Abu Shama's life, work, and times. On the first two of these topics Dr. 'Asi has pulled together more material than any scholar before him and often presented it clearly. The remainder of the book deals with the famous *Kitab al-rawdatayn fi akhbar al-dawlatayn*, including a discussion of extant manuscripts, the work's contents and sources, and a few selections from the text itself. As the *Kitab al-rawdatayn* is one of the most important sources on the Crusades and the life of Saladin, it has long deserved close analysis, and we may hope that this work will encourage others to follow in Dr. 'Asi's footsteps.

Finally we must turn to the inevitable reservations, of which this reviewer has several. Dr. 'Asi did not seek to conform to contemporary western standards of historical research. The bibliography is skimpy; the introduction succeeds better at setting the scene that advancing an argument; and the book as a whole enlists Abu Shama in an Arab national struggle. The anachronism is of course not unique to Dr. 'Asi's book, and in fairness it must be said it is the dominant perspective in Syria and a number of other countries. However, working backwards from outcomes is a serious problem in any work that seeks to relate the work of an individual chronicler to the larger political context. The reader would be ill-advised to expect anything similar to the work of Ahmad, Duri, Haarmann, or Little, to take some of the best recent scholars in the field. Nonetheless, this book is a welcome treatment of the life and work of a chronicler whom so

many modern readers have admired. We can only hope for more.

-Michael Chamberlain

Talib al-Rifa'i and Ruba Kan'an, *Buyut 'Amman al-'ula* [The First Houses of Amman]. 'Amman: Manshurat al-Jami'a al-'Urduniyya, 1987. Pp. 148 of plans, elevations, and architectural renderings preceded by 5 pp. of text.

Amman's phases of urban expansion have historically followed moments of crisis in the Arab world: the 1967 war, the Lebanese war and, most recently, the Gulf war. Each expansion contributed new suburbs and new architectural forms, yet in none of these cases has Amman found an architectural style to call its own. This is somewhat belied in the most recent phase whereby buildings attempt to conform to some notion of an 'Islamic' architectural idiom. Arches and courtyards abound, in rare cases with quietly elegant results, in most with blatantly unsubtle ones. Ironically, a comparison between the new villas and high-rises (architectural anomalies in this context) with Amman's old houses and neighborhoods demonstrates that traditional forms have been largely abandoned. Yet it is these old houses that define the local typology of forms.

The architectural language of Amman is one of cut stone houses that grow almost organically out of its hills, here and there connected by steep long staircases that wind their way into the valleys below. It is to some of these houses that *Buyut Amman al-'Ula* is devoted, presenting specimens from the 1923-1942 era, roughly the time of the foundation of the Hashemite Kingdom and the beginnings of Amman's modern history. As Dr. al-Rifa'i explains in the brief introduction, the 1903 construction of the Hijaz railroad effected profound changes in Amman, transforming its agricultural character and paving the way for its adoption as capital. The 1920's and 1930's saw the rise of a mer-

cantile class that constructed its villas on the slopes close to the city's business districts. As such, these houses are valuable documents of Amman's history and architectural heritage, one reason that the Faculty of Engineering and Technology, Division of Architecture, chose to publish this selection on the occasion of the University of Jordan's Silver Jubilee.

As is evident from the limited text, this book is a visual presentation of nine houses (*manzil*) accompanied by site plans, layouts, elevations, selections of interior and exterior details, and renderings of decorative paving tiles with distribution charts. These houses, mostly in the Jabal Amman district, are considered variations on the traditional courtyard (*hawsh*) theme; with an idealized plan consisting of three sections (*bahr*): an entrance-reception-garden unit in the center with two side wings. The results are the squarish houses open on at least one side to afford a view of the wadi's below. While it speaks to the need for appreciating and preserving Amman's architectural heritage, the book's telescoping of the characteristics of the traditional house and its execution by about a 100 of the Division's students make it a bundle of contradictions. At best, this is an exercise book, at worst, it is a selection of design patterns for the convenience of future and present architects who can pick indiscriminately from among its patterns to 'Islamize' their designs.

To historians concerned with 'Islamic architecture' this book reiterates a critical question: does one appreciate it for what it is, or condemn it as following in the footsteps of turn-of-the-century pattern books that, by deconstructing designs, rendered them meaningless? Perhaps the real value of this work is in forcing us to contemplate the fate of our architectural past, to ponder whether architecture is most appreciated at those moments when it is dead or dying, or whether we, in making icons of its forms, have a hand in its demise.

-Nuha N. N. Khoury

EXHIBITS

YEMEN:

A CULTURE OF BUILDERS

Photographic exhibition on Yemeni architecture. Miami University Art Museum, Oxford, OH, U.S.A. April 11 to May 13, 1994.

TEXTILES OF EGYPT:

Witnesses of the Arab World, Eighth to Fifteenth Centuries.

The Maurice and Jean-François Bouvier Collection of Egyptian Textiles. Musée d'Art et d'Histoire, Geneva, Switzerland. Until May 1, 1994.

A STITCH THROUGH TIME:

The Journey of an Islamic Embroidery Technique to Europe and the New World

The double running stitch in the Mediterranean, Northern Europe, and the Americas. Textile Museum, Washington, D.C., U.S.A. May 27 to October 16, 1994.

THE MARITIME SILK ROUTE

Oceanic trade routes and the Middle Eastern, European, and Asian attitudes toward their trading partners. The exhibit is part of the UNESCO Festival of the Silk Roads. Musée de la Marine, Paris, France. March 18 to June 15, 1994.

TREASURES IN HEAVEN:

Armenian Illuminated Manuscripts

Walters Art Gallery, Baltimore, MD, U.S.A. August 28 to October 23, 1994.

THE GRACE OF WHITE

The use of white by Persian and Indian artists of many historical periods. Arthur M. Sackler Museum of Harvard University, Cambridge, MA, U.S.A. July 16 to September 25, 1994.

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GRAPHICS CREDITS

Page 1 and page 3, fig. 3: plans provided by Rebecca Foote.

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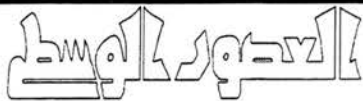
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