

Local Economy and Long Distance Trade in Medieval Sijilmasa

by Ronald A. Messier

Situated in the oasis of the Tafilalt in the northern margins of the Sahara, Sijilmasa (Fig. 1) was the northern head of the trans-saharan gold trade. The wealth of Sijilmasa was forged

on the minting and distribution of African gold. The discovery this year of 32 gold coins in Aqaba, Jordan, of which 29 were minted in Sijilmasa, underscores the importance of the dynamic caravan city-state

as a center for trade connecting the North African, Islamic and Mediterranean worlds with Black Africa across the Sahara.

In association with the Moroccan Institute for Archaeology (INSAP), Middle Tennessee State University has conducted two seasons of archaeological research at the Sijilmasa site in 1988 and 1992. The research team consists of project director Ronald A. Messier, freelance archaeologists Neil MacKenzie and James Knudstad, surveyors Steve Brown and John Runkle, geographers Dale Lightfoot and James Miller, and ceramicist Lahcen Taouchikt.

The project has been successful in establishing a preliminary knowledge of the site's layout and stratigraphy. The research team has

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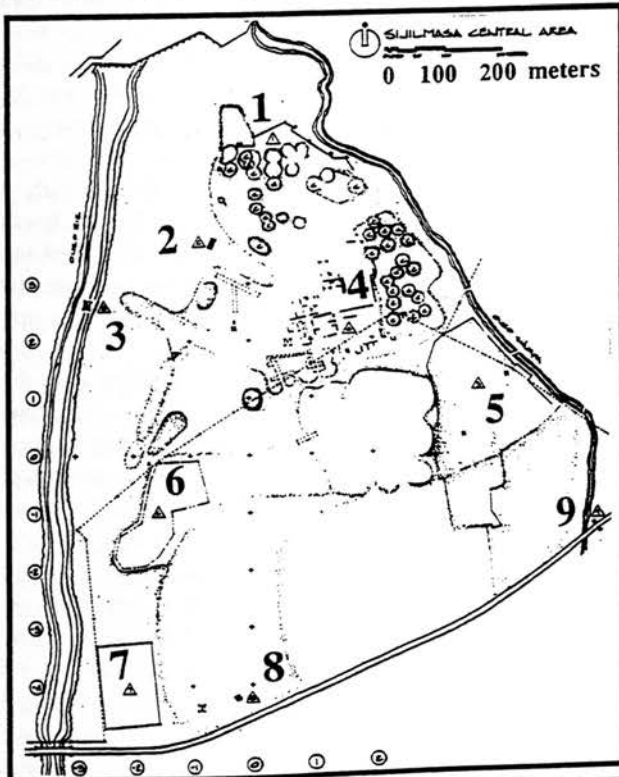
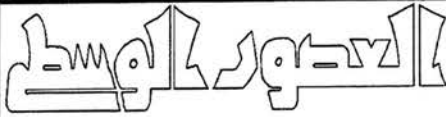


Figure 1. Sijilmasa, central area. Triangles mark major features: 1, "Citadel" area; 2, Slaughterhouse; 3, "Industrial (?) structure; 4, "Mosque" area; 5, Muslim cemetery; 6, Jewish cemetery; 7, Stadium; 8, Water tower; 9, Rissani city gate.

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SIJILMASA, CONTINUED FROM PAGE 1.

mapped the site and its surrounding area using EDM technology, satellite imagery and aerial photography, and has dug soundings in twenty locations. They have raised interesting questions about the city's unity, organization, and use of land and water resources under successive regimes.

Sijilmasa was founded in 757 by Miknassa Berbers led by Abu'l-Qasim, a spiritual leader who studied in Qayrawan and taught the egalitarian Kharijite form of Islam. Expelled by the 'Abbasid governor of Qayrawan in 755, Abu'l-Qasim sought refuge in the geographic isolation of the Tafilat. Under his influence, Sijilmasa emerged as a new city; an Islamic city and a spiritual refuge in a removed location in which religious heterodoxy could flourish. Independent Sijilmasa grew over the next

three hundred years and the city took on a majestic form. We know of the greatness of the city through the writings of Arab geographers and travelers of the tenth, eleventh, and twelfth centuries (Ibn Hawqal, al-Bakri, *Kitab al-Istibsar*). The image of a model Islamic town emerges; city walls and gates, a ruler's palace, a great mosque in the center, a market in or near the center, a variety of crafts, studios and other places for artisans and craftsmen, public baths, fine houses and specific quarters for the different ethnic groups, extensive gardens and well-tended date palms.

In the period of independent Sijilmasa, the city held exclusive or near-exclusive control over the trade routes with sub-saharan Africa; this was Sijilmasa's *raison d'être*. Monopoly long-distance trade brought wealth to the city as the "golden trade of the Moors" solidified the position of Sijilmasa as an independent and prosperous state.

It is not at all surprising that Sijilmasa was among the first targets in the successful advance of the Almoravid movement from the western Sahara in 1054 CE. From then on, Sijilmasa was in some measure a province within a larger empire. It was slowly absorbed into a broader economic and political framework, first the Almoravid, then the Almohad, and then the Merinid Empire. In the last decades of Merinid rule, the political situation deteriorated into squabbling between regional governors and Merinid sultans and among the Merinid hierarchy itself. In a civil war in 1393, the inhabitants killed the governor, destroyed the walls of the city, and moved to the fortified villages (*ksour*)

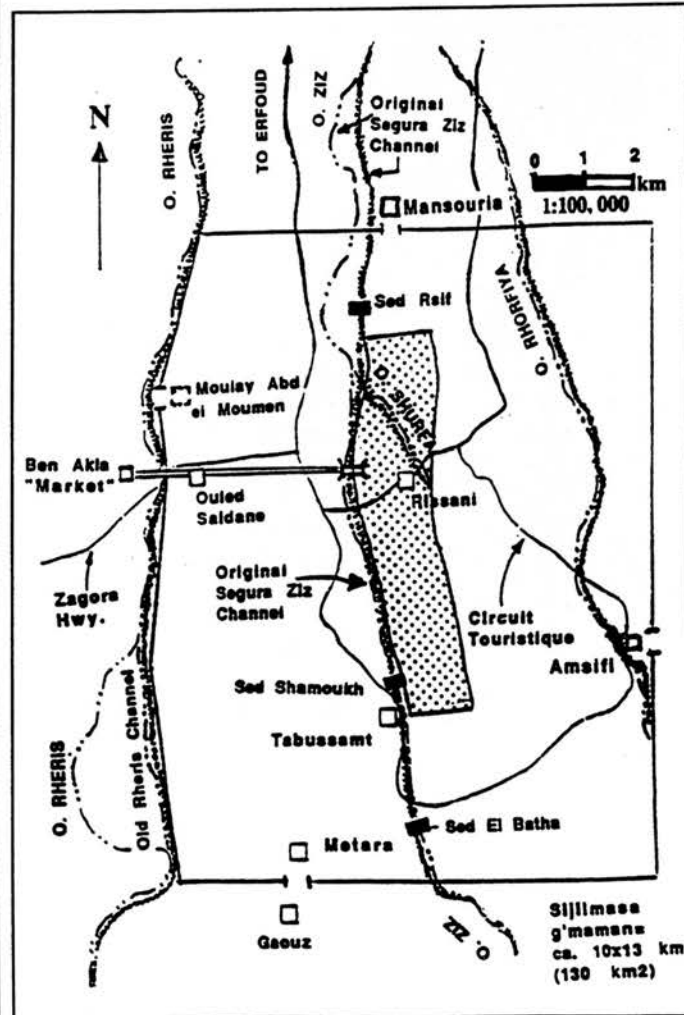


Figure 2. Map of medieval Sijilmasa based on oral tradition. Stippling marks settled area; open squares mark *ksour* (fortified villages).

in the surrounding area, some remaining independent, others falling under the control of the Arabs. The period following the civil war at the end of the fourteenth century is the least known in Sijilmasa's history. Although the name Sijilmasa still appears in various sources after this time, Sijilmasa ceased to function as a united city. Finally, the Alaouite dynasty emerged from the Tafilalt to rule with a strong hand over Morocco in the 1630's. The Alaouites fortified the garrison of Sijilmasa in the late seventeenth century, and they implemented an impressive array of irrigation technologies and generally improved the quality of life and the position of Moroccan authority in the Saharan frontiers of their domain.

The study of "the Islamic city" has been the focus of attention of scholars from the time of Ibn Khaldun to the present. In a recent article, Boone, Myers, and Redman describe two very distinct urban patterns during the Medieval Period in North Africa: one in which the major source of state surplus is based on agricultural production and the other on control of long distance trade. Sijilmasa might provide an interesting model in which those two patterns converge. In the Tafilalt, a system of local exchange between nomads and agriculturalists was grafted onto long distance trade. Under the date palms, residents of the oasis cultivated winter grains, an assortment of vegetables, and spring wheat. A system of rotation was established whereby after a few years of this kind of production, land was given over to pasture for a period. Among the products of pastoral life were leather and wool, which in turn gave rise to local industries. Residents could then trade their surplus dates, leather goods, and textiles for a variety of industrial products from the northern Maghrib. The benefits of that trade provided commodities and products for the trans-saharan trade.

Sijilmasa's reliance on agriculture raises a critical question about the very organization of the city. How was it possible for a single urban center with a significant merchant/craftsman population, and with essentially no outlying villages, to sustain itself? Some scholars maintain that the city was divided into separate "suburbs" somewhat like the *ksour* of to-

day. The view of Sijilmasa as a divided city comes primarily from al-Bakri's 11th-century description of Sijilmasa as being "surrounded by numerous suburbs." Separate *ksour* were definitely the settlement pattern after the civil war of 1393. On the other side of the argument, historical descriptions indicate that Sijilmasa was essentially a single long and narrow city containing most or all the population of the Tafilalt. Al-Idrisi, for example, describes Sijilmasa as consisting of a series of palaces (comprising houses and cultivated fields) stretched out along the Oued Ziz, which during the summer resembled the Nile and whose waters were used for agriculture. The tenth century traveler al-Mas'udi described Sijilmasa as having a great main artery a half day's walk long.

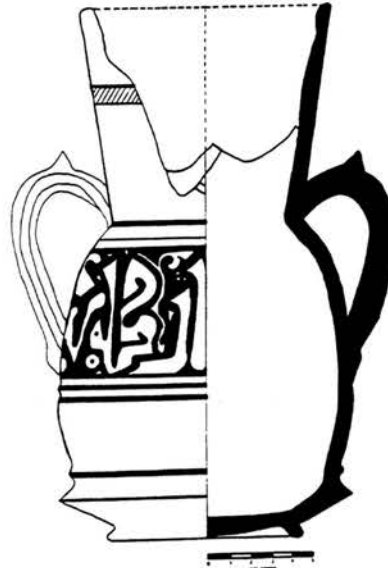


Figure 3. Vase excavated in 1988 similar to 5th/11th-century prototypes from Qal'at Bani Hammad described by George Marçais.

Oral sources in the Tafilalt repeat that description.

Medieval ruins confirm these descriptions; they stretch out some 13 kilometers north to south but only about 1.5 km wide along the Oued Ziz (see Fig. 2). According to oral tradition, the original gates of the *g'maman* or agricultural area of Sijilmasa, i.e. where one left the desert and entered the oasis as opposed to the gates of the city itself, are four: the north gate just south of *ksar* al-Mansuria, the east gate near *ksar* Amsifi, the south gate between *ksour* Mtara and Gaouz, and the west gate near Moulay Abd el-Moumen. These points help to define the boundaries

of Sijilmasa's medieval catchment area extending a maximum of seven kilometers from the city walls, the maximum distance a farmer would have to commute to the most distant fields from his home in Sijilmasa. Oral tradition also identifies a market area at the western edge of the Sijilmasa oasis called "Ben Akla Tazrout." Visible at this location today are low wall sections and stone foundations including a few square pillar foundations from what local tradition identifies as a small mosque. Could this have been a receiving area for the large caravans coming from the south?

Sijilmasa was the site of a thriving ceramics industry from earliest times to the present. During the 1992 season, we catalogued 1200 items of diagnostic pottery and divided them into three broad chronological periods: 11th-14th centuries C.E., which we call Sijilmasian pottery, 15th-17th centuries which we call Filalian pottery, and 18th-20th centuries which we call Bhayr pottery because it was made in a village to the immediate southwest of Sijilmasa called Bhayr al-Ansar. There is a strong sense of continuity in all of this pottery in form, raw materials and in manufacturing techniques. That some of this pottery was produced for foreign export is evidenced by the discovery of Sijilmasian types in excavations at the Qala'at Bani Hammad in Algeria and in Teghdaoust (medieval Awdaghast) south of the Sahara.

Another important local industry in medieval Sijilmasa was the minting of gold and silver coins. During the 1988 season, we found three silver coins struck in the name of Mas'ud b. Wanudin, the last independent ruler of Sijilmasa before the Almoravid conquest in 1054, underlining the city's intermittent role as an independent capital. Most of the coins that were struck in the mint at Sijilmasa were struck in the name of dynastic rulers outside of the city, underlining the role of the city as a provincial capital.

Perhaps the most important achievement of the excavation team is the confirmation of the identity of the site's largest major structure, which according to the local population, is a mosque. A sounding along the south wall revealed the foun-

A Pioneer in the Study of Urban Hierarchies: al-Maqdisi

by Paul Wheatley

The modern study of urban systems considers both the internal structure of cities and their external relations to be hierarchically organized. It defines the city as a set of functionally interrelated social, political, administrative, economic, cultural, religious and other institutions situated in close proximity one to another in order to take advantage of scale economies. A group of cities, together with their attributes and mutual relationships, constitutes an urban system, within which agglomerative tendencies and accessibility factors interact to induce a hierarchical arrangement of its constituent components—an “urban hierarchy.” Explaining the rise and persistence of urban hierarchies has been one of the main agendas of the discipline of urban studies since its rise early in this century.

Notwithstanding the importance of hierarchy for an understanding of urban systems, it received scant attention from authors in former times. In fact, I know of only one pre-modern author who attempted a sustained treatment of this aspect of an urban system; and that was the 4th/10th-century Arab scholar Shams al-Din Abu 'Abd Allah Muhammad b. Ahmad b. Abi Bakral-Banna' al-Shami al-Maqdisi (sometimes vocalized as al-Muqaddasi; also known as al-Bashshari). Of Hierosolymite birth, as his preferred *nisba* implies, this author seems to have spent much of his life traveling throughout the Islamic world of his day, with the exception of Spain, India, and East Africa: in fact, it has been suggested that his itinerant lifestyle and evident Shi'ite sympathies presuppose a role as an Isma'ili agent (*da'i*) in the service of the Fatimids. However that may be, in his mature years he drew these experiences together in a book in which he set out to provide a topographical overview of the whole Islamic culture-realm in a manner that anticipates, in some respects, modern efforts to describe urban systems.

Modern students of urban systems describe them as consisting typically

of three components that are analytically, although not usually functionally, distinct. These are (1) A relatively uniform spread of settlements, each of which offers a range of goods and services to a surrounding territory, and which is consequently designated a “central place”; (2) A lineally deployed component arising from the provision of freight-handling and allied services disposed along transportation routes; and (3) A clustered component comprising urban centers engaged in specialized activities that may range from mining and manufacturing to the provision of recreational and religious facilities, and whose locations are governed by the spatial distribution of particular resources (minerals, shrines, specialized labor, etc.). Although there is at present no unitary theory capable of accounting for the genesis and relative dispositions of all the elements constituting an urban system, considerable progress has been made in elucidating the rationale of the fundamental hierarchizing component, namely the central-place network. Of the three explanatory formulations proposed to date, that known specifically as Central-Place Theory is the most fully elaborated, but all three recognize that higher-order central places provide wider ranges of goods and services, house larger populations, conduct larger volumes of business, and are more widely spaced than lower-order central-places, and that the whole hierarchical system (including the lineal and clustered components), is

integrated with, and given coherence by, an interconnected set of regional and national metropolises.

Maqdisi's work did not, of course, adumbrate all features of the modern theory just outlined, but unlike any of his predecessors or contemporaries, he—for the first and only time in the traditional world—treated the urban network consistently as a system. Only al-Maqdisi's near contemporary, the lexicographer Abu Manzur al-Azhari (d. 370/980), may possibly have discerned the germ of this idea when he

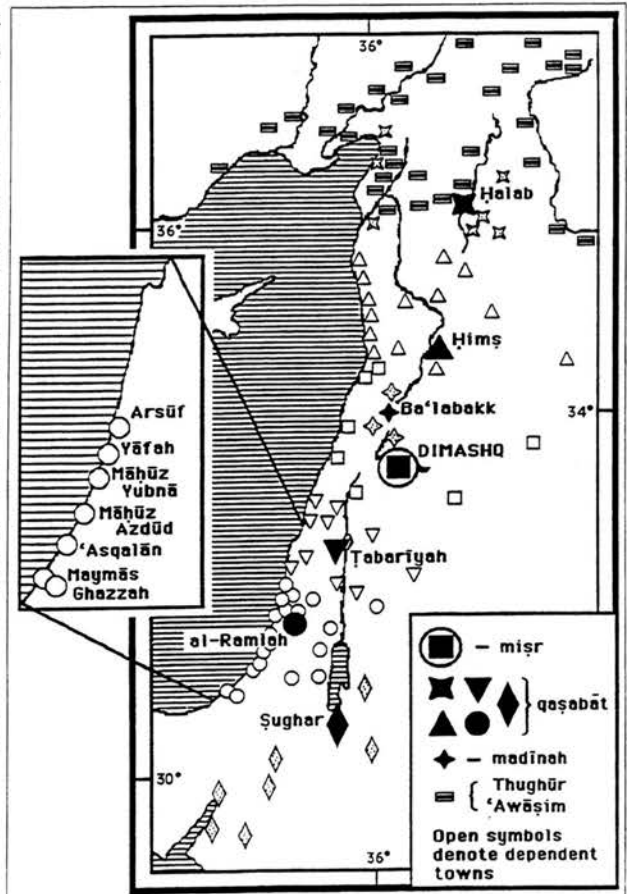


Figure 1. The upper ranks of the urban hierarchy in al-Sham according to al-Maqdisi (with some frontier fortresses—*al-thughur* and *al-'awasim*—added from other tenth-century authors). Inset: Fortified posts (*ribat*) where non-military exchanges between Muslims and Byzantines could take place, including the ransoming of Muslim captives.

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stated, "Every city is the mother of the settlements around it"—but this comment remained an undeveloped maxim, not the nucleus of a theory.

Al-Maqdisi was an adherent of the so-called Balkhi school of geography, and like others of this school he rejected both the Iranian *kishvar* and the strict Greek *klimata* systems of regional subdivision in favor of territorial units (*aqalim*) that were essentially domains of degrees of autonomous political power influenced only slightly by constraints of physiography. Al-Maqdisi signaled his intention of departing from the conventional *Masalik wa'l-mamalik* ("Highways and Kingdoms") or *adab* formats when he chose to title his text

Ahsan al-taqasim fi ma'rifat al-aqalim ("The best of divisions for the understanding of regions")—that, at least, is the title preserved in the principal Berlin recension of his manuscript. And he worked out these divisions on a grand scale, articulating no fewer than fourteen regions spaced between the Atlantic Ocean and the Indus river, the Caspian Sea and the Sudan, and consistently discriminating four ranks of urban centers throughout these regions. As a gesture to the topographical taste of his age, he endowed these ranks with names evocative of the contemporary hierarchy of political power, such as "kings," "chamberlains," "mounted troops," and "foot soldiers." In his expositions of the urban hierarchies in each region, however, he always designated them soberly enough by the consistent use of particular terms:

(1) *Misr*, defined as "the city where the supreme ruler of a country resides, where the departments of state concerned with fiscal administration are located, and which exerts a dominant influence over all provincial towns." Normally there could be only one such metropolis in each *iqlim*, although in Arabia, the Maghrib, and the Mashriq, al-Maqdisi was constrained to acknowledge persistent com-

peting urban traditions by assigning two *amsar* to each of those regions.

(2) *Qasabat*: provincial capitals, 67 in number.

(3) *Mudun*: a somewhat heterogeneous class of about 50 cities, often associated with Muslim settlement in politically and/or ecologically marginal zones.

(4) A broad band of settlements (*qura*) ranging from sizable and prosperous towns to others barely qualifying as urban.

Al-Maqdisi was explicit about the sources of information on which he based his urban hierarchy. He rated direct personal observation (*'iyan*) most fundamental to his purpose—and he had seen much

of pocket, I could yet rejoin my companions at the appointed time."

However, this lived experience was not only subordinated to the rational ordering principle of the *iqlim* but also supplemented by expedient devices adopted from the schools of jurisprudence. "Take note," he advises, "that in this book uncertain questions are resolved in accordance with *ta'aruf* (common usage) and *istihsan* (discretionary opinion), just as jurists decide in the case of written contracts and oaths." As an example of the former: noting that some Levantine villages were larger than many of the chief towns of Arabia, he acknowledged that, "Because they exhibit village characteristics, they are [here] reckoned as such on grounds of *ta'aruf*."

Istihsan is an important supplementary source of law in Hanafite legal theory, which, by reason of its freedom and flexibility, al-Maqdisi found the most congenial of the law schools. A third device *qiyas* (analogical deduction), he invoked only sparingly, warning that, "This branch of knowledge [geography] cannot rely totally on analogical reasoning to achieve uniformity in its expositions."

Al-Maqdisi's second principal source of information was the testimony of trustworthy persons, "men of intelligence whom he knew to be of shrewd and sound understanding"; but only when they were unanimous in their accounts did he accept their information as fact;

and even then he took pains to communicate its degree of reliability by means of a scheme of precise phraseologies. His third confessed source of information was authoritative writings, including the *Qur'an* and whatever books and documents he could find in princely libraries and official archives, but they seem to have contributed relatively little to the substance of the *Ahsan* with the partial exception of the North African sections. Al-Maqdisi usually scorned the works of his predecessors

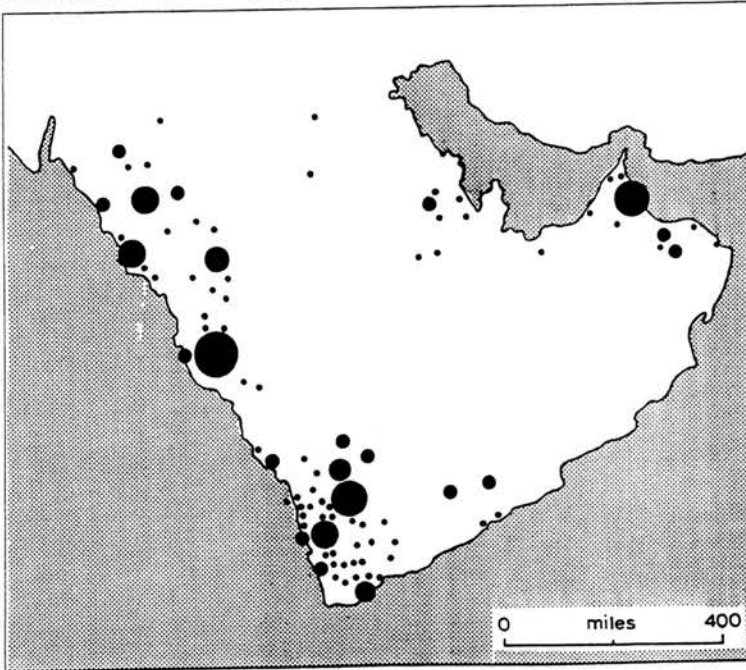


Figure 2. An impressionistic representation of the relative sizes of urban centers on the Arabian Peninsula in the tenth century as specified by al-Maqdisi. Jabalah and Maha'i, both categorized as reasonably sized towns in the Hijaz, cannot be located and are therefore omitted from the map.

in his travels. In a passage that we have no reason to disbelieve—how else was he able to describe so many cities from one end of the Islamic world to the other?—he writes:

"It has been my custom when passing on the highway by a town no more than 10 parsangs distant to leave the caravan and hasten toward it so that I might familiarize myself with it. Not infrequently, I hired a party of men to accompany me and traveled by night so that, though vexed and out

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and forebore to cite them except in rebuttal, while the *Qur'an*, although the foundation of all knowledge, including the topographical, offers few specifics about cities.

Any student of urban hierarchies must sooner or later disclose his understanding of what constitutes a city. Al-Maqdisi faced this problem whenever a sizable settlement lacked an institution that he regarded as fundamental to urban status (as when the principle of *qiyas* prevented him from recognizing as urban those Coptic cities which lacked mosques) or when the population of a settlement underwent extreme seasonal fluctuations. An instructive example of al-Maqdisi's style of argument regarding this latter situation is afforded by his discussion of Mina, populous in the pilgrimage season but inhabited by only a handful of guards for the rest of the year:

"Abu Hanifa was of the opinion that it was lawful to hold Friday prayers in Mina, and Abu'l-Hasan al-Karkhi supported him on the grounds that Mina formed one continuous settlement with Makka. But when Abu Bakr al-Jassas visited these places on his pilgrimage and saw how far apart they were, he considered that argument untenable. He himself said that Mina was a fully urban center but one that was inhabited at one season of the year and evacuated at

another. [Nevertheless], its temporary abandonment did not deprive it of urban status. Qadi Abu'l-Hasan al-Qazwini holds the same opinion. When he asked me how many people lived in Mina throughout the year, I replied that there were twenty or thirty men, and additionally in almost every tent a woman to take care of it. Upon which he said, "Abu Bakr is right, and what he taught you is correct." But when I repeated all this to the *faqih* Abu Hamid al-Baghulani at Nishapur, he responded, "The real reason is that provided by Abu'l-Hasan..."

André Miquel has praised al-Maqdisi as the formulator of a new human geography distilling general propositions from manifestations of local diversity. Equally praiseworthy, I believe, and surprisingly modern in its conceptualization, was his structuring of Islamic societies in terms of functional urban regions integrated about metropoleis exceptionally expressive of regional capacity and sentiment. The hierarchies that al-Maqdisi described were relatively simple systems based primarily on an array of political and administrative functions, but hierarchies none the less. Sustained through a zone up to 2,000 miles wide extending for nearly a quarter of the way round the earth, they must rank as one of the most ambitious

studies of human organization ever attempted in the medieval world. Nor was it to be repeated for almost a millennium, either within or without the Islamic culture-realm. For the student of comparative urbanism, the *Ahsan al-taqasim* presents a modern and familiar concept in a remote and prevailingly unfamiliar context.

Bibliographical Note: A brief introduction to the science of geography among the Muslims is S. Maqbul Ahmad, "Djografiya," *Encyclopaedia of Islam*, 2nd edition. The introduction to al-Maqdisi's *Ahsan al-taqasim* and the section dealing with al-Sham have been translated into French by André Miquel (Damascus, 1963). A map of the urban hierarchies in the Islamic world in the 10th century constructed on the principles of al-Maqdisi was published as part of Paul Wheatley, "Levels of spatial awareness in the traditional Islamic city," *Ekistics*, 42 (1976), p. 360. The inaugural work of modern central-place studies is Walter Christaller, *Die zentralen Orte in Süddeutschland* (Jena, 1933); English translation by C. W. Baskin, *Central Places in Southern Germany* (Englewood Cliffs, N.J., 1966).

SIJILMASA, CONTINUED FROM PAGE 3.

dation of the *mihrab*. The location of the *mihrab* along the south wall is consistent with most early mosques in Morocco. The Alaouite dynasty refortified this area in the late seventeenth century. The walls and structures visible on the surface, including the mosque, date from this later Alaouite period. But the *qibla* wall of the mosque must have been oriented the way it is based on the *qibla* of an earlier mosque which has yet to be found.

The INSAP-MTSU team proposes three more seasons of archaeological research which should result in a clearer view of the Sijilmasa landscape including the economic, political, religious, and residential institutions, as well as the agricul-

tural and water resources which were all a part of the city's functioning ecosystem. The study will address the process of urbanization, the city's role as first an independent capital and then as a provincial capital, its role as a center of religious ideology, a garrison town, an agricultural oasis, a commercial entrepot, and a link to west Africa.

FURTHER READING

James L. Boone, J. Emlen Myers and Charles L. Redman, "Archaeological and Historical Approaches to Complex Societies: The Islamic States of Medieval Morocco," *American Anthropology* (1990); D. Jaques-Meunié, *Le Maroc Saharien des origines à 1634*, (Paris: Librairie Klincksieck, 1983); Ronald A. Messier and

Neil MacKenzie, "Archaeological Survey of Sijilmasa—1988," *Bulletin d'Archéologie Marocaine* 18 (1993, in press); Larbi Mezzine, *Le Tafilalt: contribution à l'histoire du Maroc aux XVIIe et XVIIIe siècles* (Rabat: Publications de la Faculté des Lettres et des Sciences Humaines, 1987); John Wright, "Sijilmasa, a Saharan Entrepot," *Moroccan Studies* (1991):7-19.



Excavations at Humeima, Jordan

by Robert Schick

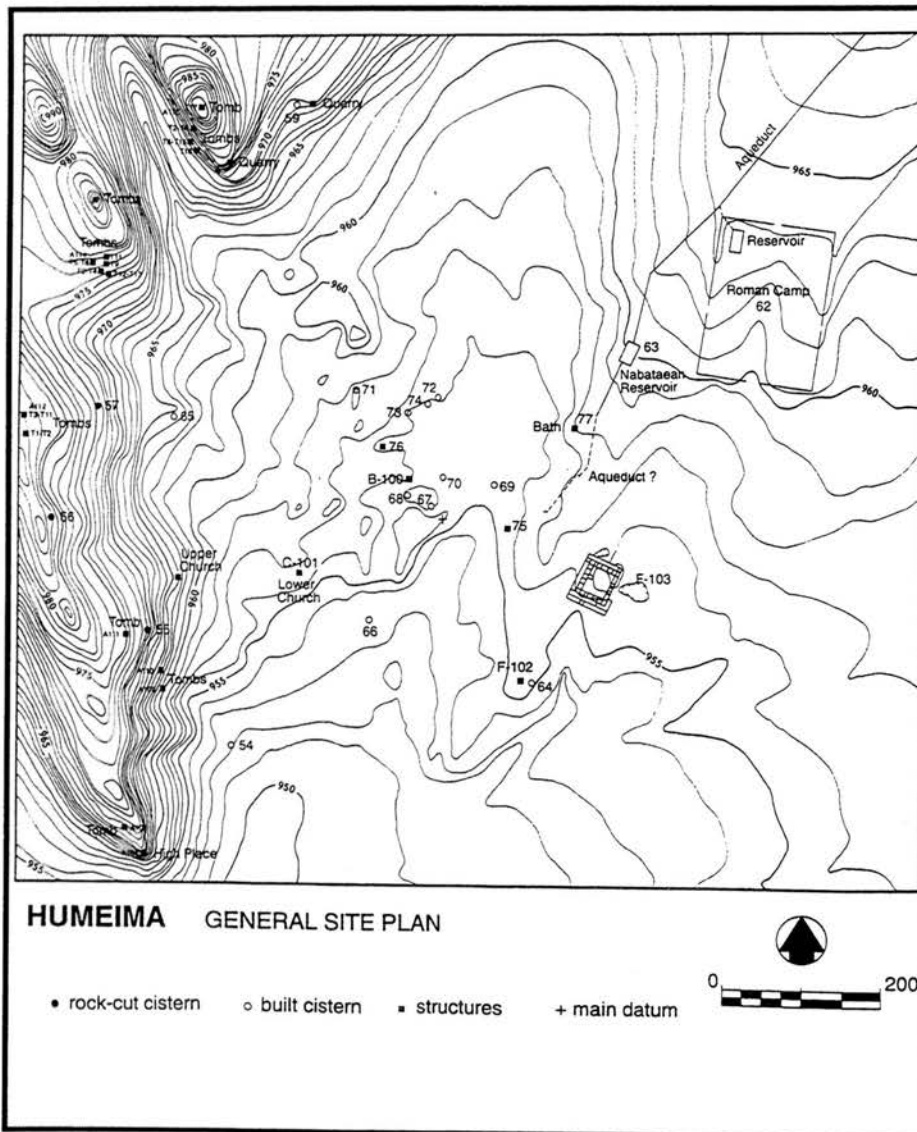
The archaeological site of Humeima, Jordan has been the target of excavations in recent years. The site, Classical Auara, was founded in the Nabataean period and continued to flourish in the Roman, Byzantine, and Islamic periods, and it is most famous as the place where the 'Abbasid family lived in the first half of the eighth century AD, as they plotted their successful revolution against the Umayyads. Humeima is the only large settlement in the Hisma, the desert region of southern Jordan. Limited dry-farming is possible in the area of the settlement, but

the main reason for the site's existence is its location on the principal route connecting Syria in the north with the port of 'Aqaba and the Arabian Peninsula in the south.

Work at Humeima through 1989, led by John Oleson (Department of Classics, University of Victoria) clarified the technological basis for the foundation and development of the settlement. The survey and excavation of installations associated with the water systems at the site, such as cisterns, conduits, reservoirs, an aqueduct and a bath building provided much of this

information. In view of the great extent of the well-preserved ruins, and the importance of the settlement into the Islamic period, the value of examining other types of public and private structures was clear. Our current phase of research at the site calls for three seasons of excavation; the first two seasons were conducted in the summers of 1991 and 1992 and the third is planned for 1993. John Oleson continues as project director; Khairieh 'Amr, Department of Antiquities of Jordan, and Robert Schick, American Center of Oriental Research, Amman, are co-directors. Principal funding for the three seasons has been provided by the Social Sciences and Humanities Research Council of Canada, Dumbarton Oaks, and the Taggart Foundation.

We selected the excavation areas of our current three-year project with the goal of sampling different types of structures, and of obtaining associated ceramics from a wide time range that will help to establish a ceramic chronology for the region. Excavation in Area B100, in the center of the site, uncovered a large complex of probable domestic houses from the Umayyad and 'Abbasid periods that was built on top of the cleared-out remains of a large public structure with three aisles and an apse on the east end. This building may have been a church from the Byzantine period, but the early Islamic constructions have so obscured it, that this question remains open. In Area C101, in the western part of the site, we have worked at a triple-apsed Byzantine basilica from the 5th or 6th century. The church was abandoned in the early Islamic period and not reused subsequently. So far we have excavated five undisturbed burials beneath the church pavement; a young girl in one of the graves was buried with her toys. Rooms adjoining the church on the south revealed evidence for domestic occupation. In Area F102, in the southeast part of the site, we have



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NOTICE

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-Ed.

ISLAMIC-JUDAIC STUDIES

Seth Ward is preparing a "Faculty Fellows Forum" in Islamic-Judaic Studies for 1993-94 at the University of Denver.

Interested parties should contact him at:

**The Univ. of Denver
Center for Judaic Studies
2199 S. University Blvd.
Denver, CO 80208 USA.**

**Tel.: (303)-871-3020
FAX: (303)-871-3037.**

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.

Please contact:

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

INNS AND HOSPITALITY

For a study of travel and hospitality in the medieval Mediterranean world (roughly 800-1500 AD), I am seeking references to and descriptions of *khanat*, *fanadiq*, *ribatat*, and other places in which travellers (pilgrims, merchants, etc.) might stay. Also, any information on attitudes towards hospitality. Data from legal rulings, chronicles, and *waqf* documents would be particularly welcome, but literary and other references also much appreciated

**Remie Constable
29 Berrien Avenue,
Princeton Junction, NJ 08550
USA**

ANNOUNCING A NEW JOURNAL

MEM Member David Powers, with B. Johansen, A. Layish, and H. Lutfi, will be editing the new journal *Islamic Law and Society*, to be published by E. J. Brill beginning in 1994.

It is scheduled to appear three times a year, and submissions are cordially invited.

CONTACT:

**Prof. David S. Powers
Dept. of Near Eastern Studies
360 Rockefeller Hall
Cornell University
Ithaca, NY 14853 USA**

'UMAR B. SHABBA

I am collecting references to and citations from the lost *Akhbar Mekka* by the traditionist and historian Abu Zayd 'Umar b. Shabba (d. 264/877).

Please send any references or other information to:

**Estelle Whelan
285 Riverside Dr.
Apt. #3E
New York, NY 10025
USA**

ANDALUSI SOURCES
IN TRANSLATION

I am putting together a source book of medieval Iberian texts (Arabic, Hebrew, Latin, and vernacular) in English translation for undergraduate teaching. The project is well underway and a publisher is interested, but Arabic texts are currently under-represented. Anybody interested in making brief translations (2000 words or less) of Arabic materials from Muslim Spain, please let me know. I have a number of texts in mind, but would also welcome suggestions.

**Remie Constable
29 Berrien Avenue
Princeton Junction, NJ 08550
USA**

MEM Scholar Profile

Ahmed Toufiq

HISTORIAN, UNIVERSITY MUHAMMAD V, RABAT

Ahmed Toufiq (Ahmad al-Tawfiq) was born in 1943 in the village of Marigha, near the city of Marrakesh in the high Atlas mountains of Morocco. He began his primary education in his native village, and continued his studies to the secondary level in Marrakesh. Before finishing his secondary education, familial conditions required him to enter the workplace, but upon completion of his secondary schooling in 1961 he entered the teacher training school in Marrakesh. There he was profoundly influenced by the presence of one of the leading Arab scholars of that day, Dr. Ahmad Iqbal al-Sharqawi. He earned his Baccalaureate in 1964 and moved to Rabat, where he entered Muhammad V University, studying history and Islamic archaeology (License, 1968), and earning also a diploma in secondary school teaching.

After his graduation from university in 1968, he worked as a secondary school teacher until 1970, preparing at the same time for the examinations that would qualify him to write a doctoral thesis (troisième cycle) and engage in university teaching. His successful performance on these examinations resulted in his appointment as assistant professor in history in the Faculty of Arts and Letters in Rabat. In 1976 he completed his doctorate in history with a dissertation on the social history of the Inultan tribe that applied the methods of the *Annales* school of historiography. This was subsequently published and followed by a steady stream of publications on a wide variety of subjects (see below). He served as Assistant Dean of the Rabat Faculty of Letters (1976-78), and was promoted to Professor of History in 1976. Since 1989, he has been Director of the Institute of African Studies, University Mohamed V, Rabat. Dr. Toufiq is married and has four children.

Dr. Toufiq's publications span a wide chronological and thematic range. His dissertation was published in 1978 as *Al-Mujtama' al-maghribi fi l-qarn al-tasi' 'ashar* [Moroccan society in the nineteenth century: Inultan, 1850-1912.] (Rabat: Faculty of Arts and Letters). A second printing appeared in Casablanca in 1984. Although this work deals primarily with the recent history of the Maghrib, it traces with care the medieval roots of modern tribal society, and includes an examination of the tribal grouping known in the Middle Ages as the Haskura. Dr. Toufiq's strong medieval interests led him next to prepare a highly acclaimed edition of the text of *Al-Tashawwufi rijal al-tasawwuf* by Yusuf ibn al-Zayyat Tadili (d. 617/1220), a major source for the history of Sufism and for the religious, cultural and social history of the medieval Maghrib. Particularly valuable are the editor's many notes clarifying the meaning of personal names and toponyms on the basis of his knowledge of the Berber language, as well as an historical map showing the burial places of many of the individual Sufis mentioned in the text.

Subsequently Dr. Toufiq undertook to edit other important texts. Among them was *Di'amat al-yaqin fi za'amat al-muttaqin* [The pillar of certainty in leading the God-fearing] by

Abu l-'Abbas al-'Azafi al-Sabti (d. 633/1235-36), a work of *manaqib* or pious virtues; this was published in Rabat in 1988. With his Rabat colleague Dr. Muhammad Hajji, he prepared an edition of the text of a biographical work of scholars of the 17th and 18th centuries compiled by al-Qadiri (12th/18th century) entitled *Nashr al-mathani fi ahl al-qarn al-hadi 'ashar wa l-thani* (Casablanca, 1979-86). Dr. Toufiq is currently working with Dr. Mohammed Benchrifa on an edition of a recently-discovered section of the oldest biographical dictionary of Maghribi religious figures, the *Kitab al-mustafad* by the sixth/twelfth century author al-Tamimi. This will appear in print late in 1993. With Dr.



Mohammed al-Manuni, Dr. Toufiq is editing the *Kitab al-qibla* by the 8th/14th century author Ibn 'Abd al-Halim. Dr. Toufiq's edition of Muhammad al-Kiki's *Mawahib dhi al-jilal fi nawazil al-bilad al-sa'iba wa l-jibal*, which concerns women's inheritance and their conditions in an 18th century tribe, should appear in the next few months.

In addition to his editing work, Dr. Toufiq has produced a large number of interpretive studies. Among his special interests is the historical information that

can be gleaned from a proper understanding of toponyms—an area where his knowledge of Berber is of great value. He has accordingly produced many studies on this theme, such as "Contributions to the study of the history of eastern Morocco through onomastics," *Proceedings of the Oujda Faculty of Letters Symposium*, Casablanca, 1986, and "On the meaning of the name 'Marrakech'," *Proceedings of the Marrakech Faculty of Letters Symposium*, 1987. He is also interested in hagiography and in Islamization in Moroccan history. Among his studies on these themes are "History and Hagiography," in *Proceedings of the Moroccan Association for Historical Research*, Rabat, 1987; "Popular Dogma concerning King Mohamed V," in *Proceedings of the International Symposium on Mohamed V*, Rabat, 1987; and "From Ribât Shâkir to Ribât Abî Muhammad Sâlih: Tribal Structures and Islamization in Morocco," *Rabat Faculty of Letters Symposium*, 1989. He has been at work for several years on a major historical study of the beginnings of Islam in the Maghrib (7th-11th centuries): Dr. Toufiq is working with Professor Hajji on editing *Ma'lamat al-Maghrib*, an alphabetical dictionary on Moroccan civilization (six volumes already published), and in publishing the Moroccan Yearbook of bibliography, *al-Kitab al-Maghribi* (10 issues published to date).

Dr. Ahmed Toufiq can be reached c/o Department of History, Faculty of Letters, Université Muhammad V, Rabat, Morocco.

ANNUAL MEETINGS

Organization	When and Where	Information	Telephone No.
Middle East Studies Association (1993 Meeting)	Nov. 10-13, 1993 Research Triangle Park, NC [Paper Deadline: Past]	MESA Secretariat University of Arizona 1232 N. Cherry Ave. Tucson, AZ 85721	(602)-621-5850 FAX:(602)-321-7752
Middle East Studies Association (1994 Meeting)	Nov. 19-22, 1994 Phoenix, AZ [Paper Deadline: Feb. 15, 1994]	see preceding	see preceding
American Oriental Society	March, 1994? location pending [Paper Deadline: Oct. 1993?]	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. 20-22, 1994 Evanston, IL [Paper Deadline: January, 1994]	Mark W. Chavalas Dept. of History Univ. of Wisconsin-LaCrosse LaCrosse, WI 54061	(606)-785-8530
American Historical Association (1993-4 Meeting)	Jan. 6-9, 1994 San Francisco, CA [Paper Deadline: Past]	American Historical Assn. 400 A Street, SE Washington, DC 20003	(202)-544-2422
The Medieval Institute (1993 Meeting)	May 6-9, 1993 Kalamazoo, MI [Paper Deadline: Past]	The Medieval Institute Western Michigan Univ. Kalamazoo, MI 49008-3851	(616)-387-4145
The Medieval Institute (1994 Meeting)	May 5-8, 1994 Kalamazoo, MI [Paper Deadline: Sept. 15, 1993]	see preceding	see preceding
College Art Association	Feb. 16-19, 1994 New York, NY [Paper Deadline: April 15, 1993]	Suzanne Schanzer 275 Seventh Ave. New York, NY 10001	(212)-691-1051 FAX:(212)-627-2381
American Academy of Religion (1993 Meeting)	Nov. 20-23, 1993 Washington, DC [Paper Deadline: Past]	Eugene H. Lovering, Jr. Society of Biblical Literature 1549 Clairmont Rd., Suite 204	(404)-636-4744 FAX:(404)-248-0815 BITNET: SBLEXEC@ EMORYU1
American Academy of Religion (1994 Meeting)	Nov. 19-22, 1994 Chicago, IL [Paper Deadline: Feb. 1994]	see preceding	see preceding

ANNUAL MEETINGS

Organization	When and Where	Information	Telephone No.
Byzantine Studies Conference	Nov. 4-7, 1993 Princeton University Princeton, NJ [Paper Deadline: March 22, 1993]	Dr. Alice-Mary Talbot Dumbarton Oaks 1703 32nd St., NW Washington, DC 20007	(202)-342-3234
Texas Association of Middle East Scholars (TAMES)	Feb. 25-26, 1994 Univ. of Texas, Austin [Paper Deadline: Nov. 15, 1993]	Deborah Littrel Ctr. for Middle Eastern Studies Univ. of Texas-Austin Austin, TX 78712	(512)-471-3881 FAX:(512)-471-7834
Dumbarton Oaks Symposium: "Byzantine Court Culture: 829-1204."	April 22-24, 1994 Dumbarton Oaks [Paper Deadline: April 10, 1993]	Dumbarton Oaks 1703 32nd St., NW Washington, DC 20007	(202)-342-3234

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NEWS OF MEM

Ann K. S. Lambton selected as new Honorary Member of MEM

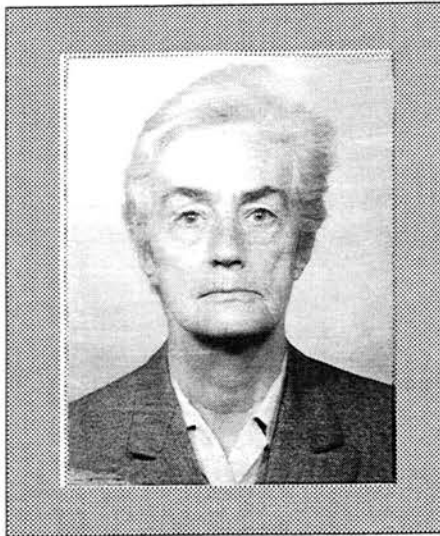
After careful consideration of many highly-qualified candidates, the Board of Directors of MEM has decided unanimously to extend Honorary Membership in MEM to Dr. Ann K. S. Lambton, O.B.E., D. Lit., F.B.A., Professor of Persian in the University of London (Emeritus) and Honorary Fellow of the School of Oriental and African Studies, University of London. Professor Lambton joins the other distinguished senior medievalists who have been selected for this honor. They are David Ayalon, Claude Cahen (d. 1991), Bernard Lewis, George Makdisi, and Franz Rosenthal. Honorary members are elected for life.

Professor Lambton is universally recognized as a leading figure in the field of Persian studies and is well-known for her many publications on the literature, history and society of Iran. Born on February 8, 1912, Dr. Lambton entered the School of Oriental Studies (later the School of Oriental and African Studies) at the University of London in 1930, from which she received a B.A. with Honours in Persian in 1935. She first visited Iran in the summer vacation of 1934; many visits would follow during periods of study leave and numerous other occasions. She continued her advanced study at the University of London, and in 1939 completed her Ph.D. thesis, entitled "Contributions to the Study of Seljuq Institutions."

During World War II, she served as Press Attaché at the British Legation (later the British Embassy) in Tehran. After the war, she was appointed Senior Lecturer in Persian at SOAS, becoming Reader in Persian in the University of London in 1948, and Professor of Persian by 1953. In the same year, Dr. Lambton received a D. Lit. from the University; and in this year also appeared her classic study *Landlord and Peasant in Persia*. A steady stream of publications on a wide variety of topics

relating to the history and culture of Iran appeared in subsequent years (see box below).

Professor Lambton was recognized for her important contributions to scholarship by being named a Fellow of the British Academy in 1964. She was awarded an honorary D.Lit by the University of Durham in 1971, and an honorary D.Litt. by the University of Cambridge in 1973.



She has contributed her expertise to the field of Islamic and Iranian studies by serving on the Editorial Advisory Board of the periodical *Middle Eastern Studies*, on the Executive Committee of the *Encyclopaedia of Islam*, and on the Board of Editors for *The Cambridge History of Islam* and volumes I and V of *The Cambridge History of Iran*.

It is with great enthusiasm that the board of directors welcomes Professor Ann Lambton to MEM, as a token of our gratitude and esteem for her outstanding contributions to scholarship.

Major Publications of Ann K. S. Lambton

Three Persian Dialects (London, 1938).

Landlord and Peasant in Persia (London, 1953). Reprinted 1969 and (by I. B. Taurus, with a new Preface) 1991.

Persian Grammar and Persian Vocabulary (Cambridge, 1953 & 1954).

The Persian Land Reform, 1962-1966 (Oxford, 1969).

"Aspects of Agricultural Organisation and Agrarian History in Persia," in B. Spuler (ed.), *Handbuch der Orientalistik* I.6.6.1, *Wirtschaftsgeschichte des vorderen Orients in islamischer Zeit*, 1 (Leiden, 1977), pp. 160-187.

Theory and Practice in Medieval Persian Government (London, 1980). (A collection of twelve major articles that originally appeared between 1954 and 1974.)

State and Government in Medieval Islam: an introduction to the study of Islamic political theory: the jurists (Oxford, 1981).

Qajar Persia (London, 1987). (Eleven studies previously published, apart from one, in various periodicals.)

Continuity and Change in Medieval Persia. Aspects of administrative, economic, and social history, 11th-14th century (Albany, N.Y., 1988).

"Changing concepts of justice and injustice from the 5th/11th century to the 8th/14th century in Persia: the Saljuq empire and the Ilkhanate," *Studia Islamica* 48 (1988), 27-60.

"The clash of civilizations: authority, legitimacy and perfectability," in R. M. Burrell (ed.), *Islamic Fundamentalism* (Royal Asiatic Seminar Papers, No. 1) London, 1989, 33-47.

"Personal service and the element of concession in the theory of the wazirate in medieval Persia," in C. E. Bosworth, Charles Issawi, Roger Savory and A.L. Udovitch (eds.), *The Islamic World from Classical to Modern Times: essays in honor of Bernard Lewis* (Princeton, 1989), 175-191.

MEM ELECTS NEW BOARD MEMBERS

At the annual MEM Business meeting in October, 1992, **R. Stephen Humphreys** was elected Vice President of Middle East Medievalists, succeeding former MEM Vice President Michael L. Bates. Prof. Humphreys is King Abdul Aziz Ibn Saud Professor of Islamic Studies and Professor of History at the University of California, Santa Barbara. He received his Ph.D. from the University of Michigan in 1969, and is widely known for his contributions to the history of the pre-modern Middle East such as his highly-praised *Islamic History: A Framework for Inquiry* (Rev. ed. published by Princeton Univ. Press, 1991), and his work on Ayyubid Syria, *From Saladin to the Mongols: The Ayyubids of Damascus, 1193-1260* (Albany, NY: SUNY Press, 1977). He has translated a segment of al-Tabari's universal chronicle, *The Crisis of the Early Caliphate: The Reign of 'Uthman*



(Albany, 1990). He continues to publish on a wide variety of topics from early Arabic historiography to contemporary concerns in Middle Eastern politics. He has been professionally active in the Council for International Exchange of Scholars, the NEH, MESA, ARCE, and elsewhere.

Michael G. Morony was elected to fill one of two vacancies on the Board of Directors of MEM. He is Professor of History and chair of the Islamic Studies Interdepartmental Program at UCLA, the institution from which he received his Ph.D. in 1972. He is the author of *Iraq after the Muslim Conquest* (Princeton: Princeton Univ. Press, 1983), and numerous articles on early Islamic history, focusing especially on social and economic issues. His translation of a section of al-Tabari's universal chronicle has appeared as *The Caliphate of Mu'awiyah* (Albany, 1987). He is currently at work on early Islamic economic history.



Maria Eva Subtelny was elected to fill another board vacancy. She is Associate Professor in the Department of Middle East and Islamic Studies at the University of Toronto. She received her Ph.D. from Harvard University in 1979. She recently edited (with Lisa Golombek) *Timurid Art and Culture. Iran and Central Asia in the Fifteenth Century* (Leiden: E. J. Brill, 1992), and is known for her many studies of the political, literary, and broader cultural history of Timurid and Safavid Iran and Central Asia.

KALAMAZOO AND MEM, TOO

In conjunction with the Texas Medieval Association, MEM is sponsoring the following two sessions at the Twenty-Eighth International Congress on Medieval Studies at Western Michigan University in Kalamazoo, Michigan (6-9 May 1993): Gunpowder Weaponry East and West, Organizer: Paul E. Chevedden (Salem State College), Presider: Randall Rogers (Louisiana State Univ.), Respondent: Vernard L. Foley (Purdue Univ.). Papers: "The Long and the Short of it: Firearms in 16th-Century Europe" by Bert S. Hall (University of Toronto), "Firearms in Iran in the 15th Century" by John E. Woods (University of Chicago), "Firearms in the Ottoman Empire in the 15th and 16th Centuries" by Mark L. Stein (University of Chicago); and Commodities, Commerce, and Currency in Mamluk Egypt, Organizer: Warren C. Schultz (University of Chicago), Presider: Paul E. Chevedden (Salem State College). Papers: "Quseir al-Qadim, Egypt: Text and Context in the Indian Ocean Spice Trade" by Donald S. Whitcomb (University of Chicago), "Red Sea Commerce in the Late Mamluk Period" by John L. Meloy (University of Chicago), "The Diminishing Dirham: Silver Coinage in Late 14th-Century Mamluk Egypt" by Warren C. Schultz (University of Chicago).

MEMBER NEWS

CAMILLA P. ADANG has completed "Some hitherto neglected biblical material in the work of Ibn Hazm," *Al-Masaq. Studia Arabo-Islamica Mediterranea* 5 (1992), and "A Muslim Historian on Judaism: al-Mutahhar b. Tahir al-Maqdisi," in: A. Harak, ed. *Contacts between Cultures. Vol. I: West Asia and North Africa.*, pp. 286-290 (Lewiston: Edwin Mellen Press, 1992). She continues research on "Ibn Hazm's criticism of some 'judaizing' tendencies among the Malikites."



STEPHEN ALBUM has completed "An Arab-Sasanian dirham hoard from the year 72 Hijri," expected to appear in *Studia Iranica* 22(1993), and *A Checklist of Popular Islamic Coins*, published privately by the author. He continues his research on *Studies in Late Ilkhan Numismatics, part 3, the Coinage of Khorasan 1335-1357*.

REUVEN AMITAI-PREISS has recently returned from the 6th International Congress of Mongolists held in Ulaan Baatar in August 1992, where he delivered a paper "Arabic Sources for the History of the Mongol Empire" that will be published in the Proceedings of the Congress. Other forthcoming publications include: "Mamluk Perceptions of the Mongol-Frankish Rapprochement," *Mediterranean Historical Review* 7 (1992); "Aims and Motivations of Ilkhanid Strategy towards Syria and the Mamluks," in D. Morgan, ed. *The Mongol Empire and its Legacy*; "Hülegü and the Ayyubid Lord of Transjordan (More on the Mongol Governor of al-Karak)," *Archivum Eurasiae Medii Aevi*; "A Correspondance in Arabic between Abaqa Ilkhan and Sultan Baybars (A.H. 667/A.D. 1268-9)," *Central Asiatic Journal*, 1994; and "A Fourteenth Century Mamluk Inscription from Rural Palestine," *Israel Exploration Journal*. A book, *The Mamluk-Ilkhanid War from 'Ayn Jalut (1260) to the Second Battle of Homs (1281)*, is currently under review by a publisher.

MICHAEL L. BATES has completed "The Islamic Coinage of Spain," in *Al-Andalus: The Art of Islamic Spain*. Edited by J. D. Dodds, pp. 385-391 (New York, 1992).

MUHAMMAD ABDUL JABBAR BEG recently completed "Aesthetic Values, Space, and their Manifestations in Architecture," *Muslim Education Quarterly* 9 (1992), and the entry "Nassadj" for the *Encyclopaedia of Islam*, 2nd ed. He continues research toward a monograph on the origins of Islamic civilization, and he recently delivered a lecture on "Islam in history during its first century" at the Leicestershire Museum and Art Gallery.

RALPH W. BRAUER has completed "Geography in the Medieval Muslim World" for the *Comparative Civilizations Review*, and continues his research on Is-

lamic geography as an example of the development of medieval Islamic natural science.

HERIBERT BUSSE has recently completed "Zur Geschichte und Deutung der frühislamischen Harambauten in Jerusalem," *ZDPV* 107 (1993): 144-154.

MARIANNE E. CAMERON has recently returned from Rabat, Morocco, where she was a Fulbright-Hays Dissertation Fellow conducting archival research at the Bibliothèque Générale. She continues research on her Univ. of Chicago PhD dissertation, "The Life of Khalid b. al-Walid: A Study in the tradition of Traditions."

PAUL M. COBB will be leaving his post as Editorial Assistant for *Al-'Usur al-Wusta*, and will spend the 1993-94 academic year recovering in Cairo, Egypt. While there, he hopes to travel to Damascus, Syria to continue research on his Univ. of Chicago PhD dissertation, "Provincial Government and Its Discontents: The Assimilation of Early 'Abbasid Syria 132-267 AH/750-880 CE."

OLIVIA R. CONSTABLE has recently completed *Trade and Traders in Muslim Spain: The Commercial Realignment of the Iberian Peninsula 900-1500* (CUP, forthcoming). She continues her research on comparative institutions of hospitality in the Muslim and Christian Mediterranean in the Middle Ages.

VINCENT J. CORNELL has recently completed "Mystical Doctrine and Political Action in Moroccan Sufism: The Role of the Exemplar in the *Tariqa al-Jazuliyya*," *al-Qantara* 13 (1992): 201-231. He plans to study Islamic social reform organizations in Malaysia, Indonesia and Morocco, and continues working on his translation of vol. 8 of al-Tabataba'i's *Al-Mizan fi tafsir al-Qur'an*, and a monograph *Abu'l-Hasan al-Shadhili and the Tariqa al-Shadhiliyya*, contracted with Curzon Press.

ELTON L. DANIEL continues his research on *The Caliphs and the Caucasus*, a monograph on the establishment and development of Islamic rule in NW Iran and Transcaucasia.

FRED M. DONNER continues his post as President of MEM and Editor of *Al-'Usur al-Wusta*. He has recently completed "Centralization of Authority and Military Autonomy in the Early Islamic Conquests," to appear in the proceedings of the third workshop of the Late Antique and Early Islam Project. He continues his research toward a monograph on early Islamic historiography and an article on army and state in the period of the Rightly-Guided Caliphs.

AMIKAMELAD has recently completed *Medieval Jerusalem and Islamic Worship: Holy Places, Ceremonies and Pilgrimages* (Leiden: E.J. Brill, forthcoming); "Two Identical Inscriptions from Jund Filastin from the Reign of the 'Abbasid Caliph al-Muqtadir," *JESHO* (1993); and "The History and Topography of Jerusalem During the Early Islamic Period: The Historical Value of *Fada'il al-Quds* Literature: A Reconsideration," *JSAI* 14 (1992): 41-70. He continues research on a paper on the rebellion of Muhammad al-Nafs al-Zakiyya, and on "Abu'l-'Abbas al-Saffah, the First 'Abbasid Mahdi in Light of an Unknown Inscription from Beth-Shean."

NADIA EL-CHEIKH completed her Harvard PhD dissertation, "Byzantium viewed by the Arabs" in June 1992.

MOHAMMAD FADEL continues research on his Univ. of Chicago PhD dissertation on "Akhbar as a Basis for Legal Interpretation."

MARIBEL FIERRO has completed "The polemic about the *karamat al-awliya* and the development of Sufism in al-Andalus (4th/10th-5th/11th centuries)," *BSOAS* 55 (1992), and "The Contact with the West of a Mauritan Traveller," *The Maghreb Review* 17 (1992). She continues her research on the *Historia de los autores y transmisores de al-Andalus* (HATA).

MICHAEL FISHBEIN has completed his contribution to the al-Tabari translation project, *The History of al-Tabari. Vol. XXXI: The War between Brothers* (Albany: SUNY Press, 1992).

CLAUDE GILLIOT recently published "Muqatil, grand exégète, traditioniste et théologien maudit," *JA* 279 (1991): 39-92,

and "Exégèse et sémantique institutionnelle dans le Commentaire de Tabari," *SI* 76 (1993). He continues research on a monograph on the history of Qur'anic exegesis.

MATTHEW S. GORDON has completed his Columbia Univ. PhD dissertation, "The Breaking of a Thousand Swords: A History of the Turkish Community of Samarra."

OLEG GRABAR has completed *The Mediation of Ornament*. (Princeton: Princeton Univ. Press, 1992), based on his Mellon Lectures given in Washington in 1988.

DAVID D. HALDANE has recently completed the entry "Ancient Anchors," for the *Encyclopaedia of Near Eastern Archaeology* (Oxford Univ. Press), and "The Middle East Since World War I," for the *Encyclopaedia of World History* (Houghton Mifflin). He plans to undertake nautical archaeological surveys of the Syrian and Egyptian coastlines in 1993 and will continue research on his Univ. of Texas, Austin PhD dissertation, "Medieval Middle Eastern Maritime History" in Egypt in 1993-94.

SALEH HAMARNEH completed his book *People and Land. Studies in the History of Southern Syria* (1991), and continues research on "The City of a Thousand and One Nights: a Study of Baghdad during the Abbasid Caliphate."

ABBAS H. HAMDANI has recently completed "An Islamic Background of the Voyages of Discovery" in *The Legacy of Muslim Spain*, ed. S. K. Jayyusi, pp. 273-302 (Leiden: E. J. Brill, 1992), and "Expulsion of Muslims from Spain," in *DOMES (Digest of Middle Eastern Studies)* expected for March 1993. In October 1992 he attended and gave papers in two conferences on the issue of "1492", one at the Peabody Museum in Salem, MA, the other at the Univ. of Michigan in Ann Arbor.

SUMAIYA A. HAMDANI has completed "The *majalis w'al-musayarat* on Fatimid Da'wa-Dawla Relations," *The Maghreb Review* (1993), and continues her research on her Princeton Univ. PhD dissertation, "Dawla and Da'wa in Fatimid Egypt."

JOHN L. HAYES has recently completed *A Manual of Sumerian Grammar and Texts* for Undena Publications.

STEFAN HEIDEMANN has completed his Freie Universitat Berlin dissertation "Al-Hakim bi-Amrillah und Aqqus al-Burli, Das Aleppiner Kalifat 656 H/1258 AD: Vom Ende des Kalifates in Bagdad 656/1258 über das Aleppiner Kalifat zur Restauration in Kairo 661/1262."

WOLFHART P. HEINRICHS has completed "Contacts between scriptural hermeneutics and literary theory in Islam: the case of *majaz*." *Zeitschrift für Geschichte der arabischen-islamischen Wissenschaften* 7 (1991-92): 253-284. He continues his research on a monograph on Classical Arabic Literary Theory.

TAYEB EL-HIBRI has completed "Harun al-Rashid and the Mecca Protocol of 802: A Plan for Division or Succession?" *IJMES* 24 (1992) and "Coinage Reform Under the Abbasid Caliph al-Ma'mun." forthcoming in *JESHO*. He continues research on his Columbia Univ. dissertation, "The Reign of the Caliph al-Ma'mun (AD 813-833): The Quest for Power and the Crisis of Legitimacy."

WALTER E. KAEGI, JR. recently published *Byzantium and the Early Islamic Conquests* (Cambridge: Cambridge Univ. Press, 1992), "Reflections on the Withdrawal of Byzantine Armies from Syria," in *La Syrie de Byzance à l'Islam VIIe-VIIIe siècles* (Damascus, 1993), and "Byzantine Logistics," in J. Lynn, ed., *Feeding Mars* (Westview Press, forthcoming). He continues research on a number of studies on Byzantium, Islam, and Sasanian Persia, especially in the seventh century.

DONALD J. KAGAY has completed *Usatges of Barcelona, Fundamental Law of Catalonia* (Philadelphia: Univ. of Pennsylvania Press, forthcoming), and edited *Spain and the Western Mediterranean. Essays in Honor of Robert I Burns, S.J.* (Univ. of California Press, forthcoming).

LUDVIK KALUS continues research on *Inscriptions arabes et persanes en Chine* (with Chen Da-Sheng).

NUHA N. N. KHOURY recently com-

pleted "The Mihrab Image: Commemorative Themes in Medieval Islamic Architecture," *Muqarnas* 9 (1992): 11-28. She recently organized an exhibition "Transformations: Asia East and West" at the Sackler Museum of Art, Harvard University.

GARY LEISER has completed two forthcoming translations from the Turkish: M. Fuad Koprulu, *Islam in Anatolia: A Review of the Religious History of Anatolia after the Turkish Invasion and the Sources for this History* (forthcoming from Univ. of Utah press), and Idem, *Some Observations on the Influence of Byzantine Institutions on Ottoman Institutions* (forthcoming from the Turkish Historical Society, Ankara). He continues work with Toni M. Cross on a short monograph entitled *Ankara: A Brief History*.

JAMES E. LINDSAY recently presented a paper entitled "King David in the Islamic Prophet Stories Tradition as Portrayed in Ibn 'Asakir's (1105-1176) *Ta'rikh madinat Dimashq*." The paper was presented at a panel entitled "Faith and History in the Islamic Historiographical Tradition," which Prof. Lindsay also chaired. The papers of the panel will be published together with commentary in *Fides et Historia* the Journal of the Conference on Faith and History.

JULIE S. MEISAMI continues her research on a monograph on Persian historiography to the end of the twelfth century. She is co-editor, with Paul Starkey, of the *Companion to Arabic Literature*, to be published by Routledge, and is editor, with Michael Beard of the journal *Edebiyat*, to be re-launched in Spring 1993.

CHRISTOPHER MELCHERT has completed "Sectaries in the Six Books," to appear in *Muslim World* 82 (1992), as well as "The Formation of the Sunni Schools of Law, Ninth-Tenth Centuries C. E.," his 1992 Univ. of Pennsylvania PhD Dissertation. He continues his research on "The Religious Policies of the Caliphs from al-Mutawakkil to al-Muqtadir as Expressed by their Judicial Appointments" (to be presented at the April, 1993 AOS Convention), and "The Transition from Asceticism to Mysticism in Islam at the Middle of the Ninth Century C. E."

JOHN L. MELOY continues his research for his Univ. of Chicago PhD dissertation on Red Sea merchants in the fifteenth century, and on Late Mamluk copper coinage (1468-1517).

VERA B. MOREEN recently presented a paper entitled "Moses in Muhammad's Light: The Use of Muslim Topoi and Anti-Muslim Polemics in Judaeo-Persian Panegyrics," at the Association for Jewish Studies in Boston in December 1992. She continues her research on a long article about a Shi'i-Jewish debate in the 18th century, as well as her work toward an *Anthology of Judaeo-Persian Texts*, and will be spending the Spring and Summer of 1993 in Oxford working on it.

MICHAEL G. MORONY continues research on a monograph dealing with early Islamic economic history.

JOHN A. NAWAS recently completed *Al-Ma'mun: Mihna and Caliphate* (forthcoming), and he continues research on the rise of the *mawali* amongst the 'ulama' in the first centuries of Islam.

IAN R. NETTON recently completed *A Popular Dictionary of Islam* (Humanities Press, 1992); *Al-Farabi and His School* (London & New York: Routledge, 1992); and he edited *Golden Roads: Migration, Pilgrimage and Travel in Medieval and Modern Islam* (Richmond: Curzon Press, 1993). He continues research on a monograph dealing with the relation of Arabic culture and language. In March 1993 he travelled to Istanbul where he photographed mosques to accumulate teaching material for a course on Islamic Art and Architecture.

LINDA S. NORTHRUP continues her research on rural landholding patterns in the early Mamluk period in Egypt and Syria, and on the building program of the Mamluk sultan al-Mansur Qalawun.

CARL F. PETRY has recently completed *Twilight of Majesty: The Reigns of Al-Ashraf Qaytbay and Qansuh al-Ghawri in Egypt* (Univ. of Washington Press, forthcoming).

DAVID S. POWERS has completed "Legal Consultation (*futya*) in Medieval Spain and North Africa," in C. Mallat, ed. *Islam and Public Law*, pp. 1-21 (London: Graham and Trotman, 1993); "The Maliki Family Endowment: Judicial Norms and Social Practices," *IJMES* 25(1993); and "The Art of Legal Opinion," in M. K. Masud, B. Messick and D. Powers, eds., *Fatwas: Muftis and Interpretation in Muslim Societies* (forthcoming).

WADAD AL-QADI has recently completed "Early Islamic State Letters: The Question of Authenticity," in *The Byzantine and Early Islamic Near East I*, ed. A. Cameron and L. Conrad, pp. 215-275 (Princeton: Darwin Press, 1992).

BAZAT-TAHERA QUTBUDDIN continues his research toward an M.A. thesis from 'Ayn Shams University, Cairo on "Nahj al-Balagha-A Study of the Style and Content."

NASSERO. RABBAT recently completed "Mamluk Throne Halls: Qubba or Iwan?" in G. Necipoglu, ed., *Pre-Modern Islamic Palaces* (1993). He recently returned from London where he examined the architectural drawings held in the British Museum of British visitors to Egypt in the early 19th century. He continues research on a monograph tentatively entitled *From Palace to Citadel: The Militarization of Architectural Expression in the Medieval Middle East*.

JAMIL F. RAGEP has recently completed *Nasir al-Din al-Tusi's "Tadhkira": A Memoir on Astronomy*, 2 vols. (New York: Springer-Verlag, 1993).

LUTZ G. RICHTER-BERNBURG recently completed "Mani's Dodecads and Sasanian Chronology: Kephalia, Shapuragan, Codex Manichaicus Coloniensis," *ZPE* 95 (1993): 71-80, and "Going Places with Naser-e Khosrow and his Translator," *Welt des Islams* (In Press), and continues research on "Roots of Revival: Samaritans during the Zengid-Ayyubid-Crusader Period."

EVERETT K. ROWSON continues his research on homosexuality in Islamic law, and he recently received an Annenberg

Institute Fellowship for the 1993-94 year.

KARIN C. RYDING recently edited *Festschrift for Al-Khalil ibn Ahmad and Formal Spoken Arabic FAST Course* (both Georgetown Univ. Press, 1993) and also completed "The Alchemy of Sound: Medieval Arabic Phonosymbolism," in the *Festschrift* for George Krotkoff (Eisenbrauns, 1993). She continues research on Arabic phonosymbolism, medieval Arabic alchemy and a reference grammar of Modern Standard Arabic.

NOHA SADEK recently completed "In the Queen of Sheba's Footsteps: Women Patrons in Rasulid Yemen," *Asian Art* 6 (1993).

MAMOUN SAKKAL completed "Geometry of Ribbed Domes in Spain and North Africa," in the *Proceedings of the 5th International Symposium on the History of Arabic Science*, held in Granada (Spain) in March 1992, and continues research on the history of Square Kufic calligraphy in Iran and the Middle East.

ELIZABETH SAVAGE recently edited *The Human Commodity: Perspectives in the Trans-Saharan Slave Trade* (London: Frank Cass, 1992), and recently completed "Berbers and Blacks, Ibadite Slave Traffic in Eighth Century North Africa," *Journal of African History* 33 (1992): 351-368; and "Ibadite-Jewish parallels in Early Medieval North Africa," *Al-Masaq* (forthcoming). Her forthcoming work includes *A Gateway to Hell, A Gateway to Paradise: a North African Response to the Arab Conquest, Late Antiquity and Early Islam Series* (Princeton: Darwin Press, forthcoming 1993); *A Catalogue of Early 'Abbasid Coins* (British Museum Publications, forthcoming 1993); *Dinars and Dirhams, Coins of the Islamic Lands* (with M. Bates), 2 vols., (Nour Foundation/Azimuth Editions and OUP, forthcoming 1993).

ROBERT E. SCHICK has recently completed *The Christian Communities of Palestine from Byzantine to Islamic Rule* (Princeton: Darwin Press, 1993?). He continues excavation of the Byzantine Church at Petra, Jordan, and the site of Humeima, Jordan, and continues research toward a monograph on Christianity in southern

Jordan in the Byzantine and early Islamic periods.

WARREN C. SCHULTZ continues research toward his Univ. of Chicago PhD dissertation, "The Monetary System of the Late Bahri Mamluks: A Textual and Numismatic Study." He completed a trip in November and December of 1992 to the British Museum in London and the Israel Museum in Jerusalem, where he examined the Mamluk coins preserved there as part of this research.

MARIA E. SUBTELNY has edited, with L. Golombek, *Timurid Art and Culture: Iran and Central Asia in the Fifteenth Century* (Leiden: E.J. Brill, 1992), selected papers from the symposium "Timurid and Turkmen Societies in Transition" held in Toronto, 1989. She plans to conduct research on Timurid coinage at the Forschungsstelle für islamische Numismatik in Tübingen in the spring and summer of 1993. Two short works, "A Medieval Persian Agricultural Manual in Context: the *Irshad al-zira'a* in Late Timurid and Early Safavid Khorasan (to appear in *Studia Islamica*) and "The Cult of 'Abdullah Ansari under the Timurids," in *God is Beautiful and He Loves Beauty, Festschrift for Annemarie Schimmel* ed. C. Bürgel and A. Giese (Bern: Peter Lang) are in press.

JENNIFER M. THAYER has completed her 1993 New York Univ. PhD dissertation, "Land Politics and Power Networks in Mamluk Egypt, 1250-1517."

MARINA TOLMACHEVA has completed an edition and translation of *The Pate Chronicle*, (forthcoming from Michigan State University Press), and is currently working on a paper for the conference "Tradition, Transmission, Transformation: Science and Cultural Exchange."

DANIEL M. VARISCO delivered a lecture at the Center for Middle East Studies at the Univ. of Chicago in February 1993 entitled "Rasulid Yemen and International Trade at the Close of the 13th Century."

JEANETTE A. WAKIN continues research toward a monograph on the jurisprudence of Muwaffaq al-Din b. Qudama.

MARILYN WALDMAN continues research on a monograph, *Prophets and Power: A Comparative Framework for Studying Prophethood*.

PAUL E. WALKER has recently completed *Early Philosophical Shiism: The Ismaili Neoplatonism of Abu Ya'qub al-Sijistani* (Cambridge: CUP, expected Summer 1993); "The Ismaili *da'wa* in the Reign of the Fatimid Caliph al-Hakim," *JARCE* (forthcoming); "The Political Implications of al-Razi's Philosophy," in *The Political Aspects of Islamic Philosophy*, ed. C. Butterworth, pp. 61-94 (Cambridge, MA: Harvard University Press, 1992). He continues research on *The Fatimids: A Religious History* and "An Isma'ili Version of the Heresiography of the Seventy-two Damned Sects," in *Essays in Isma'ili History and Thought*, ed. F. Daftary (Cambridge: CUP, forthcoming).

DONALD S. WHITCOMB has recently completed "Glazed ceramics of the Abbasid period from the Aqaba excavations," *Transactions of the Oriental Ceramic Society*, 55 (1990-91): 43-65. He presented a lecture on the early Islamic period as part of the "New Approaches to the Past" conference in San Diego, CA in January 1993; he also attended the Colloque international d'archéologie islamique at the IFAO in Cairo, in February. His paper was "Out of Arabia: Early Islamic Aqaba in its regional context"; While in Cairo, he lectured on "The Excavations at Aqaba (Ayla): New Light on the Amsar" at AUC. He is planning the next season of excavations at Aqaba (early Islamic Ayla) for the Fall of 1993. Applications for participation are welcome.

JOHN A. WILLIAMS completed *The World of Islam*, to be published by the Univ. of Texas Press in Spring, 1993. He continues research on a history of Muslim Political Theory. In the Summers of 1992 and 1993, he will travel to Aleppo, Syria.

NEGUIN YAVARI completed his Columbia dissertation "Nizam al-Mulk Remembered: A study in Historical Representation" in May 1992. He is currently preparing an article "Nizam al-Mulk and Sufism," and a monograph on medieval Balkh.

INSTITUTE FOR ISLAMIC-JUDAIC STUDIES

The Institute for Islamic-Judaic Studies was established in 1981 by the Center for Judaic Studies at the University of Denver to provide a scholarly forum, free from political concerns, for the academic study of the interactions of Islamic and Jewish civilization in such areas as history, religion, law, philosophy, language, literature, and the arts.

The need for Jewish Studies and Islamic Studies is apparent to anyone aware of the vital Jewish and Islamic components of western civilization, especially in the Middle Ages. Given the considerable influence Islam and Judaism have historically exerted on each other, an awareness of their interactions and mutual influences may lead to a better understanding of both.

In order to stimulate continuing interest and research into the field of Jewish and Islamic interaction, the Institute for Islamic-Judaic studies holds annual conferences and publishes a series of volumes of scholarly articles and a newsletter. This year, the Institute inaugurated a forum which enables faculty members to exchange ideas about their research in an informal setting.

The Institute has published several volumes of its series, *Studies in Islamic and Judaic Traditions*, composed largely of papers originally presented at its conferences. In addition, the Institute has hosted an international delegation of scholars from Malaysia and sponsored Scholars-in-Residence at the University of Denver.

For more information, contact Dr. Seth Ward, Director, Institute for Islamic-Judaic Studies, 2199 S. University Blvd., Denver, CO 80208. Tel.: (303)-871-3020. FAX: (303)-871-3037.



Symposia, Workshops, Conferences and Exhibits

FAITH AND HISTORY

On 5-7 November, 1992, the Eighteenth Fall Meeting of the Conference on Faith and History was held at Westmont College in Santa Barbara, CA. MEM member James E. Lindsay chaired a panel entitled Faith and History in the Islamic Historiographical Tradition. Four papers were presented, with R. Stephen Humphreys serving as discussant: James E. Lindsay (Westmont College), "King David in the Islamic Prophet Stories Tradition as Portrayed in 'Ali Ibn 'Asakir's (1105-1176) Ta'rikh madinat dimashq"; Shawkat M. Toorawa (RRALL), "The Dhimmi in Medieval Islamic Society: Non-Muslim Physicians in Ibn Abi Usaybi'a's 'Uyun al-anba' fi tabaqat al-atibba'"; Douglas Howard (Calvin College), "With Gibbon in the Garden: The Death and Rebirth of the Ottoman Empire"; Rick Cahill (UC-Santa Barbara), "Cross and Crescent: Muslim-Copt Relations in post-1952 Egypt." The four papers will be published together, with Professor Humphreys' comments in *Fides et Historia*, the Journal of the Conference on Faith and History.

SAINTS AND MYSTICS IN MIEVEAL CHRISTIANITY AND ISLAM

The Newberry Library Center for Renaissance Studies in Chicago, Illinois announces a new seminar being offered for the Spring of 1993, 8 April-10 June, every Thursday from 2:00 to 5:00 PM. This seminar explores the changing connections between mystics and society between 800 and 1500 AD in both Islamic and Christian traditions. In the period between the ninth and sixteenth centuries AD, the third to tenth AH, the histories of both Christianity and Islam afforded a prominent place to saints as well as mystics. Both traditions identified saints as "friends of God," individuals whose lives displayed an especially close relationship through

miracles, visions, or other extraordinary signs of divine favor. While some attained sainthood through martyrdom, many more achieved that status through mystical experience: the attainment of a direct apprehension of the divine presence. This course will examine such issues as the practice of pilgrimage, the organization of religious life around corporate bodies, and the cult of saints in order to explore the connections which Christianity and Islam share with Mediterranean culture. Instructors will be Gregory Kozlowski, Professor of History, DePaul University, and Karen Scott, Assistant Professor of History at DePaul University. To register for this seminar, please contact the Center for Renaissance Studies, 60 West Walton Street, Chicago, IL 60610-3380, Tel.: (312)-943-9090. Funds are available to subsidize travel expenses for members of the Center's consortium.

SCIENCE AND THEOLOGY IN MEDIEVAL ISLAM, JUDAISM, AND CHRISTENDOM: AN INTERNATIONAL SYMPOSIUM

This symposium aims at a comparative analysis of the interaction between science and religion in the three great medieval monotheistic traditions, hoping thereby to sharpen our understanding of the influence of religious and theological factors on the content and practice of science. The symposium is organized by David C. Lindberg (Univ. of Wisconsin) and A. I. Sabra (Harvard University), and is sponsored by the National Endowment for the Humanities and the Institute for Research in the Humanities, University of Wisconsin. The symposium will be held in Madison, Wisconsin from 15-17 April, 1993. For more information, contact: Mrs. Loretta Freiling, Institute for Research in the Humanities, University of Wisconsin, Madison, WI 53706, USA. Tel.: (608)-262-3855.

THE ARAB-BYZANTINE- SYRIAC CULTURAL INTER- CHANGE DURING THE UMAYYAD ERA IN SYRIA (BILAD AL-SHAM)

The Fourth International Conference of ARAM invites scholars to study the role of Byzantine and Syriac cultures in the rise of Arab culture in Syria (Bilad al-Sham) during the Umayyad era. The Conference will be held at Oxford University, on 27-30 September 1993. Interested parties should contact the following addresses for further information concerning participation, registration, etc.:

Oxford University: The Oriental Institute, Pusey Lane, Oxford OX1 2LE, England. Tel: 865-51401/FAX: 865-516824;
OR: Harvard University: Dept. of Near Eastern Languages and Civilizations, 6 Divinity Ave., Cambridge, MA 02138 USA. Tel: (617)-495-5757/FAX: (617)-496-8904.

ALEPPO AND THE SILK ROAD

An international colloquium on "Aleppo and the Silk Road", sponsored by the Syrian Directorate General of Antiquities and Museums, will be held in Aleppo, Syria, from September 27-October 1, 1993. Presentations will fit into one of three themes: I. The geography of the region of Aleppo and the city itself; II. The civilization of the region and silk roads, with subsections dealing with all historical periods from prehistory to the present; III. Cultural influences through the silk road.

For information, contact Mr. Wahid Khayata, Secretary of the Colloquium, Director of Aleppo Antiquities and Museums, The National Museum Aleppo, Syria.



NEW APPROACHES TO THE PAST: ARCHAEOLOGY IN THE HOLY LAND IN THE 1990'S AND BEYOND

From January 28-31, 1993, the University of California, San Diego hosted a conference entitled: "New Approaches to the Past: Archaeology in the Holy Land in the 1990's and Beyond." The conference featured a panel entitled "The Rise of Christianity and Islam in the Holy Land," with the following papers of interest to members of MEM: J. Patrich, "Church, State, and the Transformation of Palestine, Byzantine (324-638 C.E.); D. Whitcomb, "Islam and the Socio-cultural Transition of Palestine, Early Islamic Period (638-1099 C.E.); R. Ellenblum, "State Formation under the Crusaders, Crusader Period (1099-1291 C.E.); M. Rosen-Ayalon, "Between Cairo and Damascus: Rural Life and Urban Economies in the Ayyubid, Mameluke and Ottoman Periods." For information, contact: Thomas E. Levy, Dept. of Anthropology and Judaic Studies Program, UCSD 9500 Gilman Drive, La Jolla, CA 92093-0104.

TRADITION, TRANSMISSION, TRANSFORMATION: SCIENCE & CULTURAL EXCHANGE IN THE PREMODERN WORLD

A Conference on the history of science was held February 25-27, 1993 at the University of Oklahoma entitled: "Tradition, Transmission, Transformation: Science & Cultural Exchange in the Premodern World." Among the papers presented of interest to members of MEM were: M. Feingold, "Arabic and Natural Philosophy in Early Modern Europe"; D. King, "Islamic Astronomical Instruments: Some New Discoveries"; D. Pingree, "Indian Reception of Muslim Versions of Ptolemaic Astronomy"; P. Lettinck, "The Transformation of Aristotle's 'Physical Philosophy' in Ibn Bajja's Commentaries"; T. Langermann, "The Transcription of Non-Hebrew Texts into the Hebrew Alphabet as a Mode of Transmission"; M. Tolmacheva, "Transmission and Selection: Some Greek Toponyms and Ethnonyms in Arab Geography"; G. Endress, "Beyond Aristotle? Islamic Hellenism and the Evolution of Scientific Discourse"; J. Murdoch, "Transmission, Reception, and Absorption of

Greek and Islamic Science in the Latin West." For more information, contact: Steven J. Livesey or F. Jamil Ragep, History of Science Department, 622 Physical Sciences Building, The University of Oklahoma, Norman, OK 73019-0315 USA Tel.: (405)-325-2213; FAX: (405)-325-2363; E-mail: Bitnet AA9214@UOKMVSA.

INTERNATIONAL COLLOQUIUM ON ISLAMIC ARCHAEOLOGY

On 3-7 February, 1993 an international colloquium on Islamic archaeology was held at the Institut Français d'Archéologie Orientale in Cairo. The following papers were presented: M. Barrucand, "Prospections archéologiques dans le Gouara (Algérie)"; A. Rougeulle, "Routes de plaines/routes de déserts: les voies de communication en Irak médiéval"; A. H. Ghabban, "An Archaeological Study of Mining Settlement—Madina Region (Saudi Arabia) Dated to the 2nd Century AH/8th Century AD"; L. Olmo Enciso,

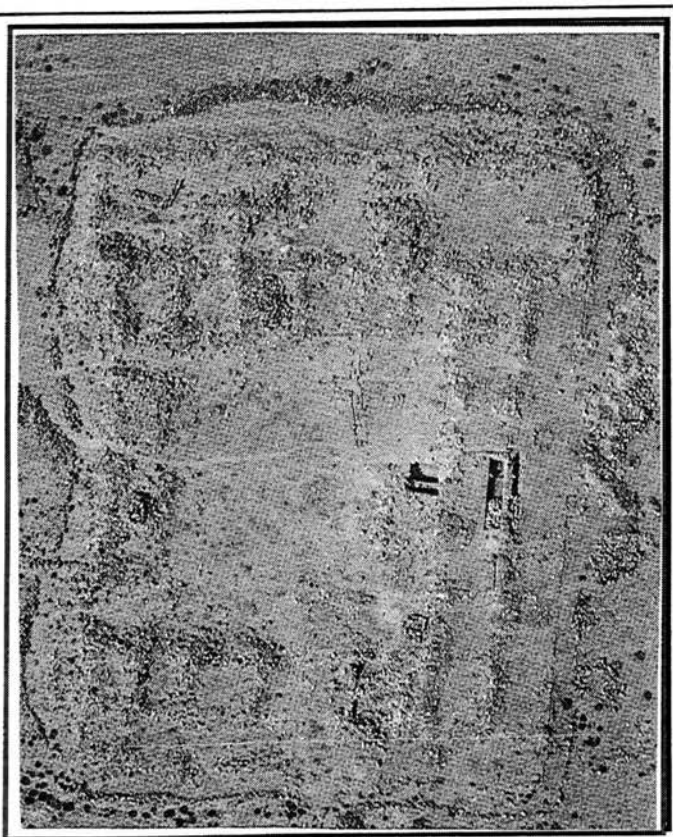
SEE COLLOQUIUM, PAGE 24.

HUMEIMA, CONTINUED FROM PAGE 7

excavated a large domestic house with a complex history of occupation from the Umayyad and 'Abbasid periods and beyond. The house was built above a cemetery from the late Roman-Byzantine periods. Small probes have also been dug in Field C105, a large structure from the early Islamic period, which we initially thought to be a caravanserai. The presence of wall frescoes, however, which we will expose and conserve next season, suggests that the building could be the palatial residence (*qasr*) of the 'Abbasid family, mentioned in such historical sources as the *Akhbar al-dawla al-'abbasiyya*.

Our excavations have revealed that the site was extensively occupied from the Nabataean through the 'Abbasid periods, with no apparent break. The 'Abbasid family members were by no means the only ones living at the site in the late Umayyad period, and the settlement continued after they left in 749 AD.

Right: Aerial view of the "caravansarai" in field C 105 at Humeima, Jordan, measuring approximately 46 X 61 meters. It is of Umayyad or early Abbasid date and may represent the palatial residence of the Abbasid family referred to in texts; during the summer, 1992, season, painted wall frescoes were discovered, suggesting a significant level of luxury.



REVIEWS • OF • BOOKS

FROM • THE • MIDDLE • EAST

REVIEW POLICY

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

Reviews should be brief, in no case exceeding 500 words. 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.

Abu l-Faraj al-Isfahani, *Al-Qiyan* [The Concubines]. Compiled and edited by Jalil Atiyya. London: Riad el-Rayyes Books, 1989.

This book comprises 160 pages of medium cut; front matter and introductions take up 63 pages, and the original text occupies 97 pages, each of only about 85 words. So the text is equivalent to a publication of normal size (240 words per page) of only about 35 pages. Publication of the text in a journal or periodical would have been possible, but notwithstanding its brevity, the volume cost me over U.S. \$8.00 in Damascus.

The editor alleges that he has been able to compile the contents of a lost book by Abu l-Faraj al-Isfahani, entitled *Al-Qiyan*. In his introduction, Atiyya says, "I have relied on a number of original and rare manuscripts and sources in the compilation of this book. After strenuous effort it has been possible for me to gather the annals of forty concubines of the Umayyad and Abbasid periods." (p. 10). However, al-Isfahani's famous work, *al-Aghani*, also refers to concubines, and it seems unlikely

that al-Isfahani devoted another book to the subject. The editor nowhere states what his manuscript sources were, but if he had found the first manuscripts of *al-Aghani*, it would have been better for him to point that out clearly.

It seems more likely to me, however, that the *Kitab al-Qiyan* edited by Atiyya is nothing more than disparate excerpts from *al-Aghani*. In support of this contention, we note the stories of the following concubines mentioned in *al-Qiyan* but found also in *al-Aghani* (references are to the edition of *al-Aghani* by Ibrahim al-Ibyari, Cairo, Dar al-Sha'b, 1969): (1) Sallama, concubine of Yazid b. Mu'awiya (*Qiyān*, 49; *Aghani*, 3253); (2) Khulayda the Meccan (*Qiyān*, 59; *Aghani*, 5984); (3) Mamna'a (*Qiyān*, 72; *Aghani*, 1101); (4) Farida al-Aminiyya (*Qiyān*, 98; *Aghani*, 1327); Matayyam al-Hishamiyya (*Qiyān*, 103; *Aghani*, 2746); Badal, concubine of 'Abdullah (*Qiyān*, 119; *Aghani*, 6356); Qalam al-Salihiyya (*Qiyān*, 126; *Aghani*, 4859).

Doubtless a thorough comparison would find parallels for all of the so-called *Kitab al-Qiyan* in *al-Aghani*. To reedit this well-known material and trumpet it as a new discovery is a bit like claiming, in the twentieth century, to have discovered the West Indies for the first time.

-Abdelsalam Nour El-Din

Muhammad Kamal 'Izz al-Din, *al-Haraka al-'ilmiyya fi misr fi dawlat al-mamluk al-jarakisa* [The Intellectual Movement in Egypt in the Circassian Mamluk Period]. Beirut, 1990. 124pp.

This book is a brief survey of the transmission of religious knowledge in Egypt during the second half of the Mamluk period. It is not, however, an intellectual history, or the history of an intellectual "movement". Rather, it is another contribution to the growing list of works on the institutional history of medieval Egypt and Syria. By far the longest portion of the book contains a survey of those forums in which education took place: *madrasas* and

mosques, of course, but also *khanqahs* and libraries, primary schools, as well as less formal venues, such as the literary circles sponsored by sultans and amirs. Although the material presented here is available in numerous other publications, many will find the book valuable as a primer on the institutional history of education in Mamluk Egypt, one which provides a rapid survey of the subject. Most, however, will find the works of Muhammad Muhammad Amin (*al-Awqaf wa'l-hayat al-ijtima'iyya fi misr*, 648-923/1250-1517 [Cairo, 1980]) and 'Abd al-Ghani Mahmud 'Abd al-'Ati (*al-Ta'lim fi misr zaman al-ayyubiyyin wa'l-mamalik* [Cairo, 1984]) considerably more comprehensive and sophisticated.

-Jonathan Berkey

Ahmad Isma'il 'Ali, *Ta'rikh Bilad al-Sham fi'l-'asr al-'abbasi* [A history of Syria in the 'Abbasid period]. Damascus: n.p.; 1983. 249 pp. + bibliography.

The reader of this book should not be led astray by its promising title. While it is a history of Syria in the 'Abbasid period, the author uses "'Abbasid" in its most inclusive sense, covering the history of the region under 'Abbasid, Tulunid, Ikhshidid, Hamdanid, Mirdasid, and Fatimid rule, i.e., 132-463 AH/749-1070 AD, with some thoughts on the Saljuq invasion thrown into the bargain. The fact that such a work covers a mere 200 pages of text is indicative of the paucity of easily accessible information on early Islamic Syria, but is also a symptom of 'Ali's approach.

The book is divided into two sections. The first deals primarily with the specifics of the political history of the period, and is accordingly divided into sections treating each dynasty separately, with an additional section devoted to the emergence of the Qaramita in Syria. This first section falls somewhere between narrative and prosopography, and it is not always clear why the author has chosen to

REVIEWS

highlight a certain individual or event. For example, his detailed coverage of Ibrahim b. Salih b. 'Ali dwarfs even such crucial events such as the revolt of Nasr b. Shabath or the Byzantine reconquest of north Syria or personages like 'Abd Allah b. 'Ali or Badr al-Jamali.

The second section deals with more general themes, and is divided into sections on politics, society, intellectual history, the economy and the military. This second section will be of some interest to the reader as it contains interesting ideas from the author on larger questions of the history of the period (the emergence of the Syrian 'ulama, for example) and even as-ays into social-historical topics like the use of magic, the status of women, costume, etc. However, here too there are short comings, and the various sections only approximate sketches. Two appendices, the *tarajim* of Ahmad b. Tulun and al-Mutanabbi, are also included.

'Ali does not seem to have utilized any non-Arabic, non-Muslim primary source material, although this is difficult to tell as his citations are thin. He has incorporated a good deal of Arabic secondary literature but he has used Western secondary literature only in the form of translations of older works like Brockelmann and Hitti.

In conclusion, the reader will not find any overarching analytic framework or new historical conclusions in 'Ali's work. However, this book can profitably serve as an incomplete yet handy prosopographical handlist, and a terse yet thought-provoking narration of the often puzzling events of this chaotic period.

-Paul M. Cobb

'Adud al-Din 'Abd al-Rahman b. 'Abd al-Ghaffar al-Iji, *Risalat adab al bahth wa'l-munazara wa-sharahaha Muhammad b. Muhammad al-Bardha'i al-Tibrizi*. Ed. Mu'il Yusuf 'Izz al-Din. Al-Riyad: Dar Ummyya li'l-Nashr wa'l-Tawzi', 1412/1991. 29 pp. Ar. + 13 pp. Eng.

The Shafi'i jurist and Ash'ari theologian of Il-Khanid and Muzaffarid Persia, al-Iji (d. 756/1355), concentrated on the production of teaching manuals rather than works of

original scholarship, and this is one of the former: a highly succinct, one-page summary of the techniques of scholastic argument, followed by a somewhat more extended commentary on it by one Muhammad al-Bardha'i (d. 927/1521 at Edirne). 'Izz al-Din, following a clue left by Ahlwardt, establishes that three MSS. of the commentary—all, as is the main text, in the John Rylands University Library, Manchester—are to be ascribed to one person only, *pace* Mingana and Brockelmann. An interesting example of the texts produced for madrasa use, in this case terse to the point of being skeletal.

-C. Edmund Bosworth

Samih 'Abd al-Rahman Fahmi Muhammad, *Al-Wahdat al-naqdiyyah al-mamlukiyyah: 'Asr al-mamalik al-bahriyyah (648-792/1250-1390)* [Mamluk coin groups: The Bahri Mamluk period (648-792/1250-1390)]. Jiddah: Tihamah, 1403/1983. 327 pp.+84 plates.

As Samih Fahmi Muhammad—son of the noted Egyptian numismatist 'Abd al-Rahman Fahmi Muhammad—rightly notes in the introduction, in order to understand the tremendous upheaval of the Mamluk economy in Egypt during the 8th/14th century one must study the development of the contemporary Mamluk coinage. His stated goal in this book is to facilitate that understanding, and to this end he presents the numerous copper, silver, and gold coin types issued in Egypt under the Bahri Mamluk sultans. Unfortunately, the author concentrates only on coin types and styles, admitting that he is leaving the important Mamluk historical writings and the context they provide to others (p. 18). As a result, the work is essentially a truncated Arabic version of Balog's monumental *Coinage of the Mamluk Sultans of Egypt and Syria* (New York: The American Numismatic Society, 1964).

The catalogue is divided into four chronological sections: the coinage of the period before al-Zahir Baybars; the era of Baybars and his sons; that of al-Mansur Qalawun and his sons; and finally the coins minted by the descendants of al-Nasir Muhammad b. Qalawun. Photographs of

443 coins are also included, but the plates are of uneven quality. Inexplicably, the coin illustrations are not reproduced to any given scale. It appears as though every Mamluk coin pictured was struck with a diameter of 30 to 35 millimeters. This could be misleading to those unfamiliar with Mamluk numismatics.

Yet the catalogue is not without its merits. Foremost among them is its presentation of coins from previously unpublished sources. These include the collections housed at the museum of Cairo University's *Kulliyat al-Athar*, the *Da'irat al-Awqaf al-Islamiyyah* in Jerusalem, new additions to the holdings of the Museum of Islamic Art in Cairo, and several coins preserved in privately-held collections in Cairo. In almost every case, these coins are described fully and completely (The descriptions of all coins included in the work are presented in convenient tabular form in the index). Fahmi Muhammad even provides weights for the new copper specimens, something previously (and, in my opinion, incorrectly) deemed unnecessary for these base metal coins. This welcome information makes his book of interest to scholars of the monetary system of Egypt under the Bahri Mamluks.

-Warren Schultz

Ahmad 'Ulabi, *al-'Ahd al-sirri li'l-da'wa al-'abbasiyya, aw min al-umawiyin ila al-'abbasiyyin* [La phase secrète de la Da'wa abbaside, ou des Omeyyades aux Abbasides]. Beirut: Dar al-Farabi, 1988. 115 pp+ biblio.& indices to p.150.

This is, judging from the author's preface, an attempt to present an Arab audience with an appraisal that conforms to the high standards of scholarship employed by Orientalists and that gives a realistic assessment free from distorting biases of one of the most important events in Islamic history, the Abbasid revolution. In this, it is at least partially successful.

'Ulabi has put together a detailed and extensively annotated, if largely conventional, study of the Abbasid movement. Like most historians, he traces its impetus back to the era of the civil wars, beginning his account with a short description of the

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Battle of Karbala', the revolt of al-Mukhtar, the formation of the Kaysaniyya, and the supposed transference of the sect's allegiance from Ibn al-Hanafiyya to Muhammad b. 'Ali b. 'Abbas. The bulk of the narrative then deals with the progress of the Abbasid mission under the tutelage of the Imam Ibrahim and the disintegration of the Umayyad caliphate during the reign of Marwan b. Muhammad. Throughout, 'Ulabi insists on the Arab character of the Abbasid da'wa. This is based primarily on his observation that the "elite" elements of the da'wa were "purely" Arab. He also attempts to support this notion with arguments that are at best disingenuous, such as his claim that certain leaders with apparently Persian names were really Arabs who had assumed pseudonyms in order to hide from the Umayyad authorities. The interpretation given these events is thus an all too familiar one: the Abbasid revolt was essentially part of an intra-Arab political dispute which the Abbasids, in their "craving" for power, were able to win through clever tactics of exploiting tribal strife in Khurasan and mobilizing the "oppressed" Iranian masses for their own purposes. At the same time, the movement had no genuine national character, either Arab or Iranian, but was rather based on an Islamic ideology emphasizing the universalist aspects of the religion. This, he concludes, paved the way for a Persian revival and spelled disaster for the 'Alids.

The scholarship on which all this rests is problematic. 'Ulabi has read a broad variety of Arabic sources from al-Baladhuri to al-Maqrizi and quotes them extensively. However, he does not employ them very systematically. For example, he rarely cites al-Tabari, almost always relying on Ibn al-Athir for the material the two sources have in common. He gives no indication of being familiar with the historiographical literature on this subject: he lists only eleven secondary sources (including two of his own books); of those, only Van Vloten, Wellhausen, and Wadad al-Qadi's book on the Kaysaniyya are particularly relevant to the topic. None of the more recent work on the Abbasid revolution is mentioned, not even that of M. A. Shaban and Faruq 'Umar whose ideas are so similar to his own.

Finally, it is difficult not to won-

der exactly what the author had in mind by raising so pointedly issues about the relationship of national and religious ideologies and the extent to which an Arab cause can be furthered through the exploitation of Iranian manpower under the banner of Islamic solidarity. In that context, the question of whether 'Ulabi has fulfilled his aspiration of "understanding our national history" without "partisanship and sectarianism" should probably be left to those with a better understanding of the subtleties of modern Middle Eastern politics.

-Elton L. Daniel

al-Maqrizi. *Kitab al-muqaffa al-kabir*. Edited by Muhammad al-Ya'lawi. 8 vols. Beirut: Dar al-Gharb al-Islami, 1991.

I would alert Middle East medievalists to the recent edition of another massive biographical dictionary, this one comprising entries for every notable who ever visited Egypt. Every historian of medieval Egypt knows something of the works of al-Maqrizi (d. 845/1442). The *Muqaffa* originally comprised thirteen volumes (al-Sakhawi, *al-Daw' al-lami* 2:22); of these, four are extant in the autograph (GAL 2:48 [39], no. 4), one in an early copy (GAL S 1:37). This printed edition is therefore incomplete: volumes 1-3 cover alif through *kha*, 4 the end of *ta* through 'Abd Allah b. al-Qasim, 5-7 Kulthum through Muhammad b. Yusuf.

Most historians will be interested in the entries for only a century or two. Al-Ya'lawi helpfully provides dates of death in the list of entries at the end of each volume, so it is easy to calculate the chronological distribution. In volume 5, for example, I counted 787 dated subjects, of whom two died in the century before AH 100, ten 100-199, 91 200-299, 187 300-399, 83 400-499, 44 500-599, 277 600-699, 131 700-799, and 12 in the ninth century; that is, it is strong for the third and fourth centuries, weaker on the Fatimi and Ayyubi periods (from lack of patronage for Sunni jurists?), stronger, again, for the Mamluk period.

The third and fourth centuries are the period of my own research, so I can characterize the usefulness of *al-Muqaffa* most confidently for them. Other biogra-

phers have read and quoted the works of Ibn Qudayd, Ibn Yunus, and Ibn Zulaq, but Muwaffaq at Damascus in 269/883, complete with signatures (*Muq.* 2:449f). The *cadi* Bakkar b. Qutayba (d. 270/884) makes a surprising appearance there. A few months later, Ibn Tulun put him in prison, by the usual account for having refused to sign this deposition (e.g., al-Kindi, *Governors & Judges*, 226 where Bakkar appears with three other non-signers). Through Ibn Zulaq, we have a reference to al-Tahawi's alternative report (*apud* Ibn Abi al-Wafa', *al-Jawahir al-mudiya*, ed. Hulw, 1:461), but only *al-Muqaffa* quotes documentary evidence (Oddly, al-Maqrizi reports in the *Khitat* that Bakkar did refuse to testify and depose al-Muwaffaq, 1:321. In the *Muqaffa* itself, there follows a story whereby Bakkar is imprisoned for refusing to curse al-Muwaffaq, since Ibn Tulun has been unable to produce any document from al-Mu'tamid deposing al-Muwaffaq. Perhaps the contradictory stories go back to a confusion between signing the document of deposition and cursing from the *minbar*.)

The provision of dates in the indices and subject headings should be helpful to students of particular periods. Cross references are fewer than one might wish. The index of persons sometimes includes the regular biographies, but sometimes not. Hence, for example, under the heading "Muhammad b. Abi al-Layth," we are referred to several passages where this sometime-*cadi* is mentioned, but not to his biography itself, s.n. Muhammad b. al-Harith (5:514-517). In sum, this will probably be no one's reference of first resort, as the recent edition of al-Dhahabi, *Siyar a'lam al-nubala* might be; however, it should certainly find a place further down one's list of biographical sources for anyone active in Egypt between the third century and the ninth.

-Christopher Melchert

Salih Ahmad al-'Ali. *Imtidad al-'arab fi sadr al-islam [The expansion of the Arabs in the early Islamic period]*. Beirut: Mu'assasat al-risala, 1304/1983. 116 pages.

This slender monograph offers some stimulating reflections on the char-

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acter of the Arab/Islamic conquests, and an excellent overview of the settlement of Arab tribal groups in various parts of the Near East during and after the conquests.

The initial chapters deal briefly with the Arabs in Arabia and the outlines of the early conquests. In presenting this material, it offers a distinctive interpretation: a rehabilitation of what might be called the "national" thesis of the conquests, that the conquerors and conquests were viewed as an Arab, rather than an Islamic, phenomenon. Like earlier efforts in this vein, it does not address what I take to be a crucial question: Why, if the Arab tribes had existed in Arabia for centuries, did the "Arab conquests" only occur at one particular moment in the early seventh century C.E., and not much earlier (or, even, repeatedly)? The "national" interpretation still requires, it seems to me, the addition of some motivating factor—spiritual, economic, or whatever—beside the "Arab identity" to explain the rise of the

first Arab-Islamic state. Nonetheless, 'Ali's treatment is the most cogent statement of the "national" position that I have seen recently, and is good enough to make one reconsider this issue. It is a pity that it is done in such short compass; as it is, it is merely plausible, whereas fuller development might have helped respond to the question just raised.

Nowhere in this study, moreover, does the author face the historiographical issues that the subject might seem to involve. While it may be true, as al-'Ali shows, that the chronicles available to us tend to refer to the conquerors as "Arabs" rather than "Muslims", we are still a long way from understanding why these terms are used the way they are in the early Islamic historiographical tradition. It is simplistic to assume that the way the conquerors actually thought of themselves, or were viewed by their contemporaries, is the same as the way they are portrayed in reports conveyed by chroniclers such as al-

Tabari and al-Baladhuri.

After the initial chapters, the book moves away from this interpretive theme and becomes something of a catalog, with separate chapters compiling evidence for the settlement of Arab tribesmen in various conquered provinces—starting with a chapter on the Arabs in Iraq, and proceeding to deal with their settlement in Azerbaijan, the Iranian plateau, Khurasan, Syria, the Jazira, and Armenia. This part of the book lacks the tight structure of the earlier interpretive part, but it culls from a range of Arabic sources references to Arab settlement in diverse localities. The historiographical caveat issued above may be applicable to this material also, but the collection should still be of significant interest and value to anyone interested in the history of any of these provinces during the early Islamic centuries.

-Fred M. Donner

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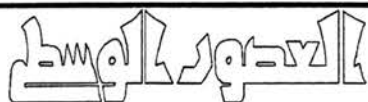
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des textes et des dernières découvertes"; M. Meinecke, "From Mshattâ to Sâmarrâ': the Architecture of ar-Raqqa and its Decoration"; J. Thiriot, "Ateliers de potiers de Meskéné à l'époque abbasside et ayyubide"; J. Johns, "From wheel-thrown to hand-made pottery: the rise of hand-made pottery during the middle Islamic period"; V. François, "La céramique médiévale d'Alexandrie: Kôm al-Dikka et Kôm al-Nadoura, deux dépotoirs de la période islamique."

EXHIBIT

The Westward Migration of Chinese Blue and White. Some 50 pieces of ceramic ware from China, Iran, Vietnam, Turkey, Europe and America illustrate the global spread of underglaze blue and white porcelain from its birth in China to about AD1250. Minneapolis Institute of Arts, December 12, 1992 through June 6, 1993.



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