

## Islamic Political Video Tapes

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**I**n 1990, I began collecting videos which covered several years of political and intellectual gatherings, both formal and informal of Muslims living in different countries around the world. By 1997, there were no longer any such videos available on the market. There are two main reasons for their disappearance.

First: Economics. When the producers began to realize that there was not much of a profit to be gained from mass-producing these tapes, they ceased to video these gatherings.

Second: Politics. These Islamic videos presented views and ideologies that were critical of and strictly forbidden in traditional Muslim countries. Therefore most of the videos in this list were produced in Europe. In the mid-1990's, however, the French government began clamping down on Islamic political activities and effectively closed down the production and circulation of such videos in the open market.

The tapes in this list were purchased in three separate groups and locations:

The first group was acquired from the Société Okba in Paris, where they had been produced. For the most part these tapes were produced commercially for Muslim clients in France and possibly North Africa. However, there are a few tapes in this group which were produced by Muslim organizations specifically for the use of the organizations' members. The subject matter of these tapes is the political and religious situation in North Africa (Morocco, Algeria, and Tunisia). They feature lectures by such well known leaders as Rāshid al-Ghannūshī (Tunisia), 'Abd al-Salām Yāsīn (Morocco), and 'Abbās Madanī (Algeria).

This group of tapes was produced in the French SECM format, which can be viewed or heard only with French-made VCR's. For a wider audience

they need to be converted on the PAL (European) format or NTSC (the American format). These videos are in both color and black and white. Most of them run from between 45 minutes to two hours.

The second group, which constitutes the bulk of the videos on this list, were purchased in the mid-1990s from Dar al-Dawa Bookshop in London (97 Westbourn Grove, Bayswater, London W2 4UW UK).

Unlike the videos from France, the majority of these tapes from England were produced by the Muslim Student Society (MSS) in England and Ireland. The MSS is a non-profit organization which invited leaders or representatives of Islamic parties, groups, or communities from all parts of the world to present their views and political agendas to a sophisticated audience of intellectuals from England and Europe. Some of the videos in this list present the actual lectures. These lectures were taped and duplicated at the time of the event and made available for the audience immediately following the lecture for a small fee.

The sophistication of the MSS organization is evident from the Islamic leaders who gathered in England to meet with fellow Muslims to lecture and often to raise funds for their particular causes. Such topics that were presented were “Islamic government,” “Islam and the West,” and “Women in Islam.”

In 1997, the MSS seems to have scaled down and possibly to have ceased its outreach activities. As a result, the owner of al-Dawa Bookshop, Mr. Shaykh Muḥammad al-Miṣrī, told me that after the MSS had stopped producing videos, he bought their entire stock, which I consequently purchased from him.

Although these videos have a universal message, they were all produced in the European format (PAL), which is incompatible with the French or the American video systems and need to be converted for use on machines produced in other regions of the world.

The third and last group (approximately 15 videotapes) was collected in Jeddah, Saudi Arabia, and Rabat, Morocco. These videos are very different in content from the French or British ones. They were produced mostly

by small companies and dedicated individuals who wished to bring to the attention of Muslims around the world the plight of their co-religionists in Somalia, the Sudan, Kosovo, Chechnya, Afghanistan, and Bosnia. These videos were also used to solicit donations for religious organizations in those regions and to entice Muslims to join in Jihad against their enemies.

The organization of this list is by Arabic title. Each title has been translated into English followed by the full names of the lecturers, their titles, positions, and countries of origin in the order in which they appear in the lectures. A list of all the political parties that are represented in the videos is also provided.

Finally, there are a few very important, very rare titles which are missing from this group of videos, such as Aḥmad Yāsīn's lectures about Ḥamās and 'Abd al-Karīm Zindān's three-hour interview with 'Abbās Madanī, the founder of al-Inqādh Party in Algeria. Despite these few missing elements, the list should be of great interest to students of the Middle East, as it gives access to the views of the leading contemporary Islamic thinkers and political figures and to their activities around the world.

1. آخر تطوّرات القضية الفلسطينية : وجهة نظر إسلامية = *The Latest Developments of the Palestinian Cause : An Islamic View* / محمد نزال Muḥammad Nazzāl — Mudīr al-Jam'īyah al-Islāmīyah, Gaza, and Mu-maththil Ḥamās [حماس: حركة المقاومة الإسلامية], in Jordan. London : MHK Productions, 1993 (الاسلام والغرب: نحو منهجيّة لبناء حضاري)
2. الادب الفنّي في الاسلام : دور النشيد الاسلامي في البناء المعاصر = *Artistic Literature in Islam : the Role of Islamic songs in development* / Abū Rātib al-Ḥalabī — Mudīr Mu'assasat 'Āfāq lil-Intāj al-Fannī, Syria. London: MHK Productions. 1992? (العمل الاسلامي: المعطيات والتحدّيات)
3. ازمة الخليج : المقومات والنتائج، دروس وعبر = *The Crisis of the Gulf War : Fundamentals and their results, lessons* / al-Shaykh Ṣalāḥ Arqah Dān — al-Nāṭiq al-Siyāsī lil-Jamā'ah al-Islāmīyah fī Janūb Lubnān. London : MHK Productions.
4. استراتيجية العمل الاسلامي في تركيا والدول الاوروبيّة = *Islamic Work Strategy in Turkey and in European Countries* / Najm al-Din Arbakan

- [Head of the Nahdah Turkish Islamic Party]. London : MHK Productions, 1991. (العمل الاسلامي وآفاق المستقبل = Islamic Work, the Way Ahead) part 2. In Turkish with English translation.
5. الاستراتيجية الغربية والقضية الافغانية = *Western Strategy and the Afghan Cause* / Kamāl al-Hilabāwī. — Mustashār, Maḥad al-Dirāsāt al-Islāmīyah, Pakistan. London : MHK Productions, 1991. (العمل الاسلامي: المعطيات والتحديات)
  6. الاسس التي قامت عليها النهضة [الاسلامية في الشرق والغرب الاسلامي: الندوة = *The Foundations upon which Islamic Revival was Based in the Islamic Middle East and North Africa* / Muḥammad ibn Naṣr [University Professor from Tunisia], Kāẓim al-Rāwī [Historian from Iraq] London : Muslim Student Society, 1995. (مشروع النهضة الاسلامية: تحديات وآفاق)
  7. الاسلام وتحديات العصر = *Islam and the Challenges of the Time* / Rāshid al-Ghannūshī, Raʿīs Ḥarakat al-Ittijāh al-Islāmī, Tunis; Paris : Société Okba.
  8. المعرفة [or اسلامية] = *The Islamization of Knowledge* / Hishām al-Ṭālib [Former President al-Munazzamah al-Islāmīyah al-ʿĀlamīyah, and one of the founders of Jamʿiyat al-Ṭalabah al-Muslimīn fī Inkiltirā wa-Irlandā, Present Head of the International Institute of Islamic Thought]. London : MHK Productions, 1990. (العمل الاسلامي وآفاق المستقبل)
  9. الاعلام الاسلامي في الغرب : الاعلام الاسلامي والتحديات التقني الغربي = *Islamic Propaganda in the West : The Western technological challenge* / Kamāl al-Hilbāwī, Mustashār fī Maḥad al-Dirāsāt al-Islāmīyah, Pakistan.
  10. الآفات الاجتماعية [في المملكة العربية السعودية] = *Social Ills in Saudi Arabia* / ʿAbd al-ʿAzīz ibn Bāz—Former Grand Mufti of Saudi Arabia.
  11. الانتفاضة المباركة = *The Blessed Intifada Uprising* / Muḥammad Ṣiyām. — Mumaththil Ḥarakat al-Muqāwamah al-Islāmīyah, Ḥamās. London : MHK Productions, 1991? (العمل الاسلامي وآفاق المستقبل = Islamic Work, the Way Ahead)

12. انتفاضة [مدينة] بريدة [قصة اعتقال سلمان العودة والاسلاميين في المملكة العربية السعودية] = *The Uprising of Buraydah in Saudi Arabia* / Lajnat al-Difāʿ ʿan al-Ḥuqūq al-Sharʿīyah fī al-Jazīrah al-ʿArabīyah, London)
13. اوضاع الاقطار الاسلاميّة : سوريا، فلسطين، والصومال = *The Conditions of Islamic States : Syria, Palestine and Somalia* / ʿAlī Ṣadr al-Dīn al-Bāyānūnī — Mumaththil Ḥarakat al-Ikhwān al-Muslimīn fī Sūriyā, Khālīd Mushʿil — ʿUḍw al-Maktab al-Siyāsī li-Ḥarakat al-Muqāwamah al-Islāmīyah, Ḥamās, ʿAlī al-Shaykh Aḥmad Abū Bakr — al-Masʿūl al-Siyāsī li-Ḥarakat al-Ikhwān al-Muslimīn fī al-Ṣūmāl. London : Muslim Student Society, 1995. (مشروع النهضة الاسلاميّة: تحدّيات وآفاق)
14. الاوضاع الراهنة [للحركات الاسلاميّة في تونس وكشمير] = *The Current Conditions of the Islamic Movements in Tunisia and Kashmir* / Ayyub Tukar [Head of the International Movement to Liberate Kashmir], al-Ḥāshimī al-Ḥamīdī. London : MHK Productions. 1992? (العمل الاسلامي: المعطيات والتحدّيات؛ المؤتمر السنوي التاسع والعشرون ٦-٣ يناير، ١٩٩١)
15. اوضاع المسلمين في ظلال المتغيّرات الدوليّة = *The Conditions of Muslims under a Changing World* / al-Shaykh Ṣalāḥ Arqah Dān. London ; MHK Productions (سلسلة محاضرات دار الرعاية الاسلاميّة، لندن)
16. البوسنة والهرسك : لواء المجاهدين ١٩٩٦؛ معركة الكرامة = *Bosnia & Herzegovina : the Mujahideen Brigade 1996: the Battle of al-Karāmah*. Riyadh : Qurtubah.
17. بيان من مأذن القدس : المسجد الاقصى واطماع اليهود = *Call from the Minarets of Jerusalem: the Aqsa Mosque and the Avidity of the Jews* / al-Hayʿah al-Islāmīyah al-ʿUlyā fī Filasṭīn. (الندوة العالميّة للشباب الاسلامي)
18. بين العقيدة والتطبيق : [مفهوم الجماعة واهل السنّة والولاء والبراء في الاسلام] = *Religion between Belief and Practice* / Ḥasan Huwaydī. London : MHK Productions, 1992. (المسلمون في الغرب ومستجدّات الشرق)

19. الندوة السابعة = التحدي الصهيوني : *The Zionist Challenge : The Seventh seminar* / Khālīd Muṣṣṭafī, Munīr Shāfiq. London : Muslim Student Society, 1995. (مشروع النهضة الإسلامية: تحديات وآفاق)
20. هل ثمة مشكلة = التحدي الفكري : *The Intellectual Challenge : Is there any problem?* / Muṣṭafā Mashhūr — Aḥad Muṣṣiṣī Ḥarakat al-Ikhwān al-Muslimīn fī Miṣr. London : Muslim Student Society, 1995. (مشروع النهضة الإسلامية: تحديات وآفاق)
21. تحديات البناء السياسي في المشروع الإسلامي: التحديات السياسية التي تواجه = *The Challenges of Political Development in Islamic Undertakings in Iran and Sudan* / 'Iṣām al-'Aryān — Aḥad Qādāt Jam'īyat al-Ikhwān al-Muslimūn fī Miṣr, wa-'Uḍw al-Barlamān al-Miṣrī, Maḥmūd Ṣālīḥ [Journalist from the Sudan, known for activities with Black Muslims in USA], Aḥmad al-Kātib [Iraqi Author and pro-Iranian Islamic revolutionary]. London : Muslim Student Society. 1995. (مشروع النهضة الإسلامية: تحديات وآفاق)
22. تغيير أوضاع المسلمين في الغرب = *Changing the Conditions of Muslims in the West* / 'Abd al-Salām al-Harrās . London : MHK Productions for MSS & FOSIS. (المسلمون والنظام العالمي الجديد: المؤتمر السنوي الثلاثون، ٢٠٠٥/١/١٩٩٢)
23. تونس : واقع الحريات وحقوق الانسان = *Tunisia : The Status of liberties and human rights* / Anṣār al-Ḥurriyah wa-al-Dīmūqrāṭīyah fī Tūnis, wa-Ḥarakat al-Ittijāh al-Islāmī. Tunis : al-Ḥarakah, 1991.
24. ثمرات الصيام = *The Fruits of Fasting* / al-Shaykh Ṣalāḥ al-Dīn Ar-qah Dān, al-Nāṭiq al-Siyāsī lil-Jamā'ah al-Islāmīyah fī Janūb Lubnān Ṣābiqan, wa-Ra'īs Taḥrīr *Majallat al-Ghurābā al-Islāmīyah*. London : MHK Productions.
25. الجهاد [تماذج وامثلة من الدين والتاريخ وافغانستان مع نبذة عن هيئة الاستغاثة = *The Holy War in Islam and Afghanistan* / al-Shaykh Aḥmad al-Qaṭṭān, Imām Masjid fī al-Kuwayt wa-aḥad al-Mujāhidīn al-'Arab fī Afghānistān. London : Rayyan Productions.
26. الجهاد [الجهاد والانتفاضة الفلسطينية] = *The Holy War in Palestine* / Muḥammad Ṣiyām, Mudīr al-Jāmi'ah al-Islāmīyah fī Ghazzah wa-Mu-

- maththil Ḥamās. London : MHK Productions, 1990. (العمل الاسلامي = وآفاق المستقبل)
27. حاجة الجالية الاسلامية الى فقه الاجتماع = *The Need for Communal Jurisprudence among Muslims in the West* / Muṣṭafá bin Ḥamzah (Ra'īs Qism al-Dirāsāt al-Islāmīyah, Wujdah, Morocco). Paris : Rābiṭat al-Ṭullāb al-Islāmīyīn, 1990. (توزيع مكتبة الازهر)
28. الحجاب [يليه سؤال وجواب عن المرأة المسلمة] = *The Veil and Muslim Women* / al-Shaykh Ḥasan Ayyūb [from Egypt]. Paris : Société Okba.
29. الحركات الاسلامية والنظام العالمي الجديد = *The Islamic Movements and the New World Order* / Rāshid al-Ghannūshī. London : MHK Productions, 1994? (الاسلام والغرب: نحو منهجية لبناء حضاري)
30. الحركة الاسلامية وترشيد التحدي الحضاري، او مهمة الحركة الاسلامية في البعث الحضاري = *The Islamic Movement and Guiding Civilization's Challenges, or the mission of the Islamic Movement in civilizaion's revival* / Sayyid Dasūqī [from Egypt], London : MHK Productions, 1991? (العمل الاسلامي وآفاق المستقبل: المؤتمر المشترك لجمعية الطلبة المسلمين واتحاد الجمعية الطلابية الاسلامية ٤ - ٧ / ١ / ١٩٩١)، قسم ٢
31. الحريات السياسية في الاسلام : مفهوم الحرية في الاسلام = *The Political Liberties in Islam : The Concept of freedom in Islam* / al-Shaykh Ṣalāḥ al-Dīn Arqah Dān. Paris : Union des Organisations Islamiques en France, aire medias.
32. حقوق المرأة بين المزايدة والاستلاب = *Women's Rights between Minus and Plus* / al-Amīn Bū Khubzah. Paris : Ḥarakat al-Islāḥ wa-al-Tajdīd, al-Maghrib (توزيع مكتبة الازهر)
33. حوار الحضارات واخلاق الاسلام = *The Dialogue between Civilizations and the Ethics of Islam* / Maw'il 'Izz al-Dīn [University Professor from Iraq living in England]. London : MHK Productions, 1994? (الاسلام والغرب: نحو منهجية لبناء حضاري)
34. حول مستقبل القضية الفلسطينية : ندوة = *On the Future of the Palestinian Cause : A Conference* / Aḥmad bin Nu'mān (Algeria), Burhān Ghal-yūn (Palestine), Maḥmūd al-Khānī (Syria), Riḍā Idrīs, Muḥammad

al-Hāshimī al-Ḥāmidī, Sayyid Farjānī (Libya), Muḥammad bin Naṣr (Tunisia), Ṣalāḥ al-Dīn Arqah Dān (Lebanon), Walīd Nuwayhiḍ (Lebanon), Kamāl al-Hilbāwī (Egypt), Bashīr Nāfi, Māhir Jawād, ‘Abd al-Raḥmān Abū Diyāh, Māhir ‘Abd Allāh, Yāsir al-Za‘ātirah, Ibrāhīm Muḥammad, ‘Abd al-Jabbār ‘Udwān, Bāsīm al-Jamāl, Nāṣir Yāsīn (Palestine). London : Rayyan Productions. 2 v. in 2.

35. [خطر الثلاث الأحمر]: المجوس، اليهود، النصارى] = *The Danger of the Red Trinity: Jews, Christians and Seculars* / Abū Bakr al-Jazā‘irī. Riyadh : Zurūd lil-Ṣawtīyāt wa-al-Marīyāt.
36. دروس في التوعية السياسية : المعارضة السياسية في الاسلام، الدعوة الدليلة، الخ = *Lessons in Political Awareness : Political opposition in Islam, etc.* / Muḥammad Bashīrī. 5 video tapes in 5.
37. دروس في العدل والاحسان : مفهوم الشورى؛ الدعوة والدولة = *Lessons in Justice and Welfare: The Concept of Shura; Islamic mission and the state [2 lectures]* / ‘Abd al-Salām Yāsīn, Ra‘īs al-Jamā‘ah al-Islāmīyah fī al-Maghrib. 2 video tapes in 2.
38. الدور الحضاري للمرأة المسلمة في الغرب : مؤتمر النساء = *The Civilized Role of Women in the West* / Ayman Siraj al-Dīn — University Professor from Egypt. London : MHK Productions, 1993. (الاسلام والغرب: نحو) (منهجية لبناء حضاري)
39. الدور المرتقب للمرأة المسلمة في دفع مسيرة الحركة = *The Expected Role of Muslim Women in Advancing the Islamic Movement* / Badrīyah al-‘Azzāz [from Kuwait]. London: MHK Productions, 1991? (العمل) (Islamic Work, the Way Ahead)
40. رسالة الى الفتاة المسلمة = *Message to Young Muslim Women* / al-Shaykh Muḥammad al-Qaṭṭān. Paris : Société Okba
41. الشهادة: شهداء الحركة الاسلامية في تونس = *Martyrdom : The Martyrs of the Islamic Movement in Tunisia* / Ḥarakat al-Ittijāh al-Islāmī bi-Tūnis. Tūnis, 1988.
42. الم وامل = *The Chechens : Pain and hope* [with reference to the role of Arab Islamic mujāhidīn]. Riyadh : Qurṭubah.



43. = الصحوة الاسلاميّة وعلم المستقبل : الدراسات المستقبلية، الضرورة والآفاق  
*The Islamic Awakening and the Science of Predicting the Future / al-*  
*Mahdī al-Minjarah. Paris : Rābiṭat al-Ṭullāb al-Islāmīyīn bi-Faransā.*  
 Difusion Librairie el-Azhar, 1991? (المؤتمر السنوي الثامن عشر)  
 (ستراسبورغ، ديسمبر، ١٩٩٠)
44. = *Hardships and Problems in the Path of the Islamic Mission / Muṣṭafā Mashhūr.* London : MHK Productions, 1993. (الاسلام والغرب: نحو منهجية لبناء حضاري)
45. = *The Necessity of Collective Work : The Charter of al-Jamā'ah al-Islāmīyah Association, Morocco / al-Maqqarī al-Idrīsī Abū Zayd, Ḥarakat al-Islāḥ wa-al-Tajdid fī al-Maghrib (Ḥatam)*
46. = *The Path to Victory / 'Abd al-Ḥamīd Kishk.*
47. = *The Seekers of Wordly Affairs and the Seekers of the Hereafter / Badrīyah al-'Azzāz.* London : MHK Productions, 1991. (العمل الاسلامي وآفاق المستقبل)
48. = *The Floating of the Crescent over Somalia : The Islamic Movement and the aid program in Somalia.* Riyadh: Mu'assasat Qurṭubah (Paris : Distribué par Librairie Essalam)
49. = *The Phenomenon of Orientalism : Re-reading Islamic history / 'Abd al-'Azīm Muḥammad al-Dīb — Professor, Sharī'ah College, University of Qatar.* London : MHK Productions, 1994? (الاسلام والغرب: نحو منهجية لبناء حضاري)
50. = *Iraq after the Gulf War : An Islamic view / Usāmah al-Tikrītī [Member of al-Hay'ah al-Ta'sī-sīyah lil-Ḥizb al-Islāmī fī al-'Irāq].* London : MHK Productions, 1993? (المسلمون والنظام العالمي الجديد: المؤتمر السنوي الثالثون، ١٩٩٢/٥-٢)
51. = *Islamic Work in sub-Saharan Africa / 'Abd al-Raḥmān Ṣumayṭ, Head of Lajnat Muslimī Afrīqiya,*

- Kuwait. London : MHK Productions, 1991? (العمل الاسلامي وآفاق المستقبل = Islamic Work, the Way Ahead; MSS & FOSIS Joint Conference, Manchester 4/7/1990)
52. العمل الاسلامي وآفاق المستقبل = *Islamic Work and the Horizons of the Future* / Nā'ilah Mubārak Sulaymān — Professr of Medicine and the Head Jam'iyat al-Raḥmah al-Islāmīyah, Sudan. London : MHK Productions, 1990. (العمل الاسلامي وآفاق المستقبل = Islamic Work, the Way Ahead)
53. العمل الاسلامي وآفاق المستقبل في افغانستان = *Islamic Work and the Horizons of the Future in Afghanistan* / Kalimat Amīr al-Mujāhidīn fī Afghānistān Aḥmad Sayf al-Islām [Ra'īs Wuzarā' al-Jamā'ah al-Islāmīyah fī Afghānistān] / alqāhā 'Abd Allāh 'Abd al-Raḥmān [Mandūb Sayf al-Islām]. London : MHK Productions, 1990 (العمل الاسلامي وآفاق المستقبل = Islamic Work, the Way Ahead) [includes information about 'Abd Allāh 'Azzām]
54. فقہ الاختلاف = *The Jurisrudence of Disagreement in Islam* / Yūsuf al-Qarḍāwī. Manchester: Distributed by MSS Book Centre (العمل الاسلامي المؤتمر المشترك لجمعية الطلبة المسلمين واتحاد الجمعيات الطلابية الاسلامية، ١٩٩٠/١/٧-٤)
55. القرآن والسلطان : الحكومة الاسلامية = *The Koran and the Ruler : Islamic government* / Khālīd Muḥammad Khālīd, 'Abd al-Ṣabūr Shāhīn, 'Abd Allāh 'Azzām, 'Abd al-Fattāḥ Mūrū, Muṣṭafā Mashhūr / i'dād Aḥmad 'Abd al-Raḥmān. London : Rayyan Productions, Islamic Media Services.
56. قضايا المستقبل الاسلامي : ندوة الجزائر، ١٩٩٠ = *The Future of Islamic Matters : The Conference of Algiers, 1990* / al-Mushārikūn fī al-Nadwah: al-Shaykh Aḥmad al-Ghazālī (Egypt), Yūsuf al-Qarḍāwī (Egypt), Ḥasan al-Turābī (Sudan), Muṣṭafā Mashhūr (Egypt), 'Abd al-Razzāq Qassūm (Algeria), Munīr Shafīq (Palestine), Mahdī al-Minjarah (Morocco), Rāshid al-Ghannūshī (Tunisia), Maḥfūẓ Naḥnāḥ (Algeria), Rāshid al-Mubārak (Saudi Arabia), Mānī' al-Juhanī (Saudi Arabia), Ma'mūn al-Huḍaybī (Egypt), Ibrāhīm al-Wazīr (Yemen), Muḥammad al-Hāshimī al-'Ābidī (Tunisia), Aḥmad 'Urwah (Algeria), etc. / Ikhrāj

Aḥmad ‘Abd al-Raḥmān. Markaz Dirāsāt al-Mustaqbal al-Islāmī, al-Maḥad al-Waṭanī lil-Dirāsāt al-Istīrāṭijīyah. (Tawzī‘ Société Okba, Paris) 5 video tapes in 5.

57. القضية الكردية : المأساة والبشارة؛ والحلّ الاسلامي = *The Kurdish Question : The Tragedy, the hope and the Islamic answer* / ‘Alī al-Qarah Dāghī [Ra’īs of al-Rābiṭah al-Islāmīyah al-Kurdīyah and Member of al-Majma‘ al-Fiqhī lil-Muṭamar al-Islāmī]. London : MHK Productions 1994?  
(الاسلام والغرب: نحو منهجية لبناء حضاري، المؤتمر السنوي الثاني والثلاثون)  
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London W 8 England

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## A Report on a Trip to Uzbekistan, Kyrgyzstan, and Kazakhstan

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**I**n January of 2001, I began planning a trip to Uzbekistan, Kyrgyzstan and Kazakhstan. The trip would immediately follow attendance at the MELCOM conference in St. Petersburg from May 28–30. My intentions were to buy materials, visit academic and national libraries and explore any other sources for obtaining materials. Planning turned out to be even more time consuming than expected.

There are flights on Western airlines directly from Amsterdam, Frankfurt, and Istanbul into Tashkent and Almaty. Flights to Bishkek are much less frequent. Western carriers are preferable, as one is less likely to be charged an exorbitant amount for “overweight” luggage. Since I was flying from St. Petersburg to Moscow to Tashkent, however, I had to fly a post-Soviet carrier. They are night flights. One must be careful about flying from Moscow. There are two airports, Domodedovo and Sheremetevo. They are about fifty kilometers apart. Russian airlines are not entirely predictable about respecting “confirmed” tickets, or about which airport they fly from, so it pays to check bookings frequently. Sheremetevo itself has two terminals, about two miles apart. One is for foreign flights, one for domestic. Check the Russian language website: <http://www.sheremetyevo-airport.rub/> to see which terminal a flight uses. I flew from Sheremetevo’s domestic terminal, which has very little signage, Russian only announcements, and only one waiting room for post-security passengers. In that room, there was no announcement of which flight was actually loading. Although originally booked on Transaero, I ended up flying Uzbek Air, which turned out to be quite pleasant. The uniforms are colorful and pretty.

Through HOFA (Host Families Association, <http://www.innsite.com/inns/A003498.html>), I made advance bookings for a room and two meals a day with a family in each of the cities I visited. HOFA turned out to be a Prof. Kostarev running a side business. This option is cheap and safe, but at the standard of living of a middle class Soviet family. Families are very helpful with directions and how to use local transport. The food is excellent! Tap water, which may contain giardia, should be avoided, although the host family might keep a crock of boiled water. The disadvantages are that Prof. Kostarev does not like to book until twenty days before one arrives in a city and that in cities distant from St. Petersburg,

he does not necessarily know the family or their accommodations. Some member of the family knew some amount of English, although I found it easier to rely on Russian. Although his emails to me were accurate, Prof. Kostarev had switched arrival dates for each of the host families in Bishkek and Almaty. We worked this out, but the confusion was not entirely convenient for my hosts. He expects payment in advance and provides a sealed envelope to each host family containing their share of the payment, without letting you know it contains cash. It could get interesting if a customs officer decided to ask how much cash one was really carrying. Rooms can also be booked through travel agents in the republics, and it is easy to find travel agent websites. The prices tend to be a little higher than HOFA's. I would recommend Silk Road Adventures in Almaty ([sradventure@nursat.kz](mailto:sradventure@nursat.kz); <http://silkroad-adventures.hypermart.net>), as they are reliable. Most hotels that can be booked in advance charge \$70 to \$300 per night. What is worse, if you stay at one of these hotels, anyone who sees you exit expects that you will be carrying cash. Considering that many people find the equivalent of \$1–\$2 a major amount, the situation is not ideal. It is necessary to register one's residence, and while hotels register guests automatically, families do not. Lonely Planet guidebooks explain the process. In Kazakhstan, the agency that provides visa support must register you, so you must know their name and address.

As for managing money, I carried easily \$6000 cash in money belts. Cash must be in new style bills and should be uncrumpled, without stains, ink marks, or missing corners. In Uzbekistan, I never saw an exchange office. However, there must be change facilities at tourist hotels. In Bishkek, practically every third shop is an exchange office. In Almaty, exchange offices are all over, and ATMs are prevalent. Some ATMs are said to give dollars. Exchange offices do not take travelers checks, although guidebooks say that one office at the local Central Bank takes them during limited hours. Credit cards can only be used at ATMs and tourist hotels.

I scheduled meetings with libraries in advance to be sure that staff would be available. The information in *World of Learning* (Europa Publications) is out of date. I found some current addresses, phone and fax numbers, and email addresses on the web. A few of the emails worked and eventually resulted in a response. I also found both current and outdated country and city telephone codes, which, after some negotiation, put me through. One of the better resources is <http://kropla.com/dialcode.htm>. Keep in mind that there is an average twelve hour time difference between Seattle and Central Asia, and most libraries turn their fax machines off at night. I became accustomed to returning to the office at around 10:00 PM, when

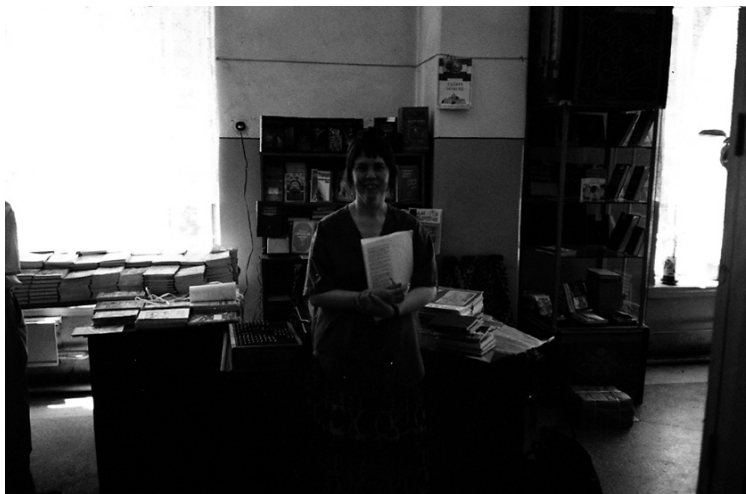
I would dial through on the telephone unit of the fax machine and request that the fax machine be turned on. I recommend notifying the recipient of how many pages will be sent, since the fax machines usually switch off after the cover sheet arrives. Then one must start the whole process over. The standard language for this process is still Russian. If I could not get through by email or fax, or did not receive an answer within two weeks, I sent a letter, and sometimes another. After all this effort, I heard from ten out of eleven libraries.

Visas were an additional problem, and one is needed for each Republic. Visa requirements can be found on embassy websites or the Travel Documents System (TDS) website (<http://www.traveldocs.com/>). It generally takes three weeks per visa. In order to obtain four, it is necessary to start even earlier than most embassies are willing to begin the process. Since Kazakhstan requires a letter of support from a government-approved agency in Kazakhstan, and I had no ready contacts, I used Red Star Travel in Seattle to obtain my Kazakh and Kyrgyz visas. Many tourist agencies use TDS. For a small additional fee, the Uzbek Embassy processed my visa within a week. Visa fees increase depending on the length of stay. There is no flexibility with entry/exit dates once a visa is issued. It is only possible to reach Kyrgyzstan by crossing Kazakhstan. It is no longer possible to obtain a transit visa at the Kazakh border, so it is essential to obtain a double entry Kazakh visa.

On June 1, I arrived at the Tashkent Airport at approximately 5:00 AM. The family I would stay with was waiting for me with a taxi. After a few hours nap, I met one of our graduate students and went to my first bookstore. Generally, shops are open from 9:00 AM to 5:00 or 6:00 PM, except for an hour closed for lunch, usually 1:00–2:00 PM, but not always. Generally, shelving starts around hip, or sometimes, knee level and runs up to the ceiling. A ladder is available for reaching the upper shelves. Each title sits in a stack, front cover up. One copy stands up, leaning against the stack, with the front cover facing out. When buying a title, one always takes a “clean,” i.e., less dusty copy from within the stack. Dust is pervasive, even when not visible, and hands turn black after handling only a few items. In addition to books in the local Turkic language, there is generally a large section of elementary and secondary textbooks, a smaller section of popular books in Russian, and a section of office supplies. Uzbekistan is still on the abacus system, although a few stores do have cash registers. To all other stores, the government is trying to distribute small machines that will print sales slips when the clerk enters the total for a purchase. In all other cases, one needs to ask the clerk to write the total on a small slip of paper.



Invoices normally are not provided. I spent evenings listing my purchases, so that I would be able to verify whether they eventually arrived home. Since Uzbekistan is not linked into the world banking system, bookstores cannot process payments from abroad and so cannot do business with us directly.



Tashkent Bookstore

Bookstores do not flourish in Uzbekistan. Although the Uzbeks say this is because television and computers are more interesting to the younger generation, I suspect some other reasons: authors must pay to have their works published, and many cannot afford the fees; Uzbek works are encouraged; few scholarly books in Russian are published. While this presents no problem for Uzbek speakers, there are substantial numbers of other nationalities and even Uzbeks who do not speak Uzbek. The regions from Samarkand west are predominately Tajik, and many more people there speak Tajik better or rather than Uzbek. At this time, Russian is still the *lingua franca*. The subject range of publication is limited. Censorship is heavy, so many authors restrict themselves to literature. Some historical works are published. A small number of books on Islam are produced, either by the A. Qodiri press, or without any provision of publication information. Although Uzbekistan is nominally Muslim, practicing Islam is politically risky. Islamic books are frequently sold from tables in the Charsu Bazaar, where the sellers can disappear suddenly if necessary. Those who study Islam often use old hand-written books. How long such books will survive is questionable. A new souvenir trade, miniature painting, is be-

ing officially encouraged. Miniature painters buy such books for their high quality paper. Most use only the blank pages, but I did see full pages of text with recently added margin paintings for sale in Bukhoro.

Bookstores in Uzbekistan were not referred to by name, commonly only by location. Walking from the Mustakkilik Maidon subway station, across Buyuk Turon Street onto Matbuotchilar Street, a bookstore is on the far corner of the block. The store was under renovation, and so the books were in one small room, behind a counter. In addition to the ever-prevalent literature, I found a good selection of historical books here, including a new three-volume history of Uzbekistan. This store also sold several pictorial volumes on different cities of Uzbekistan and one volume of a set on Uzbek handicrafts. The first volume of an Uzbek encyclopædia was also available.

There is an unexpected reward for visiting this store. By angling to the left from the Mustakkilik Maidon subway station, one runs into a street known as “Broadway,” which consists of a whole row of open-air restaurants offering various types of cuisine. One block behind the raised stage on Broadway is a very Western restaurant with a fancy bakery, juice bar, hamburgers—yes, my sweet tooth prefers the bakery—and an Internet café in the basement. It is not the fastest Internet connection, but it is a stable, obvious location. Prices were around \$1 per hour. Telnets were not available, so it’s worth having a Hotmail or Yahoo email account.

The next day, Saturday, was also a book buying day. The next bookshop is on Abdulla Kodir Street. Go out of the Ghafur Ghulom subway, stop, and head toward the café at the “Y” in the road. Stay on the right fork, the left side of the street, and keep walking until you come to the bookstore. This is the largest store I visited. It is long and arranged in three “U”-shaped sections. The largest section consisted of Uzbek language books, mostly literature and some history. There was a small selection of *dombra* folk music scores. The next section held titles on medicine and a few on law. The University of Washington does not collect law codes or theory. We would collect discussions of the effects of law or of constitutional law, but I did not find any. The third section had some archæological books and a few pictorial works. This is the only place I found archæological books. I bought almost as many books here as I had on the first day. Our graduate student also took me to two small stalls, both just off the Biruni Street entrance to the Charsu Bazaar, to look for Islamic books. One had a few Arabic books and translations of medieval Turkish works. Yunus Emre is popular, as is Nosiruddin Burhonuddin Rabghuzii. The other stall was closed.

Since stores were closed on Sunday, I went back to the Charsu Bazaar and wandered through the temporary tables and blankets on which people sell second-hand books. Such “stalls” are arranged along the paths encircling the permanent food market buildings. Most offerings were of no interest, but I did find two small tables of Islamic books. One of the more interesting items was an Uzbek *tafsir*: *Tafsiri hilol*, edited by Muhammad Sodiq and Muhammad Iusuf in 1995. Since it was a scorching 100 degrees plus full sun, I did not spend much time looking at the rest of the Bazaar.

On Tuesday, I went to the National Library. It had just moved to a different building, about five blocks from the old one. The library has financial problems. The staff had had to use student volunteers to move the collection and admitted that, although intentions were good, accuracy in shelving had sacrificed. Currently, budgets are not sufficient to buy materials. To some extent, the staff must find their own money for postage for library business. There is no budget line for exchanges. The Library was able to provide me with a list of the serial publications acquired. Although they indicated that it was a complete list of serials currently published, it is not. Shelving is insufficient. There are no public photocopying machines. Microfilm readers have long ceased working. There is no regular supervision within the Rare Books Reading Room, and it would be possible to walk off with excised pages. However, the National Library is automating the catalog, using IRBIS, the system supported by the Gosudarstvennaia Publichnaia Nauchno-Tekhnicheskaiia Biblioteka Rossii in Moscow. The Librarian served bottled water. This is worth noting, because it seemed that the better the treats offered, the less the library could do in the way of business.

From there I went on to two other bookshops on Alisher Navoi Avenue. They are closest to the Alisher Navoi subway station, which seems isolated, despite its location in town. As you come out of the station, turn back around the staircase, and proceed along Abai Avenue to the first corner, which is Navoi Avenue. Turn right, and continue about ten blocks on the left hand side of the street. Two bookshops a block or two apart will appear. The second is quite small and handles some new books along with office supplies and textbooks.

The next day I made the long tram trip out Biruni Avenue to the Library of the Uzbek Academy of Sciences. The closest subway station is the Biruni stop at the end of the line. The Academy is another three tram stops along Biruni Avenue. This library could offer an exchange of Academy published serials, since it acquires free copies. They hope they will soon receive free copies of monographs as well. Budgets are very constrained

as are salaries. The librarians admitted they are not taking their work as seriously as they once did, since they cannot achieve the same results. Nevertheless, they were engaged in putting on a historical exhibition of University publications.

Less than halfway between the second and third tram stops on Biruni Avenue is another book store. The Academy librarians had told me it was the official map distributor. As I walked back toward it from the Academy, I also found a used bookstore. It was not of interest, since it sold mostly Russian publications—antiquarian science and classical literature. Just as I was giving up, I reached the other bookstore. It turned out to be a disappointment. The selection of books was limited, and I saw little that I had not already bought. There were few maps—one of the whole country, a few outline maps of provinces and a school atlas. From there I went back to the used book store on Navoi Avenue. It offered mostly Russian books, but did have a small bookcase of Uzbek books and a copy of the 1959 Uzbek-Russian dictionary. Comprehensive dictionaries and new dictionaries were not available, and old editions were hard to find.

The librarians at the Academy of Sciences had told me that the librarian of the National University Library wanted to meet with me. The University is located near the Biruni subway stop. It is hidden behind trees, so one needs to ask directions. The conditions there were quite depressing. The Librarian had not been allowed funds for postage or access to email in order to respond to my request for a meeting. Salaries had been cut. University Departments had taken sections of the collection to form departmental libraries. There was definitely no money to maintain the collection, and certainly none with which to participate in exchanges.

I had reserved my last day in Tashkent for the task of shipping. Mail service is reliable. The Central Post Office handles foreign parcels quite efficiently. Clerks at one window wrap the parcels into five-kilogram parcels. The clerks are very careful to maximize the weight, so allow time for them to stack and re-stack the books. They are quite adept at making even packages that will hold together. Regulations forbid shipping sheet maps, but the clerks did not look twice at the bound atlas. Fortunately, our graduate student had a diplomatic passport and could carry the sheet maps home for me. Once parcels are wrapped and addressed, there is another window for affixing postage. The parcels are tied with string, which does not always make it through U.S. postal machines.

On Saturday I set out for Bukhoro, via Samarkand. I had decided to take ground transport. I am not keen on former Soviet airlines; moreover,

customs at airports, which might assess “fines,” is likely to be stricter than at ground checkpoints. Also, I had foolishly imagined that the trip would be scenic. The Tashkent bus station is sprawling, without apparent organization. One of the sons in the family I stayed with found me a “taxi” to Samarkand. Unemployed men buy cars and wait by bus stations to attract four passengers headed for the same city as the bus. Quite often, they formerly had much better jobs, like hydraulic equipment repairman, or military pilots. They will take fewer passengers as long as they split the total fare. The driver I found accepted a lower fare, because he said wanted to get home to Bukhoro. He really wanted to convince me to hire him for several days as a guide. When he realized that was not to be, he left me at the bus stop in Samarkand, rather than taking me to the taxi area. Despite stories of functional, air-conditioned buses, I never saw one. It took seven hours to get to Samarkand, rather than the three hours a car would take. Buses stop at all villages for passengers and even more often in between to repair the motor.

The family I stayed with in Bukhoro had a lovely home and a remarkably diverse ethnic background that included Arabs, Tajiks, Uzbeks, Russians and Jews. They also played me a videotape of the son’s *sunnet*, including the operation, which the father could not bear to watch! I found only one bookstore in Bukhoro. It is located in a few buildings along the path leading to the left from the Labi-Hauz toward the Taqi Sarrafon. Although there were a few newer books, most of the stock consisted of textbooks and some older books that did not appear to have moved in ages. It was quite disappointing.

The heat in Bukhoro definitely exceeded one hundred degrees. Most monuments line a single street. I would have to straggle from one building to the next and then have to sit in the shade to recuperate. The whole city depends on the tourist trade for income, and prices are probably double those in Tashkent. Every monument is packed with souvenir stalls. The tile-work is stupendous. I highly recommend the booth for hand-woven silk within the tourist cooperative located on the left path leading away from the Labi-Hauz. Despite its reputation, I did not find the bazaar as interesting as the ones in Tashkent and Bishkek.

I continued on to Samarkand. The Samarkand State University attracted many dissidents sent to Samarkand beginning early in the 20<sup>th</sup> century. It is making a valiant effort to modernize and making effective use of a small computer network, email, and the Internet. Their greatest interest is science, and they eagerly seek ways to obtain Western scientific materials. The library is automating its catalog. The Vice Rector is willing to guar-

antee support for exchanges. However, at the same time, the Library was being required to discard books containing the word Communism, just as they had been forced to discard pre-Soviet journals in the 1930's. The Head Librarian indicated that at the beginning of each year, a list of books and journals to be published is circulated among libraries so they can order copies.

Although most bookstores in Samarkand were in decline, the bookstore opposite Samarqand State University had an excellent selection and the woman running it knew her business. I visited three other bookstores. One, World of Books, is located next to the department store, GUM. Another was near the intersection of Amir Temur and Main Street. I cannot remember the location of the third. All had been reduced to a few shelves of books in a store selling mostly office supplies and greeting cards. On the other hand, the stall in the gift shop of the Guri Amir Mausoleum has an excellent selection of mostly Islamic books.

I found the monuments in Samarkand very interesting, with much more ornate interior detail than those in Bukhoro. However, they are scattered about the city. The Registan has an interesting exhibit on restoration. The daughter of the family I stayed with found me a shared taxi back to Tashkent. The person who assists in passengers' departures records the number of the taxi and lectures the driver on delivering them safely. Travelers customarily let people know that they have arrived at their destination. I do not know what could be achieved with that recorded number if the traveler does not arrive safely.

Overall, the librarians in Uzbekistan appeared to have been very well trained and are highly dedicated to the profession. Although each Republic has a library association supported by the Soros Foundation, it was only in Uzbekistan that I saw the librarians avidly reading their association's journal. They were altogether aware of the difference between what could be accomplished now and what had been in the past and were actively looking for ways to improve the situation.

Although statistics on acquisitions and books available on the market will never be entirely accurate, I think it is worth looking at the relative changes such statistics show. In Uzbekistan, it would appear that the publication rate is generally about a third of what it was before Uzbekistan became independent. The rate seems to follow the general economic conditions. The Uzbek economy began to improve shortly after the breakup, as reflected in 1994–1995, but has slipped downward since then. Chulpon, Esh Gvardiia, Ezuvchi, FAN, Ghafur Ghulom, Sharq, Uqituvchi and Uzbekiston

are the most stable and prolific publishers, but they rarely achieve more than 15 scholarly books a year. The publishers Adolat, Manaviyat, Qomushlar and Uzbekiston Entsiklopediiasi seem stable, but publish significantly fewer works. I find publications by twenty-seven other publishers.

### Uzbekistan

	1990	1991	1992	1993	1994	1995	1996	1997	1998	1999	2000	2001
Other	4	5	8	3	2	3	1	1	1		4	
A. Qodiri				1								
Adolat				4	3	1	2	1	1	3	1	
Bilim		1	2		1							
Chulpon	3	4	2	4	8	7	6	1			1	
Esh Gvardiia	22	2	2	7	8	3	2	2			1	
Ezuvchi	4	13	5	6	17	3	2	3	7	3		
FAN	61	53	10	10	10	2	2	1				2
Ghafur Ghulom	34	35	5	9	11	11	11	5		2	14	2
Kamalak		8	1		2		2					
Manaviyat								1	4	7	7	1
Mekhnat	3	7				1						
Qaraqalpak				3		1						
Qomushlar		2	4	2	1	1	5	0				
Sharq			2	3	9	6	3	7	10	17	18	6
Uqituvchi	8	4	7	7	17	16	4	6	2			
Uzbekiston	8	12	9	8	12	15	13	5	1	1	1	
Uzbekiston Entsiklopediiasy	2						1		2	12		1
	149	145	57	67	101	70	52	33	28	45	47	12

On Sunday, June 17, I headed for Bishkek. Vehicles are not allowed to cross the border. A relative of my host family walked me through the Uzbek border crossing and then through the Kazakh border crossing. I lacked some form that Uzbek customs wanted because of the amount of cash I was carrying. We had a rational discussion—the concern seemed to be how I spent \$600 in a week and a half—and the official let me out. Unlike in the old days, no one checks for currency exchange receipts. Rather, you need the second copy of the entry customs form, plus possibly other forms. Although transport was supposed to be readily available on the Kazakh side, there was no sign of a bus station. I ended up taking a “taxi” driven by a sleazy-appearing driver, but it was a very nice car. He drove me about halfway, to Jambol, where he decided to find me another driver. The new

driver was a very nice man, but had driven to Tashkent the day before—how or whether he got the car across the border I don't know—and had not been able to sleep the previous night. He had a bad headache and kept groaning and slumping in his seat. I kept wondering whether he would doze off, and I would have to spring into the front seat to grab the wheel. A few hours out of Bishkek, he turned off onto a less travelled back road, to avoid police checkpoints. We immediately ran into a herd of rams being herded by men on horseback. To complete the trip as fast as possible, he drove like a bat out of Hell from then on, mostly on the wrong side of the road. The surrounding area had more water than most areas, with tallish green vegetation. At one point, we flashed past a herd of camels grazing in the distance. Despite the water, the region seemed deserted and untilled. When we got to the border, we could not cross it. We waited around for at least an hour until the driver gave up and paid another taxi to take me the rest of the way. The new driver drove at a crawl and kept telling me about thieves and made me wonder whether I would reach Bishkek safely. We did, and he even carried my suitcase up six flights of stairs.

My family in Bishkek was Korean, a widow and her teen-aged daughter. The woman sold cosmetics for a European firm that offered nutritional counseling and nutritional supplements, as well as low-priced cosmetics. It was a job with short hours and comparatively high pay in comparison with academic salaries. She had had another job as a cook for a Japanese businessman some years earlier, so meals were quite delicious.

I had reserved Monday to recuperate from the long trip to Bishkek and to renew acquaintances at the Kyrgyz American University Library. I had been to Bishkek in 1995 and 1996 to help set up the library. The Librarian allowed me to use the library as a base and gave me access to email. The University very kindly handled my registration. All the libraries and all but one book store are located more or less along Chuy Prospekt.

Tuesday, my first stop was the Kyrgyz Slavic University (KSU). One of their professors had been a Fulbright Scholar at the University of Washington and was eager to help set up an exchange. While KSU is willing, the prospects are not promising. They do not have a materials budget. Most of the library holdings were acquired through a Soros grant, which has been expended. To obtain books now, they would check with the Knizhnaia Palata, i.e., the national depository, to find out where to contact the publisher. Through the publisher they contact the author and solicit a free copy.



Our former Fulbright scholar spent the rest of the day with me. We found the Statistical Institute. It has a small office that sells its own excellent statistical and census publications. It seemed outstandingly modern: It has a small catalog of its publications, takes orders via fax, takes payment by wire transfer and even ships the books! The last two volumes of the most recent census were published while I was in Bishkek. Their office is located on the second floor of the building on the corner of Frunze and, if I recall correctly, Koyenkozov. Their fax number is 996-321-660138. From there we went to the book kiosk in the lobby of the bright pink main building of the National University. This is the best place to look for older books. The kiosk also provides photocopying service to students, so it is best to be prepared to spend some time. The woman running it is very friendly and happy to write out the books and prices on a sheet of paper. There is another kiosk, only marginally interesting, in the lobby of the City Municipal Building, a dark gray stone building directly across the park and Chuy Prospekt from the National University. Just around the corner on Chuy and Manas is a bookstore, but it has only a few shelves of Kyrgyz books, some of which are older, but of little scholarly interest.



National University Bishkek

Wednesday, I went back to the Kyrgyz American University so the Librarian could drop me off at major bookstores. I went to Raritet, which is in small, horseshoe-shaped brown stone building in Dubovy Park just off Chuy Prospekt. Raritet has few scholarly books, but is the official map distributor. I got a good set of sheet maps of each province. (<http://www.books.kg> and [rarity@elcat.kg](mailto:rarity@elcat.kg); Ul. Pushkina, 78, g. Bishkek, Kyrgyzskaia Respublika, 720040). At the time, Raritet could not convert foreign currency.

In the afternoon, I went to the Chernyshevskii Public Library. It had previously been our best exchange partner. Even in 1995, it had had packages ready that it could not afford to send. Now, it no longer participates in exchanges. Budget problems are too great. After some determined phone calls by my friend at KSU, we managed to see the Assistant Director of the National Library. In 1995, the administrative librarians at the National Library had been well-trained and highly interested in finding ways to maintain their library. There was a section devoted to Kyrgyz bibliography and one for the upcoming Manas anniversary. There had been a lot of traffic in the lobby. This time, the lobby was vacant and seedy looking. I could not elicit any useful information from the Assistant Director. She was highly interested in any opportunities that might leave money under her direct control, but how that money might be used within the Library was unclear to me.

The next day, I visited the Library of the National University. This is not in the bright pink main building, but in a large green building on Chuy Prospekt, several blocks toward Osh Bazaar from the main building, where the road widens into a round plaza. On this trip, IREX was located in the same building. Three women talked with me and served tea with fruit and biscuits, a bad sign, I noted. They had our serial subscriptions ready to send but did not have money for postage. As is typical, the Library gets free copies of University publications. However, the price they wanted to charge us was exorbitant. They had little expectation for their library and were more interested in conversation over tea and biscuits. It seems becoming nannies in the U.S. looks like a hot opportunity.

Friday I spent at Nukus, the largest bookstore, with by far the best selection of books in the Kyrgyz language. It is located on Panfilov, across Abdumomunov behind Dubovy Park. It is run by two middle-aged women who had operated an export book business before the Soviet Union broke up. They knew the authors and all the publishers. They felt they could still sell books abroad if the buyer were willing to pay one of them individually through Western Union. They hand-write their invoices with abbreviated titles, not always in the same language as the book, and with prices. Nukus had some privately published materials which I did not see elsewhere, and some journal issues. Since I did not generally see issues of scholarly journals in bookstores or in kiosks, I assume that they are distributed by subscription only. (Tsentr Kyrgyzskoi knigi "Nuska", pr. Erkindik 56, g. Bishkek, Kyrgyzstan; phone: 996-321-22-43-44)

On Saturday I went to Areopag, the bookstore demanding the highest prices. It has a smaller, but high quality, selection of Kyrgyz books and



	1990	1991	1992	1993	1994	1995	1996	1997	1998	1999	2000	2001
Sham					1	2	4	3	6	7	7	1
Uchkun					2	2	1		2	2	1	
	11	19	4	12	16	25	21	21	23	23	30	10

Although the quantity of publications is low, the range of subjects is considerably more diverse than in Uzbekistan. Literature and history publishing thrive. In smaller but stable quantities, books on law, politics, ecology, economy, folk music, and culture appear. Russian scholarly publication continues in Kyrgyzstan, except in the field of literature. Approximately a third of the books on the market are in Russian, primarily on history, politics, economics, law, sociology, ecology, and the Korean minority.

One of the women working at the Kyrgyz-American University Library arranged for me to ride to Almaty with some of her relatives who were going over on a business trip. They turned out to be part of the President's military guard. We went in an SUV that did not stop at the border or any checkpoint. It was a quick, reliable trip.

Downtown Almaty is laid out in a large square grid. Transportation is reliable and efficient. There are trams and buses that operate on the perimeter of the downtown area and across the center of the grid. There are also minibuses which have set routes shown on a placard in the window. They are cheap and fast. My first stop was at an air freight company, Schenker International (pr. Abaia, 42/44, of[fice]. 907, g. Almaty, Kazakhstan; fax: 7-3272-509168), so I could arrange to drop books off for shipment as I bought them. Kazakhstan has enacted a law requiring foreigners to use a shipping service instead of the Post Office.

Kazakhstan is linked into the world banking system. Currency exchange offices are all over. ATM's are common. Some are even said to disburse dollars. However, the ability to convert currency has not reached smaller businesses.

From Schenker, I continued on to the Dom Izdatel'stva, or Publishing House. Most publishers have their offices and a small sales room in that one building. I spent the rest of Thursday and most of Friday there. There is no building directory, so one must enter the left end of the building and walk up and down the hall on each of the six floors. The elevator is interesting—pushing a button closes the door, but another push is necessary in order to move. There is much variety among the publishers. All publishers publish literature and history, so I will not repeat those as specialties of each publisher. Zhazushy is the largest press. Their “salesroom” is a locked storage closet in which one copy each of all available books is

displayed in a bookcase. A middle-aged woman opens the room and pulls a copy of each book off the storage shelves as you choose them from the bookcase. They LOVE Americans, since we buy almost everything. Qazaqstan is also large. Its clerks are not highly motivated, so it takes a long time to get your purchases totaled up and an invoice written out. Qainar is a small publisher, with only a short shelf or two of books mainly on agriculture and home economics, plus some books on the ecology of Kazakhstan. Oner has a salesroom that actually looks like a salesroom, and they rotate the sales-staff in order to keep the store open during lunch. Oner specializes in coffee-table books and books on Kazakh folk music and material culture. Bilim has a few long shelves high on the wall in a secretary's office. Bilim publishes some economics books, very few titles on law, and works on minorities in Kazakhstan. Zhalyn displays books in a room serving as a "mini-mart". It sells books of other publishers, as well as its own. The sales staff is always busy settling purchases "on account" with regular customers, so you need to pick up an "invoice" some hours after making purchases. Ana-Tili has a whole wall of shelving. One of the office staff describes each title on the shelf as you look at it, even if you can read it for yourself. Ana-Tili has a strong collection of publications on Kazakh customs, Kazakh language, and Turkic languages. Balausa publishes mostly children's books but does offer a few for adults. Rauan is the only press entered from the right end of the building and is not accessible through the left entrance. Rauan is notable only for a large group of specialized Kazakh-Russian dictionaries on such topics as economics, forestry, politics, etc.

The presses close for an hour at lunchtime. I found it interesting that a whole staff would have a very large meal together every day. There are two "restaurants" in the building, as well as Zhalyn's mini-mart. One of them I did not visit. The other was an unadorned worker's restaurant, with a few tables and a screened off area in one corner for dish washing and food preparation. The prices were extremely cheap. The food was home cooked and clean—mostly soup and salad of the day, chicken, and a casserole type dish.

On Friday, I also visited the al-Farabi National State University Library. The campus is lovely. The buildings are in two rows along a vista with a view of mountains. At the end of the vista is a large statue of al-Farabi. The Library put on an elaborate buffet of open-faced sandwiches, cookies, juice, tea and wine—a very bad sign. They are eager to exchange materials, but can offer only University publications. They have absolutely no way of shipping materials. They are able to exchange with the Library of Congress,

because USIA handles the shipping. The Library showed more initiative than I saw at most libraries. They had obtained about twenty terminals and were compensating for their inability to buy books by heavy use of the Internet. They proposed sending us scans of journal articles in exchange for our materials. The idea is creative, but the journals from which they can send images are very limited in number.



al-Farabi National State University

On Saturday, publishers are not open for business, so I went to the Akademkitap bookstore on Furmanova just off Gogola. There is smaller branch of the same store at the other end of Furmanova. This is the most expensive bookstore in town and has a large selection. They have six to eight shelves of books on law. Although other bookshops had more literary works, I would say the Akademkitap probably has more social science works than other stores. It is also the official map distributor. As well as maps of all Kazakhstan, it has a complete set of maps of each oblast', or province, and a set of maps of the neighborhoods of Almaty. Just around the corner on Gogola, there is a food store with an excellent delicatessen featuring Kazakh and Russian food ranging from the standard baked and fried potato pierogi through horsemeat dishes, plus a counter of salads and fancy baked goods. It is upscale enough for European stomachs.

Having finished browsing in Akademkitap before lunchtime, I fortunately happened to head for Kitap Alemi. It is around the corner from the Dom Izdatel'stva. It seems to have the biggest overall selection of books, including older books. It sold books published by Elorda in the new capital city, Astana. Kitap Alemi was closing for renovations at the end of that day. They let me stay after they closed until 7 P.M. My purchases must have really increased their profits for the month. If I were to go to Kazakhstan again, I would visit Kitap Alemi right after the Dom Izdatel'stva.

I began Monday with a visit to the Library of the National University, formerly the Academy of Sciences. The main lobby of the Academy of

Sciences building is known for the audio properties of its dome—you can hear a whisper on one edge anywhere in the room. The Library's Director actually came in from vacation to meet with me. There was no food, and they were truly serious about reinstating our exchange agreement. Of all the libraries I visited, this one functions the best. It has a separate unit for exchanges. Their record keeping is accurate, and they know where their problems lie. A budget line for exchanges was restored in 2001. There may be a problem with the budget line for postage, however, since they seem to be behind on sending shipments. There is a gap of perhaps three months between the time parcels are sent for shipment and the time they actually go into the mail. The delay is attributed, I am sure, to the staff who have to pack and mail the shipments. An explanation of why this obvious problem cannot be improved was not forthcoming. The Library knows that quite a few recent shipments never arrived and is working on solving the problem in addition to resupplying lost shipments. The Library has a separate unit for Kazakh publications. It is able to provide information on what Kazakh serials are available. The Library has an office selling duplicates and even provides lists. Whether the duplicates can always be located is uncertain.

Daik Press is located in the Academy of Sciences building. At the back of the building, in line with the entrance to the Library, is another door. One enters through that door and proceeds down a hall that looks totally vacant, until the entrance to the press appears. It is a small press, but in 1999, it published *Qazaq tilining sozdigi*, the large Kazakh-Kazakh dictionary and was planning to publish some comprehensive multi-lingual dictionaries. It also publishes works on Kazakh music and the Korean minority. The yurt just outside the back door of the building is a good place to buy souvenirs. It is owned by some of the local artists.

This was the day that I happened upon the Statistical Bureau sales office. Their publications are expensive. The census produced in 2000 was available. The latest comprehensive statistical yearbook on display was for 1999, although there were more recent specialized breakdowns of statistics, for example, on women or economics. Unfortunately, I did not have enough local currency to buy what I wanted. I made three more trips to the Statistical Bureau, before finding it open again. The clerks, or *devushki* (girls), must not get paid much, because they are grumpy at best and not inclined to open the sales room if they can avoid doing so.

I visited the Scientific and Technical Library on Tuesday. It had two branches. The wrong one is hard to find, and the other, to which a staff member escorted me, is in an unmarked building on an unnamed road. The staff was pleasant, and they were very practical and fully familiar with

the advantages and disadvantages of web pages and what is involved in providing online service. It is a public library which does not engage in exchanges, so our conversation on that topic was fairly short.

It is not far from the Scientific and Technical Library to reach the Sanat Publishing House store on Baitursunova across from the Nikolskii Market. Sanat publishes a large series of historical novels, some in Russian, some in Kazakh. It also publishes historical works drawing from Korean sources, partially in Korean.

On the same block, there is a new bookstore called Dom Knigi Madaniyet. It has a substantial collection of Kazakh books. By the time I visited it, I had bought most of my books. I did buy an Internet directory there, since their price was lower than the Akademkitap's.

Among the visits I made during the rest of the week was one to the National Library. I met with the Director and five other department heads. Their responses to my queries tended to be more theoretical rather than practical. The Director had sent me a list of some online Kazakh publications prior to our meeting. I suspect she was not keen on exchanges, since she asked what would be the value of an exchange when those publications were online. The National Library has equipment to produce CD-ROM's and does an excellent job of it. I bought a CD of Kazakh folk music which provided information on folk instruments, composers, etc. The Library has also established a Preservation Center. However, I was unable to ascertain that it has any equipment. That issue was consistently skirted in our conversations. Despite the financial problems of libraries in Kazakhstan, the upper staff of the National Library can regularly attend International Conferences.

The legal publisher Zheti Zhargy is just down Abai from the National Library. Across the street from Zheti Zhargy, on the corner of Abai and Furmanova, is a bookstore that did not have a distinguishable name. It sold some books self-published by their authors.

Through a friend of a friend with connections, I was able to visit the Atamura Press warehouse. Atamura has recently published a three-volume version of the 11<sup>th</sup> century Turkic dictionary by Mahmud Kashgari, entitled *Turik sozdigi*. It has also republished a three-volume history of Kazakhstan, although it is hard to find all of the volumes. I went to the public Atamura store as well. It is in a white building on Ablai Khan just off Gogola. This is harder to find than I expected, since the door is set back from Ablai Khan, facing away from Gogola. Although much of their stock duplicates that of the warehouse, they had literary works I had not seen before.



There is a bookstore, called “Book Store” on the corner of Seifullin and Gogola. I found a book of short biographies of folk musicians with examples of their music there, but not much else. They do carry coffee-table picture books on Kazakhstan, perhaps a third of which consists of advertisements for the companies subsidizing the publication. Across Seifullin, used books are sold from blankets laid out on the sidewalk. Another bookstore is located on Abai between Mechnikov and Seifullin. As of last summer, it sold only popular works. One other bookstore is located on Zhibek Zholy around Pushkin. It had a small Kazakh section, but it could probably be overlooked without much concern. There are very likely other book stores in the city, which I missed.

Publishing in Kazakhstan decreased after its independence, in 1991, and then has increased as its economy improved. Although the economy is hardly thriving, it has sustained a slightly higher level of improvement than the economies of Uzbekistan and Kyrgyzstan. Generally, Ana Tili, Atamura, Qazaqstan, Sanat, and Zhazushy each publish more than ten scholarly books a year. I would place Ghylym in the same category, but the Kazakh librarians definitely felt that the press no longer occupied the same status it had before 1991. Balausa, Bilim, Daik Press, Elorda, Oner, Qainar, Qazaq Entsiklopediiasy, Rauan, Zhalyln and Zheti Zhargi are all stable presses with somewhat lower levels of production. I found 39 other publishers that produced ever fewer books.

#### Kazakhstan

	1990	1991	1992	1993	1994	1995	1996	1997	1998	1999	2000	2001
Other	13	4	12	11	15	10	7	4	16	8	13	8
Adolat									1			
Ana Tili		1	4	6	4	9	12	10	13	2	3	1
Atamura			3	9	11	9	9	6	19	7	4	1
Balausa			1	2	4	2	1	3		1	2	1
Bilim			1	1	2	4	6	3	5	6	2	3
Daik									1	7	2	3
Elorda					2					4	15	
Ghylym	25	27	9	11	13	15	15	11	19	3	3	
Nauka	14											
Oner	2	1	2	2	4	3	3	2	5	2	2	2
Qainar	3		1	1	2	6		1	2	1		
Qazaq												
Entsiklopediiasy		1		1		2		1	4	2	1	
Qazstan	3	1	4	6	15	5	8	13	11	5	9	1
Rauan	2	1	1	1	5	5	5		3	1	16	1

	1990	1991	1992	1993	1994	1995	1996	1997	1998	1999	2000	2001
Sanat				10	8	11	17	18	7	1		
Zhalyn	1	1	4	2	3	2	7	5	6	1		
Zhazushy	47	6	3	4	10	7	17	20	22	3	9	3
Zheti Zharghy					1	3	2	1	2		2	2
	110	43	45	57	101	90	103	97	147	60	84	26

Language, literature and history are the primary topics of publishers in Kazakhstan, but politics, foreign relations, international treaties, traditional culture, law, ecology, economics, and minorities are also well-represented. Historical materials, works of folk poets and writers from the turn of the century, particularly materials that could not be published under the Soviets, are being republished. Unlike the other two Republics, local authors still write and publish literature in Russian. Certainly a fifth of scholarly publications are in Russian. Works such as telephone books and Internet directories are beginning to appear. Zhazushy also publishes a small number of works in Uigher.

The main tourist attraction in Almaty is the Medeo, or professional ice rink, in the mountains outside town. One climbs about 840 steps to the top of the earthen dam above the rink for the view and stops to enjoy shashlik on the way down. Buses and minibuses run regularly from Dostyk. The old Art Museum on Satpaev near the Rakhat Palace Hotel is spectacular and very large. The Museum of Modern Art across the road from the National Library is much smaller, but has a better sales room. Art is not cheap, but it is of high quality. Silver jewelry is a local specialty.

Email centers are almost as plentiful as currency exchange offices. The problem arises that the network hub is overloaded and cannot allow your dial-up connection to complete. There is an email office on the same floor as Schenker, just around the corner from their main door. It is owned by a wizened old man, maybe 4 feet tall, who wears a suit on which he shows off his World War II medals. He is really sweet. When the hub works, it is convenient. Computers are a recent enough arrival that staff competent in their use are hard to find. Teenagers are frequently hired to maintain the computers but feel that their real work is an interruption to be avoided as they download music clips. One does not have to pay if the connection to the Internet is unsuccessful, but repeated attempts certainly waste time. There is a professional Internet center at the Exhibition Center on Jandosova.

Schenker has proved reliable in the long run, but it is important to check in frequently before leaving to be sure the books are packed, hauled to

the airport, processed through customs, and booked on a flight. Schenker cannot quote a firm price until the books have passed customs. Efficiency of the staff seems to vary. It is also important to follow up on whether the shipment actually makes it onto a flight, even though payment needs to be made before the shipment leaves. Schenker cannot leave the shipment sitting very long or it incurs storage costs that would not be included in the payment. My shipment costs varied between \$2 and \$3 per pound.

International flights leave Almaty around 3 A.M. IREX or ACCELS hires local drivers on a regular basis. If you ask nicely, they will refer you to a reliable English-speaking driver who can take you to the airport. Waiting at the Almaty airport is not a pleasant experience. Departing flights leave from an old building whose entrance is rather out of the way. There are no signs. You have to go through security first and only passengers destined for specified flights can go through. You, or the driver, have to ask the guard whether your flight is currently being processed. The customs agents were more predatory here than anywhere else on my trip. Usually two copies of the Kazakh customs declaration are issued upon entering Kazakhstan. It is essential to keep your copy and present it to these customs agents. It requires a substantial bribe to carry foreign currency out if you cannot prove you brought it in. I suspect the whole issue has little to do with actual laws, but is attributable to the presence of greed—of the six or so customs agents I encountered, usually one or two seemed to making money in this way.

## REVIEWS OF BOOKS

*U.S. Foreign Relations with the Middle East and North Africa: A Bibliography. Supplement 1998.* By Sanford Silverburg and Bernard Reich. Scarecrow Area Bibliographies; 19. Lanham, Maryland & London: Scarecrow Press, Inc., 1999. Pp. xxiv, 518. Author and Subject indexes. ISBN: 0-81083-615-7; \$95 (Cloth : alk. paper)

In this volume, Sanford Silverburg and Bernard Reich update and expand their 1994 work entitled *U.S. Foreign Relations with the Middle East and North Africa: A Bibliography*. They include over 4,500 entries based on the compilation of 3,500 discrete sources. The authors have chosen to use only Western sources, in large part American, but do not explain why. In view of the September 11 events it is clear that it may be necessary to update this updated volume with many more international sources.

This bibliographical work, however, is an excellent reference tool for researchers doing work on the subject of US foreign relations with the Middle East and North Africa. It covers quite comprehensively a wide variety of US sources, such as: congressional hearings on numerous relevant topics, US Department of State reports on the region, unpublished masters and doctoral dissertations, Internet sources on federal government source materials, national archival materials, Library of Congress microformatted sources, references to videotaped programs, Congressional Research Service reports, in addition to the books and journal articles covering the topic.

The introduction to the bibliography is of particular interest as it guides the researcher to resources that could be used in addition to those covered specifically by this work. For example, the authors mention a computer laser-optical disk, *Declassified Documents Reference System: Index and Abstracts* (Woodbridge, CT: Primary Source Media, n.d.); the *Presidential Directives on National Security from Truman to Clinton*, which is a collection of 2,100 documents on 441 microfiches with one volume printed index (Alexandria, VA: Chadwyck-Healey, 1994); and the CD-ROM in full-text (ASCII) format, which provides "a verbatim account of every official U.S. government event" (p. xv), which is produced by University Microfilms International and the Federal News Service, beginning in 1994.

Silverburg and Reich's bibliography is carefully organized alphabetically by subject, as for example "Human Rights, by country name such as "Algeria," by personal name, such as "Bush, George W." It also has complex headings such as: "Bush, George W.—Persian Gulf," where sources other than those to be found under Persian Gulf by itself are located. The inclusion of some headings is puzzling, for example, "Carpets" and "Literature," each of which cites only one entry that does not seem relevant to the subject matter of the book. Curiously, under the subject heading "Orientalism," Edward Said's work is not even mentioned.

There is also a lack of balance in the coverage of certain issues. For example, the section covering the "Persian Gulf War" takes up 120 pages (pp. 262–381) out of the total of 518, or almost a quarter of the whole bibliography, whereas the "Peace Process" is covered in ten pages (pp. 234–244). "Peacekeeping" has two entries, and "Peacekeeping—Sinai" has only one entry.

Extremely helpful are the author and subject indexes at the end of the bibliography. As sources on the same subject may fall under different sub-headings, it is important to be able to consult the index to find them. The indexes are equally useful for locating authors whose works fall into different categories and are easily tracked down via the index. There are, however, inexplicable lacunæ: I could not find the works of I. William Zartman, for instance, or those of Adeed Dawisha, or even one of the many directly relevant articles by Fuad Ajami, among other names I expected to come across in the index but did not. The decision not to include these and a number of other authors' publications in the bibliography, especially as these scholars continued publishing after 1994—when Silverburg's and Reich's first bibliography came out, is questionable.

Notwithstanding these few omissions, this is a very helpful bibliography that will be frequently consulted by researchers in the years to come.

MARY-JANE DEEB

THE LIBRARY OF CONGRESS

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*al-Riwāyah al-ʿArabīyah : Bībliyūjrāfiyā wa-madkhal naqdī (1865–1995)= Arabic novel : Bibliography and critical introduction (1865–1995).*  
By Ḥamdī al-Sakkūt. al-Qāhirah : Qism al-Nashr bi-al-Jāmiʿah al-Amrīkīyah, 2000. 6 v. (Pp. xi, 3784, 165) ; 23 cm. \$US150.00. ISBN: 9774245024 (Perfectbound)

This six volume reference work consists of:

Volume 1, Introduction to the Arabic novel in Arabic and English, the novel in Egypt, the novel in the Arab East (Lebanon, Syria, Palestine and Jordan, Iraq) the novel in North Africa (Morocco, Algeria, Tunisia, Libya).

Volumes 2–3, the novels arranged alphabetically by title with criticism citations.

Volumes 4–5, general criticism, novelists alphabetically giving titles of their works and citation to the sequential number for the full citations in volumes 2–3, a chronological listing of titles.

Volume 6, remainder of the chronological listing, and a geographical listing of the titles, bibliography.

Upon first examining this work I felt a familiarity with it. When I read the introduction and saw Sakkut's reference to the late Dr. Marsden Jones, I knew why. Dr. Jones was forming such a project in his mind in the 1960's when I studied with him at AUC. I am so pleased to see the concept at long last come to completion in this work.

This work is promoted by the press as a reference work, and it certainly lives up to this billing in its content. At first, the organization of the listing is a bit disconcerting. The main listing of the novels covered (in volumes 2–3) is by title and not by author then title, as one might initially expect. The entries are also given sequential numbers. These numbers are used throughout the remainder of the work to refer the reader back to this section, which is where the only full publication information is recorded.

Dr. Sakkut is known for his earlier work, and particularly relevant is his reworked thesis from the University of Cambridge—*The Egyptian Novel and its main trends, 1913–1952*, which was also published by the AUC Press. The current work is much expanded in scope and a more significant contribution. His introduction is a very good overview of the development of the Arabic novel. This alone would be useful as a text in a modern Arabic literature course. The excellent English translation by Roger Monroe of the Introduction could be used by itself for teaching Arabic literature in English. In fact, I wish to encourage the AUC Press to consider issuing the introduction as a separate publication for just that purpose.

As to the reference nature of the publication there is no doubt. The format of the publication, however, is problematic. There are, very likely, technical reasons that the AUC Press has chosen to issue this work unbound. But, for my library and I assume other libraries, it should have been bound. Unfortunately, the gutter is too narrow for a good after-market binding. This is not due to the density type on each page. In fact, the format has left vast areas of white space on most of the pages. Much of it is in the redundant sections organized chronologically, geographically, etc. In my mind this could have been handled more economically in a standard index format. Given the current fascination with digital data, it might have been better, in fact, to create all of the indexes electronically and include them on an accompanying CD-ROM. This could have kept the basic publication down to a 2–3 volume size.

I am also disappointed in the format chosen for the bibliographic presentation. In all of the citations for critical works there are no page number citations for the specific critical work. Thus, the Roger Allen review of *The Harafish* by Najib Mahfuz is cited as being in *World Literature Today*, Vol. 68, and the reader is left to find that it is located in issue 1 (of 4) and on which page it begins.

This said though I would still recommend that any library supporting an Arabic literature teaching program or collection should want a copy of this work. Dr. Sakut has done a great job and is a credit to AUC.

JOHN EILTS

STANFORD UNIVERSITY

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*Encyclopedia of Fruit Trees and Edible Flowering Plants in Egypt and the Subtropics*. By Alfred G. Bircher and Warda H. Bircher. Cairo; New York : The American University in Cairo Press, 2000. Pp. xxvii, 568. \$49.50 (Hardbound) ISBN: 977-424-592-X

The concept for this book began in the late 19<sup>th</sup> century, when its first author, by profession the manager of a gypsum factory in Giza Province, Egypt, but also an amateur botanist and plant collector, became interested in the possibility of introducing new economically profitable plants to Egypt. To accomplish this, he established his private research station in al-Saff, where he grew and experimented with numerous introduced plants. Alfred Bircher long intended to publish a book on his work, but numerous problems, including the two world wars, intervened, so his work remained

unfinished and unpublished by the time of his death in 1958. The work was eventually completed by his daughter, Warda H. Bircher.

After a brief introduction on the general principles of plant introduction and culture, comes the main body of the work, "Description of genera and species." The entries are listed under their Latin names, alphabetically by genus and species. Each entry generally includes a brief description of the plant, mention of its locale of origin, and a description of what it is used for. When common names are provided, they are usually in English, occasionally Spanish. A few, far too few, of the entries are accompanied by line drawings of the plant. This descriptive section is followed by the "Analytical index of genera," which is actually a listing of the genera according to use. Finally, there is a listing of the common names, with corresponding Latin names.

The book lacks a bibliography because, as W. Bircher states, "many excellent lists of references on the subject can be found in various recent publications." (p. xi) However, the bibliography of a scholarly work is more than "a list of references" for the reader; it also serves to authenticate and give credibility to the author's work. Surely this large compilation did not arise solely from the Birschers' original research. They must have had sources, and these sources ought to have been documented.

The plants described in this book are native to diverse places around the world. Very few are native to the Middle East. Despite the reference to Egypt in the title, this book has very little to do with Egypt, other than the fact that the authors supposedly grew these plants in their garden there. Although the book grew out of A. Bircher's interest in introducing new plants, no mention is made regarding how well the plants actually did in Egypt, or whether they have any economic potential there.

The book therefore has little relevance to Middle East collections. It would make a useful, though not indispensable, addition to libraries with holdings in general botany or ethnobotany.

CATHERINE A. ROCKWELL

UNIVERSITY OF UTAH

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*The Arabian Diaries, 1913-1914.* By Gertrude Bell, edited by Rosemary O'Brien. Syracuse, NY : Syracuse University Press, 2000. Pp. xv, 258. Photographs, map, glossary, bibliography, index. ISBN: 0-8156-0672-9

The main contribution of this book consists of publication of the diaries of Gertrude Bell written from November 1913 to May 1914 during her expedition from Damascus through the Arabian desert and Baghdad and back



to Damascus. Rosemary O'Brien, a journalist and editor, edited the diaries which are kept at the Robinson Library of the University of Newcastle upon Tyne. O'Brien has added an introduction, which provides a short description of Bell's life, her expedition, and the unique structure of these diaries. Also included are Ibrahim's notebook (about which, see below), glossary, bibliography and index.

Gertrude Lowthian Bell (1868–1926), a university-educated single Englishwoman of a well-to-do family, first got interested in the Middle East in 1892 when she visited Iran where a family relative served as a diplomat. From then on her life became strongly connected with the region.

She started traveling in the Middle East, participating in archeological expeditions, and writing books about her experiences. Her involvement culminated in November 1915 when she joined the Arab Bureau in Cairo, followed in March 1916 with her joining the staff of Sir Percy Z. Cox in Baghdad as the Oriental Secretary, a position she held until her death. During the last decade of her life she was deeply involved in shaping the British policy towards the Middle East, and especially regarding the future of Iraq.

The 1913–1914 Arabian diaries are not only the result of her habit of chronicling each day's events but also of her love affair with a married man, Charles (Dick) Doughty-Wylie, whom she first met in 1906 in Konia, where he served as the British military vice-consul. Bell and Doughty-Wylie renewed their acquaintance in early 1913 when he returned alone to London to await another assignment. They became drawn to each other and fell in love which was expressed only spiritually in talks, letters and yearnings. In this regard, the diaries are especially significant. In addition to a regular diary, Bell composed a diary in the form of letters for Doughty-Wylie, in which she wrote the day's events, including her thoughts and feelings regarding her expedition and him. Thus, the reader gets two versions of the expedition: a sketchy, brief notes on places, people, and events and a parallel report, which is more descriptive, analytical, thoughtful, and personal. The Doughty-Wylie Diaries appear on pp. 43–133, and the more conventional diaries appear in Appendix A (pp. 137–243). While the conventional diaries are much more detailed, one should read both versions to get Bell's full analysis. Moreover, the Doughty-Wylie Diaries provide a better understanding of Bell's personality, feelings, sexuality, sense of humor, and interpersonal relations with the Arabs she traveled with and met during the expedition. Thus, in addition to the bare facts of a difficult expedition, one also gets a clearer view of a unique woman who had great influence over British policy in the Middle East and especially in Iraq following World War

I. Bell was also an avid photographer, and the book includes several of her photographs of her crew and the people she met during the expedition.

O'Brien had added a few notes to the diaries, as well as a glossary of Arabic and Turkish terms used in the diaries (pp. 249–251). She usually keeps Bell's transcription of Arabic terms and place-names, though in some cases she adds the more common Western form of the name. Appendix B (pp. 245–247) includes Ibrahim's Daftar: a translation of a notebook containing a chronology of the Rashid dynasty for the years 1834–1911. The conventional diary entry for February 26, 1914 (p. 198) mentions this notebook, though no further reference to it is clearly made. This is one of the places where an editor's note could have been very helpful. The index is very short, does not include all the persons and places mentioned and does not cover the whole text. Thus, and because of the structure of the diaries, it is difficult to find specific events, people, and places.

The publication of Bell's diaries is an important contribution to our knowledge of the landscape and human condition in the region through which she traveled. As a woman, Bell could have an insight to women's conditions and well as men's life, and she provides detailed information regarding her conversations, impressions, and views. The diaries provide invaluable information and analysis on the part of the British military on the eve of World War I regarding the territory and its people. *The Arabian Diaries* is appropriate for collections of the modern Middle East and women's studies.

RACHEL SIMON

PRINCETON UNIVERSITY

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*A Vision of the Middle East: An Intellectual Biography of Albert Hourani.*

By Abdulaziz A. Al-Sudairi. Oxford: Centre for Lebanese Studies London : In association with I.B. Tauris New York, 2000. Pp. 221, Bibl, index. \$35.00. ISBN: 186064581X (Hardcover)

This is the first of no doubt many biographies on the rich intellectual life of Albert Habib Hourani (1915–93). The hybrid product of the United Kingdom, by birth, and the Arab world of his ancestors, Hourani dedicated his life to the pursuit and imparting of knowledge. In his eulogy for Hourani, Edward Roger Owen, Harvard University A. J. Meyer Professor of Middle Eastern History, who also wrote the preface, pointed out that Hourani's approach was "to concentrate on the peoples of the Middle East, on their communities, and most of all on their cities, on their intricate relations

of power and influence mediated by a vibrant, often stormy, but always exciting current of ideas.” From his reports during the Second World War, to writings on Palestine and on the Arab world, from policy analysis to scholarship during a “half century of brilliant academic work,” Hourani’s work has left an indelible legacy on the discipline of Middle Eastern studies.

*A Vision of the Middle East* is Abdulaziz bin Abdulrahman Al-Sudairi’s first book. It is the revised edition of his 1994 Doctoral Dissertation at The Paul H. Nitze School of Advanced International Studies at The Johns Hopkins University. The aim of the book is to highlight and illuminate Hourani’s scholarly legacy and political endeavors for Middle East research, scholarship, and education.

In order to draw out “an assessment of his contributions” and to frame his “broader intellectual setting,” Al-Sudairi relies on primary published and unpublished material; on work read by Hourani and the work produced by his students; on interviews with Hourani and many who are familiar with his work; on secondary and archival research; and on juxtaposing his work with others in the same field. In six short chapters, Al-Sudairi weaves together themes from Hourani’s work: the “Islamic city” as the basis of political order, the power and role of notables, Ottoman and Islamic influence on Arab societies, Arab nationalism and its limits, and the loss of Palestine. He begins by expostulating on Hourani’s early influences and events that contributed to the evolution and development of his ideas, conceptions, and writings on the Arab world, and ends by eloquently presenting Hourani as an intellectual mediator between the Arab World and the West.

Apart from pointing out the significance of Hourani’s legacy, Al-Sudairi also points out areas of Arab political history into which Hourani did not delve. Nevertheless, Al-Sudairi argues, Hourani’s scant attention to the Arabian Peninsula, his limited attention to the post-1973 era of oil wealth, and his imbalanced attention between studying Arab societies and Arab states, detracts little from the “power and the integrity of Hourani’s legacy.”

The book benefits from its meticulous organization—a short glossary of terms, a list of interviews, and an exhaustive bibliography of Hourani’s published works, including reviews. Al-Sudairi hopes his work will fill a gap in the literature on modern Middle East studies. Students will find this book a welcome introductory resource.

FADI H. DAGHER

UNIVERSITY OF ROCHESTER

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*I Saw Ramallah*. By Mourid Barghouti. Translated by Ahdaf Soueif. With a Foreword by Edward W. Said. New York: The American University in Cairo Press, 2000. Pp. 148 \$19.95 ISBN: 9774244990 (Hardcover)

*I Saw Ramallah* is an autobiographical memoir written in lyrical prose. It first appeared in Arabic, *Ra'aytu Rām Allāh* (Cairo, 1997), and won the 1997 Naguib Mahfouz Medal for Literature. The award, established in 1996 by the American University in Cairo Press, is named for Egypt's 1988 Nobel laureate. Mourid Barghouti is a Palestinian poet who describes himself as having been "struck by displacement on Monday June 5, 1967." He has published books in Beirut, Amman, and Cairo since 1972. His most recent work includes *al-Nās fī Laylihim* (1999), *al-ʿamal al-Shīrīyah* (1997), and *Mantiq al-Kkā'ināt: shīr* (1996). Excerpts of his poetic oeuvre are scattered throughout the narrative.

The book traces Barghouti's return journey to Ramallah—"Ramallah of the cypress and the pine trees"—up to Deir Ghassaneh where he was born (1944), and back. It tells the story of his, as he put it in a November 5, 2000, book launch, "racing footsteps on the cobblestones of displacement heading to my home place," crossing "a bridge no longer than a few meters of wood and thirty years of exile." Barghouti's account begins at the bridge with a different name to many people, where he confirms his doubts of the bizarre peace deal: "The gates of exile were opened to us from a strange direction!" He steps onto Palestinian soil only to feel himself an exile in his homeland, "a feeling of security refuses to become complete."

His journey is as oppressive, as it progresses across geographical space, as it is depressing, as it moves across time. The memory of where he grew up, where his extended family has lived for centuries, becomes enmeshed with the harsh personal reality of an exile who has lived in thirty homes in thirty years, and with the plight of the Palestinians.

Because of his refugee status he, his wife, novelist, critic, and Ain Shams University Faculty of Arts professor Radwa Ashour, and their son Tamim, a budding poet in his own right, (*Mijāna: Ashʿār bi-al-ʿāmmīyah al-Filastīniyah* (1999), have lived, and are still living, the lives of exiles. They suffer the humiliation of statelessness, of living apart, of witnessing the confiscation of land and the building of settlements; the process Hanan Ashrawi describes in *This Side of Peace* (1995) as Israel's creation of facts on the ground. Perhaps worst of all, they suffer the pain of Palestine, ignored by many, and appropriated by others. For all that, Barghouti presents Palestinian dispossession and suffering with a stark absence of bitterness.

Perhaps the most striking feature of *I Saw Ramallah* is its sense of moderation, tolerance, and modesty. Barghouti resists sliding down the easy slope of self-indulgence in rosy romanticism or deluded nostalgia about his native land before the occupation. Rather he engages in self-criticism, undermining as he does the oft-used cliché, which would have Muslims incapable of scrutinizing their own past.

The book was translated by Ahdaf Soueif, author of *Aisha* (1983) which was shortlisted for The Guardian Fiction Award, *In the Eye of the Sun* (1992), *Sandpiper* (1996) a collection of short stories which she translated into Arabic *Zīnat al-Ḥayāh* and won the 1997 Cairo International Book-fair award for Best Short Stories of the Year, *Mukhtārāt min Aʿmāl Ahdāf Suwayf* (1998), and *The Map of Love* (2000), which was short-listed for the 1999 Booker Prize. Soueif, who sometimes assumes her husband's last name, the poet and biographer Ian Hamilton, is associated with Al-Furqan Islamic Heritage Foundation, London (<http://www.al-furqan.com>). She has a doctorate in Literary Stylistics and has drawn both praise and criticism for introducing gender politics to the Arab literary scene.

Soueif herself attempted a similar journey late last year, sending dispatches of her encounters to *The Guardian* newspaper. Her experiences of the restrictions suffered by Palestinians under occupation or within Israel are similar to Barghouti's, or Edward Said's before them: experiences that evoke an oppressed humanity.

Mourid Barghouti's book is all the more poignant at a time when Ramallah has been under siege and *al-Intifāḍah* has become associated in the mainstream West with "violence" against Israeli security. As if in response, Barghouti calmly narrates and contextualizes the impact of decades of unfairness and injustice upon the Palestinian people. In his foreword Edward Said describes *I Saw Ramallah* as "one of the finest existential accounts of Palestinian displacement that we now have." The content is as accessible to the layperson as it is a must to researchers.

FADI H. DAGHER

UNIVERSITY OF ROCHESTER

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*The Situe Stories*. By Frances Khirallah Noble. Syracuse: Syracuse University Press, 2000. Pp. xi, 182. ISBN: 0-8156-0657-5 (alk. paper)

*The Situe Stories* offer eleven engaging narrative interpretations of the Arab American, specifically Lebanese Christian, experience of assimilating into the United States. Noble, who writes from an intimate understanding

of her subject, has tied these tales together in a unique way thematically. Each of these family-centered stories includes the character of a “situe,” [= *sitti*] the Arabic word used in Lebanon for grandmother, or aunt in some cases.

The first and final stories serve as bookends for the collection both in time and central character. The opening tale takes place in Lebanon at the beginning of the 20<sup>th</sup> century and relates the early life and emigration of a young woman named Hasna. Hasna, who is saved by her situe from a grave illness that leaves her bald, grows up longing to join her older brothers in America. The story ends as Hasna, now blond-headed and no longer bald due perhaps to the constant therapeutic ministrations of her grandmother in babyhood, departs for the new world along with her beloved horse. Hasna’s situe stays behind with her mother. Yet her situe is connected to Hasna by an “invisible thread” which allows her to sense every turn of her granddaughter’s journey. It is a metaphor perhaps for the cultural and emotional ties that connect family members dispersed across oceans and time.

The last of the collection’s stories finds Hasna in the present day at the end of her life. She has by now become old, widowed, a situe herself. Living alone in her southern California bungalow, she finds consolation from the lonely boredom of her life in alcohol, knowing that her Americanized children will come and eventually move her into a dreaded rest home with strangers.

The situes in these stories illustrate the variety of roles assumed by these women in their new homeland. Situe is represented in some of the tales as a steady presence in the background, a symbol of cultural and family traditions, someone to be cared for. We read of situe the chaperone who accompanies her daughters and grandchildren on a summer vacation to the mountains of California. Although her family takes advantage of resort activities, situe never leaves the vicinity of the cabin, supposedly because of her heart, as she manages, however, to keep it spotlessly clean and swept. There is Lena’s mother-in-law “who lived and moved in their house like a shadow,” while her son Mansour becomes a bookie in order to provide Lena with the comfortable Americanized life she covets and his daughter Linda with the surgery she needs. There is situe who insists on taping a medal of St. Jude, Patron Saint of Desperate Causes, on a new grandchild’s navel, the traditional way to ensure a flattened outcome. Situe in another story takes on the role of family protector, who offers sanctuary to her granddaughter and her war-protestor boyfriend while she denies their presence to the inquiring police. Situe also represents women who ensure economic

success for their families through their business acumen and domestic art skills.

The tales each strive to illustrate the assimilation of Christian Arabs into American life from the perspective of the women they portray. Genevieve, who works in the same shoe factory as her father, secretly marries the son of the Italian neighbor, not the Syrian man her mother prefers. Esene learns English from her husband to the shock of her in-laws. (Another) Hasna comes out of a stifling retirement and capably and efficiently stocks and opens a store for her retarded yet beautiful son, as she had for her daughters. That he unexpectedly dies only offers her the additional opportunity of preparing for an ornate funeral as well as an opening.

Written in a lively personable style, many of the stories' characters remain unforgettable in the often poignant descriptions of the challenges they faced coming from a cultural framework that is inevitably changed by interactions with American traditions and values. This work is appropriate for general collections as well as those that feature Arab American and feminist literature.

KRISTEN KERN

PORTLAND STATE UNIVERSITY

*Mandate Days: British Lives in Palestine 1918-1948*. By A. J. Sherman. Baltimore & London. The Johns Hopkins University Press, 2001. Pp. 264. Includes bibliographical references, illustrations and index. \$17.95. ISBN: 0500251169 (Paperback)

*Mandate Days: British Lives in Palestine 1918-1948* is an enjoyable and learned read. The book covers the years of the British Mandate in Palestine from the last days of the First World War, through the era of the British administration under the League of Nations Mandate, to the British withdrawal and the slapdashed handover of Palestine to the United Nations. Although there have been numerous works written on Jewish and Palestinian relations, this work is unique as it views the history of this region by examining the professional and personal lives of British military and civil personnel, their families, and other British civilians who served and worked in Palestine under the League of Nations Mandate, an era that many historians tend to cover only marginally.

The author of this work, A. J. Sherman, was born in Palestine during the British Mandate. He holds degrees from Columbia College; Harvard Law School; Columbia University; St. Anthony's College, University of Oxford;

and Yeshiva University. A former investment banker, Dr. Sherman has been a fellow at St. Anthony's College, Oxford and has taught at Yale University, New York University, and Middlebury College. He also serves on the boards of trustees of several foundations and trusts

This work accomplishes its objective by providing a fresh view of the history of Palestine under the mandate in several ways. The author has clearly researched this subject by using the professional and personal papers of numerous individuals who served in Palestine under the Mandate. The author accurately and poignantly describes the events that affected everyone professionally and personally who served during the era of the mandate from the ruling Governor-Generals of Palestine to the mid-level colonial office administrators, the commissioned and non-commissioned officers, and the soldiers of the British Military. Among the topics that are explored from the British point of view is the frustration of those charged with maintaining order at all levels and governing the fragile state of affairs between Jews and Arabs, while dealing with the numerous policy changes from various quarters of the British Government, which were often influenced by outside interests. Perhaps what is most eye-catching are the descriptions by the British of Jews and Arabs, their professional relationships, personal friendships and acquaintances at all levels of society and, at the same time, their overt and covert prejudices. The book also touches on the subject of the various social, political and economic rifts among the various groups of Jewish settlers that settled in Palestine during the Mandate.

The text itself is well organized into five chapters by time period. References to other published works and the collections of manuscripts that were consulted for this book are accurately cited. A very useful tool that is included among the appendices of this text is a section entitled, "Who Was Who." The author has done a commendable job of providing a biographical sketch of the major individuals mentioned in the book, including works that they themselves have written. This resource will prove invaluable for any student, scholar or bibliographer who wishes to explore this era of history in depth from the British point of view. The technical quality of this book (printing, binding, etc.) is what one would expect from any book published by a major University Press in the United States. Lastly, the book is well indexed.

This book, without question, should be included in any library that collects in the areas of Middle East Studies, Modern Jewish History or British History.

PETER L. KRAUS

UNIVERSITY OF UTAH



*Missing Persians: Discovering Voices in Iranian Cultural History.* By Nasrin Rahimieh. Syracuse, NY: Syracuse University Press, 2001. Pp. 191. Bibl, index. \$17.95 ISBN: 0815628374 (Paperback : alk. paper)

Nasrin Rahimieh is associate dean of Humanities and professor at the Department of Comparative Literature, Religion, Film/Media Studies at the University of Alberta, Canada. She has previously published *Oriental Responses to the West: Comparative Essays in Select Writers from the Muslim World* (Leiden: E. J. Brill, 1990), and a number of articles and chapters in books. *Missing Persians* is part of the Syracuse University Press's Gender, Culture, and Politics in the Middle East series.

This book, argues Rahimieh, is about "Persian travelers, renegades, converts, and transcultural migrants." It is cast as an exposition on how to read literary history in a different way by employing "writing that refuses to fit into existing definitions and generic criteria." Freeing herself of the "tradition of scholarship that replicates the belief that cultural history is written by larger than life figures," Nasrin Rahimieh embarks upon a journey to record the life histories of five "less important characters" or "smaller units of identity, the life at the center of the Persian stories of encounter with the West."

Rahimieh begins with a reading of *Don Juan of Persia: A Shi'ah Catholic 1560–1604* by and about Uruch Beg, a secretary in an embassy sent by Safavid King, Shāh 'Abbās I, to Europe in 1599, in order to seek alliance against the Ottomans. This work, based on the Spanish translation by Licentiate Alfonso Remon, resists categorization as a cultural product. Rather it is presented as a cultural hybrid best situated "at the crossroads of seventeenth century Persian and Spanish cultures, best seen as a phenomenon of 'contact zone.'" The contact zones between self and other emerge, again, in the second and third readings: *Safar Nāmih-i Shikāgū* (1982) is a travelogue by Ḥājī Mirzā Muḥammad 'Alī Mu'īn al-Saltānah, consisting mainly of the diary he kept while traveling in Europe and North America in 1893; and *Sharḥ-i Zindigānī-yi Man* (Description of my Life: A Social and Administrative History of the Qajar Era, 1982) by 'Abd Allāh Mustawfi, another diplomat posted to St. Petersburg in 1904. The fourth reading is of *The Memoirs of Tāj al-Saltānah* (1914), the daughter of the Qajar king Nāṣir al-Dīn Shāh, who never traveled to Europe and rather relied on readings, including her father's diaries of his travels, and "traversed the borders of her homeland in her imagination." The readings end with *Persia is My Heart* (1953) co-published by Najmeh Najafi and Helen Hinckley. The last two readings delve into the role of women at the crossroads of nations and identities.

In her readings, Rahimieh seeks to bring to light some of the complexities she asserts have gone missing from the “ever-changing patterns of the Persian discourses of identity.” She reads these narratives of encounter with the West in order to “investigate the multiple forms of self-expression that emerges in liminal spaces;” the contact zones and gray areas that are not unfamiliar to Rahimieh. Her readings are motivated partly by personal urge to gain a greater understanding of her own trans-cultural journey, which is grounded in her “parents’ dual tradition of compulsive shuttling between language and cultural affiliations, on the one hand, and embracing Persian national identity, on the other.” Since childhood, Rahimieh longed to embrace otherness and has since carved out for herself “a different form of hyphenated, albeit more communal, identity.”

In addition, these characters “have in common a preoccupation with self-definition” as they embark on actual or metaphorical journeys. Although they “relate self to the broader units of community and nation”—as opposed to the western confessional or biographical mode of self-representation—Rahimieh argues that her way of reading provides a means of learning from these encounters about “the narrating self and its struggle with conflicting cultural archives.” She posits that these “manifestations of the self,” these “missing” Persians’ stories are fully deserving of a place within Persian cultural history.

The readings give substance to the exhilaration, fear, and indifference of the encounters between self and other, recalling Montesquieu’s Persian travelers in *Persian Letters*, except that these “missing” Persians are not fictional characters. The travelers’ encounter between self and other sometimes helps to reinforce ethnocentrism and nationalism, and at other times triggers a re-examination of the notion of “home.” In the end, however, Rahimieh warns that not even her approach will be able to “construct a definitive truth of the self, for self-discovery and self-construction are complex processes that will always leave traces of concealment and disavowal.”

FADI H. DAGHER

UNIVERSITY OF ROCHESTER

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*Make a Shield from Wisdom: Selected Verses from Nāṣir-i Khusraw's* Dīvān. Translated and Introduced by Annemarie Schimmel. Revised ed. London, New York : I.B. Tauris ; London : Institute of Ismaili Studies, 2001. vii, 103 pp. ISBN: 1860647251

The Persian philosopher Nāṣir-i Khusraw (d. after 1072 C.E.) is probably better known for his travelogue (*Safarnāmah*) of the Islamic world of the eleventh century, a masterpiece of classical Persian prose literature, than for his poetry. Schimmel's comment, "It is amazing that a poet in the middle of the eleventh century should have possessed such an enormous technical skill" (p. 10), is absolutely justified by its high quality. Nāṣir-i Khusraw was a precursor to such major Ghaznavid poets as Sanā'ī and Mas'ūd-i Sa'd-i Salmān, whom he certainly influenced, but since his poetry is almost entirely dedicated to the Isma'ili cause, the formal aspects of his craft are often marginalized. In addition, his poems are of an ethical and philosophical nature and his language heavy; thus they are strikingly different from the easy lyricism of later Sufi verse and not easily accessible to readers. It is not surprising but certainly regrettable that there is not a single detailed study in English on this poet's sizeable body of poetry.<sup>1</sup>

This book provides a brief biography of the largely mysterious figure of Nāṣir-i Khusraw as passed down in Persian textual sources, while the major portion of it is devoted to translations and an exegesis of selected verses of the poet.

Actually very little is known about Nāṣir-i Khusraw's life, and the only contemporary references are his own autobiographical statements scattered throughout his poetry. Originally from a village near Marv in Khurasan, he was employed as a functionary in the service of the Seljuq prince Chaghri Beg until he embarked on a journey through the Islamic lands that included an extended stay in Fatimid Cairo. This was a turning point in his life, when he was assigned the responsibility of the province of Khurasan by the Isma'ili caliph. After his return from his travels, Nāṣir-i Khusraw retired to the remote town of Yumgan in Badakhshan province (in present-day Tajikistan, where Isma'ilis are still to be found). Away from the urban centers and courtly circles, he wrote powerful poetry, mostly employing the *qaṣīdah* form. Unlike other poets of his time, Nāṣir-i Khusraw did not write amorous or laudatory verse, but rather devoted himself as a propagandist of Isma'ili doctrine and eulogized the prophet, Imam 'Alī, or reviled the

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<sup>1</sup> Recently another general work on this poet has been published also by Tauris: Alice C. Hunsberger's *The Ruby of Badakhshan: A Portrait of the Persian Poet, Traveller and Philosopher* (2000).

people of his times who had fallen away from true Islam. Representative poems from the poet's *divān* are translated here, including the well-known "confessional ode" that includes autobiographical information. Schimmel's translations are sometimes stilted, but translating this difficult and dense poetry is no easy task. Short explanations that explain a particular point or allusion could have followed rather than preceded the translations. Although the book is a brief introduction to Nāṣir-i Khusraw's life and works, there is much to be learned from Schimmel's systematic exploration of the various themes and images that can only be the result of a careful perusal of the poet's *divān*. The multiple references and connections made to the larger world of Persian and Islamic philosophy and poetry render this work a truly scholarly achievement which should provide the basis for more detailed studies on Nāṣir-i Khusraw's poetry. The book includes a short bibliography and index.

SUNIL SHARMA

HARVARD UNIVERSITY

*Bring Down the Walls: Lebanon's Postwar Challenge.* By Carole H. Dagher. New York: St. Martin's Press, 2000. Pp. 248. Bibliography, Index. \$39.95. ISBN: 0312229208 (cloth)

Carole H. Dagher is a journalist and political analyst of the Middle East who works with major Lebanese daily newspapers and television stations. She has previously published two books on the region in French, *Ces Hommes qui font la Paix* (Paris, Beirut: Editions L'Harmattan et FMA, 1995) and *Les Paris du Général* (Beirut, Paris: Editions Fiches du Monde Arabe-FMA, 1992). The volume reviewed, her latest book, came together during her sojourn as an International Visiting Fellow (1999) at the Woodstock Theological Center. Among the many she acknowledges for their support and guidance is John L. Esposito, who also wrote the foreword. Esposito is an established scholar on Islam and the Middle East, the Founding Director of the Center for Muslim-Christian Understanding, and the Vice-Chair of The Center for the Study of Islam & Democracy, Georgetown University.

*Bring Down the Walls* is mainly a journalistic account written from a generally Christian and, particularly, Maronite perspective, reflected by the referenced sources, on Lebanese inter-communal coexistence. Divided into three parts with thirteen chapters and an introduction and a conclusion, the book covers the history of confessionalism and its effects on the

Lebanese mosaic, the Ta'if Accords and the subsequent Lebanese malaise, the post-war traditional as well as shifting points of friction and agreement, the difficulty in devising a national educational program, the building and solidifying of civic society, the military integrationist effort, the concerns of the Eastern Church, the difficulty with resettlement of refugees, the role and influence of Patriarch Mar Nasrallah Boutros Sfeir in national and regional political and religious affairs, the national political arena and the influence of regional powers, the effects of the Middle East peace process on Lebanon and vice versa, among others.

The sections dealing with the Synod on Lebanon held at the Vatican (Nov.-Dec. 1995) and the role and influence played by the Vatican and the papal nuncio in Lebanese inter-communal coexistence, as well as the Pope John Paul II 1997 visit, are the most cohesive. They represent the crux of the book's thesis. In March 1996, Dagher received an award from the Maronite Church, represented by Patriarch Sfeir, for her coverage and analysis of the Synod. The Pope's message inspired the title of this book, which underscores the need for inter-community reconciliation and dialogue between Christians and Muslims, as well as within their respective denominations. He called on Maronites to build bridges of communication and identify with their Arab identity. Dagher employs the Pope's message to argue for the importance of the Maronite community in, and to, the Arab world. She also points to, and argues for, coexistence, which invalidates Samuel Huntington's controversial postulation of the "Clash of Civilization," and return Lebanon to what Esposito refers to in the foreword as a celebrated multi-religious and multi-lingual country.

From the perspective of the 1975–1990 civil strife in which the Maronite militias took to arms, at least initially, in order to maintain Maronite hegemony over Lebanon, Dagher's attempt at elaborating on their stance in the 1990's in print is a positive development. Although there are many quotes, the flow of the argument is not diminished. However, for 220 pages, the wide coverage stretches the argument thin and suffers from a few sweeping generalizations such as Lebanon is "the only place in the world where ideas do make a difference," (p. 7) and hypotheticals such as "it's been said" (p. 55), "the Lebanese media wondered" (p. 149), etc. Dagher employs large amounts of statistical data to support her argument. The sources range from well-documented reports and publications to "very well-informed sources." (p. 72) Some of her arguments are based on—"rather plausible" (p. 71)—population numbers, yet the last Lebanese census was conducted in 1932.

Pointing out that there is no alternative to dialogue based on tolerance and respect of difference among the Lebanese communities is the strength of

this book. A broader inclusion of views and a more encompassing discussion and analysis could have made the argument even stronger. The importance of the re-evaluation of entrenched attitudes in this regard is exemplified in the author's own short comings. For example, Dagher could be forgiving of Muslims for their limited enthusiasm for the Synod—a Christian meeting with a theme “Christ is our hope” (p. 103)—the result of which, the Apostolic Exhortations, were symbolically handed by the Pope to the Maronite Patriarch (not a representative of government or all the religious communities) during a public ceremony (p. 191). Or, pointing out Israeli disinterest in, and destabilization of, religious coexistence in Lebanon is legitimate; blaming Israel (pp. 87 & 147) for the regrettable actions of the Christian militias during the war is to point explicitly to societal amnesia, reinforced by the implicit Maronite insecurity theme running throughout the book. These attitudes fall short of self-criticism of which Dagher claims Christians pride themselves of over Muslims. The book points to similar attitudes, which Dagher argues contribute nothing to bringing down walls and complicate the challenges of post war inter-communal reconciliation that much further.

FADI H. DAGHER

UNIVERSITY OF ROCHESTER

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