

The Khâlidiyya Library in Jerusalem
1900–2000 [†]

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Jerusalem's Khâlidiyya Library is a fascinating institution in two ways: It is one of the foremost private libraries open to the public in the Arab world, and it is a remarkable example of an Arab cultural institution in Jerusalem as it asserts its Arab character in the face of encroaching assimilation of the city by Israeli occupiers. Thus it seems all the more appropriate to explore this institution and its history on the occasion of its centenary.

The Khâlidî family. It is, needless to say, impossible to mention the Khâlidiyya Library without recalling the famous Jerusalem family to whom the Library owes its existence. The family traces its ancestry back to the companion of the Prophet Khâlid ibn al-Walîd. Whatever these ancient connections might be, the *nisba* “Khâlidî” has been known in Palestine since the seventh century of the Hijra. Family tradition has it that the Khâlidîs left the city of Jerusalem just before it fell into the hands of the Crusaders, and that they sought refuge in Dayr ‘Uthmân in the Nablus region (where their *nisba* Dayrî originated). The family did not return to Jerusalem until Saladin retook the city.

There is copious information (thanks to the Mameluke historian Mujîr al-Dîn) on Muḥammad ibn ‘Abdallâh Shams al-Dîn, who died in 1433 at the aged of 90: He was *Qâdî ‘l-Quḍâ* and *Shaykh al-Islâm*, and his reputation was such that he was invited in 1416 to go to Cairo as *Qâdî* by the great Mameluke sultan Mu‘ayyad Shaykh. He had five sons, on four of whom we have information. From Mameluke times, then, the Khâlidîs have played a prominent role in the judiciary of Jerusalem. In the Ottoman period, they acted as *Ḥanafî qâdîs*, secretaries (*kâtîb*) to the courts, surrogates (*nâ‘ib*) to the Turkish *qâdî* in Jerusalem, and as judges in other cities (Medina, Istanbul, and Tripoli, among others). Thus the Khâlidîs were one of the most influential families in the religious, intellectual, and cultural life of Jerusalem during the Ottoman era.

[†] This research was made possible thanks to the information kindly provided by Professors Walîd al-Khâlidî and Nazmî al-Jubeh.

In the nineteenth century, several members of the family were active in the reform movement under way in the capital and in the larger provincial cities, in particular as members of modernizing institutions. Mûsâ was linked with Sultan Mahmûd II. Yâsîn worked closely with Muḥammad Râshid Pâshâ and Midḥat Pâshâ. Khalîl was one of the founders of the party of Unity and Progress. It was Râghib (died in 1952) who announced in Jerusalem the Young Turks revolution and the constitution of 1908. Yûsuf (1842–1906) studied at Roberts College in Istanbul, worked as a Consul in Russia, was president of the municipality of Jerusalem (*baladiyya*) from 1867 to 1873, and was a deputy in the first Ottoman parliament. His brother Yâsîn (died in 1913) also presided over the municipality (1891–1901). Yâsîn's son, Rûḥî al-Khâlîdî was a scholar, diplomat, and respected politician. His studies took him to Nablus, Tripoli, Beirut, Istanbul, and Paris (where he taught Arabic in the School of Oriental Languages). He also took part in the Congress of Orientalists in 1897, was the Turkish Consul General to Bordeaux, thrice deputy in parliament. He introduced comparative literature into Arab literature in *Târîkh 'Ilm al-Adab 'inda al-Ifranġ wa-al-'Arab* published in Cairo 1902–1903. In short, the Khâlîdîs, at the end of the nineteenth century, were pre-eminent citizens and leading members of the intelligentsia of Palestine.

The constitution of the Khâlîdiyya Library came about as a result of a long process dating back as far as the seventeenth century. The Khâlîdîs, as they were involved with religious and judicial activities, naturally owned and made use of private libraries. Very early they decided to consolidate these, by turning them into *waqfs*: The oldest was that of Sheikh Abû 'l-Riḍâ Ṭâhâ (who died in 1660) whose *waqfiyya* (dated 1067/1656) was made up of a collection of 50 manuscripts held in trust for the sheikh, his descendants, and after them “to the Muslim scholars of Jerusalem and elsewhere”. The real core of the Khâlîdiyya, though, came from Muḥammad Şun' Allâh (died in 1726): His *waqf*, constituted in 1720, consisted of 560 manuscripts—all precisely inventoried. Equally precise were the terms of the deed (*waqfiyya*): The *Nâẓir* (trustee) would not allow books to be taken out of the library except when an *ʿâlim* needed to consult them; then he could study them in the presence of the *Nâẓir*. Afterwards, the manuscript had to be replaced on the shelves. It was possible to borrow a document for a month for a payment of a deposit. This *waqf* was really the beginning of a proper public collection. Şun' Allâh's son established a *waqf* of 260 manuscripts, which, it was stipulated, could be lent out for three days only. In the nineteenth century, a time when the original collection had suffered

some losses, it occurred to Rûhî ibn Yâsîn to acquire books to enrich the collection with the aim of creating a public library in Jerusalem (1885–1886). His efforts, however, did not have immediate results.

It was Râghib Efendi, active in the judiciary of Jerusalem, then later in Jaffa, who revived the idea and brought it to fruition, with the intention of contributing to the revival of the Muslim cultural heritage of Jerusalem. He had in mind to unite various manuscripts and books, then dispersed among the family, and thus create a library that would be open to the public. His mother Khadija established a *waqf* which would be funded mainly by the al-‘Ayn bath. The location chosen for the library was the site of an ancient monument—the tomb of Emir Ḥusâm al-Dîn Barka Khân (built 1264–1280) to which would be added an adjacent plot of land, suitable for construction of the library building. The premises for the library, then, included the tomb, the second oldest Jerusalem Mameluke monument listed by Burgoyne (*Mamluk Jerusalem*, 1987, number 2), a reading room, an open courtyard where the emir and his two sons were buried, and another building. It is located right in the heart of the old town of Jerusalem on Bâb al-Silsila Street leading to al-Ḥarâm al-Sharîf gate. The library was officially opened in 1900 under the name of *Maktabat al-Khâlidîyya*.

The core of the original collection consisted of the manuscripts Rûhî had accumulated, plus others donated by several family members before and after the inauguration of the library. Under the supervision of the *Nâẓir* of the *waqf*, the library was to be open to the public, but it was stipulated that works were not to be removed from the building. Shortly after its opening, Sheikh Ṭâhir al-Jazâ’irî, previously keeper of the public library of Damascus, who had been exiled by the sultan, came to Jerusalem. As a friend of Râghib al-Khâlidî, he helped organize the original contents of the Khâlidîyya. The first official index listed 685 manuscripts and 471 printed works—a total of 1156 volumes.

The development of the library over the next decades was, inevitably, influenced by the changing fortunes of Palestinian history in the twentieth century.

From its inauguration until 1948, it was regularly enlarged by donations of Khâlidî family members who added to the original collection, in particular Yâsîn (died 1901), Yûsuf (1906), Rûhî (1913) and Naẓîf (1916). By 1917 the number of works reached 4000, and by 1948 they exceeded 6000. It became a renowned institution, appreciated and used by local and visiting scholars—most notably in the latter category were D. S. Margoliouth, Louis Massignon, and H. A. R. Gibb.

The crisis of 1948 had a serious negative effect on the operation of the library, because of the emigration of many members of the Khâlidi family, who went into exile after the division of Palestine and the founding of the State of Israel. Hâjj Râghib himself, founder of the library, died in Nablus in 1952 at the age of 82. The Israelis had confiscated his library, which was located in Jaffa. In addition, the financial resources needed for the upkeep of the library had been reduced as a result of the occupation of part of Palestine. The division of the city of Jerusalem was equally detrimental to its development.

It was, of course, the occupation of East Jerusalem, however, in 1967 that adversely affected the library most and at times threatened its very existence. The quarter of the city in which it is located had been profoundly disturbed by the destruction of the area close to the Wailing Wall and the expulsion of its inhabitants. The library shared the fate of all the Arab institutions in the old city, insofar as they were threatened by alienation under Israeli law, particularly according to the dispositions relating to confiscation of “absent owner” properties. The Israeli army occupied the building to the East of the Library courtyard. A Talmud school was established above the courtyard, which was the source of much controversy and difficulty, especially when restoration work was planned for the library building itself. This situation led to long litigation in Jerusalem courts, which happily resulted in a favorable decision, preventing, it was hoped, any possibility of confiscation and allowing restoration and construction work.

The Khâlidiyya collection’s importance and its role in the cultural life of the country can be best appreciated when it is compared with other Muslim public libraries in Palestine. There are fourteen in the country, of which six are in Jerusalem and three in Nablus. The holdings of the most important collections are surpassed by the Khâlidiyya’s with its 1209 Arabic manuscripts. In Jerusalem the library of the mosque al-Aqṣâ holds 666 manuscripts, the Budayriyya 636, and the Islamic Museum’s 644. The Khâlidiyya is distinguished by its holdings in the area of the Islamic sciences and by its wealth of printed materials, quite apart from the importance of its archival documentation.

The most significant and comprehensive of the Library’s holdings are its manuscripts: 1209 Arabic, 18 Persian and 36 Turkish. Some of these manuscripts are collections (*majmûʿ*) of texts—bringing the number of titles up to a total of 1970. The collection contains texts from the fifth through the fourteenth centuries of the Hijra. The oldest is dated 418/1027. There

are rarities also: 288 manuscripts are only to be found in this library; 112 are autographs (one of which is a *majmûʿ* of Taqî al-Dîn al-Subkî, written in 1340–1348); 250 bear corrections in the hand of the authors. A total of 720 authors are represented in the collection, of which 70 are not found elsewhere. From these manuscripts, we can identify 536 copists—some of whom are Khâlidî family members. Marks of ownership, indications of public readings (*samâʿ*), or of ownership by a *waqf*, greatly add to our knowledge of the cultural life of Palestine.

The largest part of the collection covers Islamic religion, sciences, and law, which together comprise 1336 of the total of 1970 titles—a quite logical proportion in a collection brought together by *ʿulamâ* whose principle activities related to religion and the law.

Among the disciplines represented in the collection are:

Korans 11
 Ḥadîth (Prophetic traditions) 152
uṣûl al-fiqh (legal sources) 156
fiqh (jurisprudence) 533
taṣawwuf (mysticism) 103
âdâb sharʿiyya 164

Other disciplines are less strongly represented:

Arabic language 167
adab ʿarabî (literature) 146
 history 12
mantîq (logic) 97
 science 91

The library also contains a variety of documentary materials, legal writs, deeds of *waqfs*, firmans, and personal papers largely concerning the Khâlidî family history. Donald P. Little and A. Üner Turgay compiled an inventory of 45 of these documents covering the Ottoman period. The oldest dates back to 1643 (a *berat* issued in Edirne, bearing the *tughra* of Ahmad II, relating to the nomination of Şunʿ Allâh Efendi to the post of *bâsh kâtib* at the court in Jerusalem) and the most recent to 1914 (copy of a title deed to land acquired in 1875.) (“Documents from the Ottoman Period in the Khalidi Library in Jerusalem.” *Die Welt des Islams* 20 (1980): 44–72). The Khâlidî’s ties to Jerusalem have been so close and for so long a period that the historical importance of these documents is unquestioned. This collection has been considerably further enriched by the accidental

discovery—during restoration work on the roof in 1987—of an important number of documents and pages detached from registers (*daftar*).

The library also contains a sizeable collection of printed works (numbering about 6000) in Arabic, Turkish, French, English, German and Hebrew, most of which date back to the end of the nineteenth/beginning of the twentieth centuries.

Recent work and Overall Perspective The recent resolution of the legal problems of the Khâlidiyya Library caused by the Israeli occupation of Jerusalem has allowed the Khâlidî family to embark on an large scale program of improvement of the institution and to look to its future with a positive attitude.

Thanks to aid from the Dutch Government, two stages of restoration and refitting have taken place (1991–1994 and 1995–1997). Work has consisted of a complete restoration of the old building and the construction of an annex situated just close by, on the northern side of the road, which also belongs to the family *wagf*. The aim is to house the manuscripts in the older buildings and keep the printed material and the Khâlidî archival documents separately in the annex. Accommodation is being provided for small seminars, exhibitions, and lodging for visiting researchers.

Much work has also been undertaken on the facilities inside the Library, including installation of modern shelving and furniture. In addition, restoration has been done on damaged documents with the help of European specialists and institutions. Microfilming of manuscripts has been accomplished. Where necessary, printed works have been rebound. The most urgent task—that of cataloguing all the Arab manuscripts—has been in the hands of Dr. Nazmi al-Jubeh, a professor at the university of Bir Zeyt. The now completed catalogue will be edited in three volumes.^{††} Thus, the whole collection of the Library will be accessible to researchers.

An association of Friends of the Khâlidiyya Library was set up in 1989 to help preserve the Khâlidiyya complex and its collection, and to develop it as a research center. An international academic consultative council is composed of members from Chicago, Heidelberg, Harvard, Cambridge, and Aix-en-Provence Universities.

^{††} Editor's note: *The Catalogue of the Khalidiyah Library of Jerusalem* is being published in London by Al-Furqan Islamic Heritage Foundation. See *Jerusalem Quarterly File* Issue 3, 1999: Libraries and Archives "The Khalidiyah Library". (<http://www.jqf-jerusalem.org/journal/1999/jqf3/khalidiyah.html>).

The overall objective now at the centenary of the Library is to transform it into a research institute for scholars interested in utilizing its rich resources. To this end an acquisition policy has been developed with the aim of adding reference and other basic works to the collection. The Library, which is one of the most prestigious Arab institutions in the Old City of Jerusalem, can thus be fruitfully used by students, teachers, and researchers from all the numerous universities in Palestine, as well as by researchers from abroad. One of the fields in which the Library would be further equipped and developed is research into the history of Arab Jerusalem, where the library is actually situated, and where its very existence expresses, in a symbolic way, the continuity of the Arab presence in the city.

REVIEW ARTICLE

Iran and Iranian Studies: Essays in Honor of Iraj Afshar. Edited by Kambiz Eslami. 1st ed. Princeton, N.J.: Zagros Press, 1998. x, 357, 35 Pp. Bibliography. ISBN 0-966-34420-0 (cloth) N.p.

The decision to assemble a Festschrift for Iraj Afshar, the doyen of Iranian Persian language bibliographers, from contributions by a group of scholars based in Western institutions, and its superb realization in this book has proven to be significant for a number of reasons. Firstly, it has elicited essays of a uniformly high standard which significantly advance our knowledge in a wide range of fields. Secondly, by doing so, it pays proper homage to the breadth of Mr. Afshar's interests and the extent to which he has helped Western scholars in their investigatory endeavors (I might note in this context that he was very helpful in setting up the Persian section of the Middle East Department at the Harvard College Library). Thirdly, it reveals the degree to which he has initiated original research in several of these fields; as the editor points out in his preliminary note, "some of the contributions are actually based on, or closely related to, specific projects carried out by Iraj Afshar." (p. [ix]).

Fourthly, and most importantly to a reviewer whose interest in Iran, and concern with Iranian studies, dates back to the early sixties and who has been engaged with them intermittently ever since, this volume can be seen as the capstone of a process which at that early date had barely begun (indeed, could hardly be envisaged): the integration of serious Iranian and Western research across the whole field of Iranian studies.

In 1960 the fields of Iranian studies, in terms of the quality of research, lagged behind other major Middle Eastern areas such as Egypt and Turkey, not to mention South or East Asia, let alone Europe or North America. There were very few people in the field and limited contact between Western and Iranian researchers. A legacy of Western condescension and wildly exaggerated Iranian suspicions of Western (particularly British) interference still affected relations. Contacts did develop and improve in many respects rapidly until the 1979 Revolution, which, however, set back not only relationships but research itself, particularly in Iran.

During the last dozen years or so relations have steadily increased, helped particularly by a series of international conferences at which there have been both Iranian and Western participants, and much collaborative work

is now being undertaken. Large research institutes have been established in Tehran and are producing useful encyclopedias. The volume of scholarly book production has increased enormously. A new generation of scholars, more at ease with the West both psychologically and intellectually, is invigorating several fields. The use and citation of Western language material in publications in Persian is slowly improving.

As for the West, one might point to the establishment of research centers in Tehran such as the British Institute of Persian Studies as well as the founding of journals such as *Iran* (put out by the British Institute since 1963) and *Studia Iranica* (put out by the Association pour l'avancement des études iraniennes) since 1972. There was not much growth, however, in Iranian studies in either France or Great Britain (or in the rest of Europe for that matter) during these forty years, but a veritable explosion in the United States, fueled by a number of factors, including the National Defense Education Act of 1958, returning Peace Corps veterans in the sixties, and the ability of American universities to attract foreign scholars from both Europe and the Middle East. This has been reflected in the growth of the journal *Iranian Studies*, which began in a very small way in 1968 but has continually expanded to become a very substantial and important periodical, the primary outlet in North America for work of general scholarly interest on Iran and the most important source of book reviews in the field.

The distinction between “Western” and “Iranian” scholarship on Iran has been becoming increasingly blurred since the arrival of a large number of émigrés in Western countries since 1979, many of whom were scholars or have turned to scholarship since exile. This has resulted, among other things, in the establishment of journals such as *Iran nameh* and *Iranshenasi*, written mostly in Persian (including contributions by Western scholars) but published in the United States. And now a younger generation of scholars is emerging from among the émigrés’ sons and daughters, further blurring the distinction.

One of the most important single developments in the field since 1960 has been the publication since 1982 of the *Encyclopædia Iranica*, which has now reached its tenth volume. This has put the whole field on a firm scholarly foundation and provided the basic reference tool for further research. Although published in English in the United States, it would not have come into existence without the vision, ambition, drive, and immense hard work of an Iranian, Ehsan Yarshater. Furthermore it has drawn on the scholarly talents of a worldwide pool of contributors; articles by Western and Iranian scholars lie side by side in its pages.

The genre of academic publication usually known as a Festschrift, honoring a scholar towards the end or at the end of his career, with contributions by his peers, colleagues and ex-students (but sometimes taking the form of a memorial volume after his death) is a well-established convention. Many scholars of Iran have been recipients of them. Western scholars have been honored mostly with contributions in Western languages published in the West and Iranian scholars with contributions published in Iran in Persian. (Iraj Afshar himself received a two-volume Festschrift from his Iranian colleagues in Persian: *Arjnāmah-i Īrāj: bih pās-i nīm qarn-i savābiq-i darakhshān-i farhangī va dānishgāhī-i Ustad Īrāj Afshār*, ed. Muḥsin Bāqirzādah, Tih-rān: Tūs, 1998).

Until the book under review was published an important exception was *A Locust's Leg: Studies in Honour of S. H. Taqizadeh* (London: Percy Lund, Humphries, 1962), co-edited by W. B. Henning and E. Yarshater. The articles are all in Western languages, and almost entirely by Europeans (there are four by Iranians). A memorial volume for the late Vladimir Minorsky (*Yād-nāme-ye Irānī-ye Minorsky = Yādnāmah-i Īrānī-i Mīnūrskī*) was published by the University of Tehran in 1348/1969; slightly less than half the essays in this volume were in Persian and the remainder in Western languages, although at least five of these latter were written by Iranians.

The volume under review reveals the full international scope of Iranian studies. Four are by Iranians resident in North America, four by native Americans, five by Englishmen (two resident in North America), three by Dutchmen (two resident in North America), three by Frenchmen (one resident in England), one by an Italian, one by a German, and one by an Iranian resident in Denmark. Twenty-one of the articles are in English and one (by Gilbert Lazard) in French, although the articles by C.-H. de Fouchécour and Angelo Michele Piemontese have been translated (from French and Italian respectively) by Svat Soucek. In comparing it with the Taqizadeh Festschrift one becomes aware how the field of Iranian has broadened out from the traditional Orientalist concerns with philology, religion and pre-Islamic civilization to a whole range of new topics.

One also becomes aware of the extent to which North America now dominates the field of Iranian studies in the West, at least in terms of the location of its practitioners. In conjunction with that, one might also remark on the dominance of English: of the thirty articles in *A Locust's Leg*, seven are in French and four in German; in the Afshar volume, only one, as we have seen, is not in English. I think it not unreasonable to claim, therefore, that this volume represents a kind of “summing up” of the state of the field towards the end of the second millennium. It is written, in Western languages,

by scholars of all nationalities, resident throughout the Western world, to honor an Iranian scholar the great bulk of whose output has been in Persian, and epitomizes the irrevocable intermingling of Iranian and Western scholars and scholarship in the pursuit of Iranian studies.

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The editor of the volume, Kambiz Eslami of Princeton University, will be well-known to most readers of this journal, as he was for a long time the Persian cataloguer in the Princeton University library. He deserves the highest praise for conceiving the project, carrying it through, and ensuring the technical quality of the finished product (with a few minor quibbles, as detailed below). It has clearly involved an enormous amount of work; for, in addition to the usual concerns of an editor, he has provided several contributors with material research assistance (as acknowledged at the beginning of their essays. See, e.g., pp. 1, 42, 137, 238, 306, 341).

Most of the articles deal with aspects of Iran's past, and a largely post-Mongol past at that. In terms of a broad periodization, seven of the articles are concerned with topics from the Mongol/Timurid Period (1220–1501), six with the Safavid/Afsharid period (1501–1736) and five with the Qajar period (1794–1925). Slightly less than half of the whole (ten) deal with what might be termed traditional historical themes (political history, foreign relations, historiography, documents). These are the contributions of Charles Melville, François de Blois, Priscilla P. Soucek, Angelo Michele Piemontese, Ulrich W. Haarman, Rudi Matthee, Faridun Vahman, Willem Floor, Roger M. Savory, and Janet Afary.

Slightly more than half (twelve) have a primary focus on either the artistic/visual (the editor himself, Abolala Soudavar, Sheila S. Blair, B. W. Robinson, Jan-Just Witkam) or the linguistic/literary (C.-H. de Fouchécour, Jerome W. Clinton, Gilbert Lazard, Geoffrey Roper, John R. Perry, Paul Sprachmann), with one excursus on cooking (M. R. Ghanoon-parvar). I will deal with these contributions in roughly ascending order of my expertise, i.e., art-historical, linguistic, literary, and finally historical.

In his own contribution, the editor provides much additional information on the fifteenth-century painters Ustād Manṣūr and his son Shāh Muẓaffar. He proposes to identify the first-named as Manṣūr ibn Muḥammad al-Shīrāzī, two of whose documents appear in a collection entitled the *Farā'id-i Ghīyāṣī* (pp. 71–72). The text is supported by illustrations and documents in facsimile, which latter are also very usefully printed in a modern Arabic font.

In a fascinating piece of detective work, Abolala Soudavar shows that a large Chinese Ming Dynasty blue and white dish displayed in the “Romance of the Taj Mahal” exhibition at the Los Angeles County Museum of Art in 1989 and thought to have come from the Ardabil shrine collection, was “actually part of an earlier collection gathered by the great aunt of Shah ‘Abbas I, the princess Mahin Banu, better known as Sultanum (925–69/1519–62) and endowed to the shrine of the Eighth Shi‘ite Iman Riza at Mashhad” (p. 127). The dish was looted by the Uzbeks from Mashhad in 1590, and probably sent to Transoxiana, whence it came into the hands of Shah Jahan. The author then speculates on the attempts to disguise its provenance as “[acceptance] of a previously endowed plate . . . [was] a clear violation of Islamic law” (p. 130).

Sheila Blair reviews the scholarship on the two famous “Ardabil” carpets (one in London, one in Los Angeles), and concludes that they did indeed come from the Ardabil shrine and were intended as prayer rugs. B. W. Robinson discusses a manuscript of Rūmī’s *Masnavī* from the 1860’s, with some illustrations by one Yaḥyá, the youngest of three sons of Abū al-Ḥasan Khān Ghaffārī Ṣanī‘ al-Mulk, and illustrates eight of them. A list of Mīrzā Yaḥyá’s known works by Yaḥyā Zūkā’ (Zoka) of Tehran is appended.

Jan Just Witkam describes the enormous collection of photographs of Iran (and other places) taken by Albert Hotz, a Dutch merchant with numerous offices and affairs there in the later nineteenth century. Interestingly, from a librarian’s point of view, there are in addition “about eighty boxes” of “all sorts of smaller publications and pamphlets” (p. 283). The whole is clearly a very important source for the history of Qajar Iran, and deserves extensive exploitation.

To turn now to the literary and linguistic, Jerome W. Clinton discusses the role of translation (by which he means “the transfer both of literary technique and of content” (p. 289)), in the formation of New Persian literature, and shows that primarily poetry was involved. This drew both on Middle Persian and Arabic, which latter language also included a “large body of translations from Middle Persian, including texts like *Kalīlah wa-Dimnah*” (p. 293). Arabic was more significant for lyric poetry, Middle Persian for narrative. There were no translations of *Jāhilyah* poetry. There is also a section on “Contemporary attitudes toward translation.” The path taken by Persian was followed by later Islamic languages such as Turkish and Urdu.

C.-H. de Fouchécour discusses a fifteenth-century manual of behavior, the *Anīs al-nās*, by a certain Shujāʿ, of which a critical edition was published by Iraj Afshar in 1350/1971. The author composed it with the *Qābūs-nāmah* in front of him and dedicated it to the governor of Shiraz in the early fifteenth century (Ibrāhīm Sulṭān ibn Shahrukh, the subject of Priscilla Soucek's article), but is not a "Mirror For Princes", but rather a "Manual for the Honest Man," of the middle level of society. De Fouchécour shows that the main differences between the *Qābūs-nāmah* and the *Anīs* were caused by the impact of the great literary figures of the intervening centuries, such as Rūzbihān and Sa'dī. Some of these the author quotes at length; but some are not acknowledged at all. Particularly interesting is the extraordinary impact of Ḥāfiẓ "almost forty years after the poet's death" (p. 51).

Gilbert Lazard gives the text (in his own Roman transliteration) of a folk tale he recorded in the village of Giv south of Birjand, together with a translation into French. Geoffrey Roper provides an account of the printing and publishing of material in Persian in England in the seventeenth century, at both Oxford and Cambridge, for the first time, with four pages of facsimiles. John Perry describes the last years of the Indo-Persian lexicographical tradition (the later nineteenth century), when Persian was no longer a living language in North India, but very few dictionaries were being produced in Iran itself, which was largely cut off from this sub-continental tradition. He ends with the *Farhang-i Nafīsī* of Nāẓim at Atibba', completed in 1924 and published between 1940 and 1956, which drew from Iranian, Indian and European traditions of lexicography and launched Iran onto the path of modern lexicography.

Paul Sprachmann gives an interesting survey of attitudes towards the veil in the Iran of the late Qajars and Riza Shah, and quotes in translation a long segment of Iraj Mirza's *Ārifnāmah*, showing how an excessively literal concern with the veil could lead to the most astonishing license.

The historical section begins with Charles Melville's contribution, which is an extremely scholarly and useful piece of *Quellengeschichte*. He explores the issue of the sources for Ḥafiz-i Abrū's *Zayl-i Jāmi' al-tavārīkh-i Rashīdī*, "the essential source for the history of the turbulent period between the end of the Ilkhanate and Timur's campaigns in Iran" (p. 1). He identifies the basic sources for the three sections of the work, and shows that one of them, Ḥamd Allāh Mustawfī Qazvīnī's *Zafarnāmah*, "calls for more serious consideration than it has received" (p. 10). He also shows that Ḥafiz-i Abrū relied on many more contemporary sources than has been fully realized, some known, some not.

François de Blois gathers some information about the Iftikhariyan, “a family of local notables who played a significant if fairly short-lived part in the history of Qazvin . . . during the greater part of the 7th/13th century” (p. 13). One of the family was a considerable poet, whose work de Blois characterizes as “an interesting new source for the political history of Ilkhanid Iran” (p. 20).

Priscilla P. Soucek shows that Ibrāhīm Sulṭān ibn Shahrūkh ibn Tīmūr (796–838/1394–1435), ruler of Shiraz in the early fourteenth century, best known as a scholar and calligrapher, had a life with a very significant military dimension, which was recorded in contemporary chronicles. Soucek is also able to identify the painting of him in battle in an ms. of the *Shāhnāmāh* in the Bodleian Library, Oxford (Add. 176). The battle was the Timurid victory at Salmās in 1429.

Angelo Michele Piemontese enlarges on the history of Iranian-Italian relations in the fifteenth century by identifying the nuncios sent by Pope Sixtus IV (1471–1484). He also publishes a Latin text of a translation (made at Caffa) of a letter from Uzun Hasan to Sixtus’s predecessor, Paulus II, describing his victories and asking the Pope to respect his obligations to attack the Ottomans. An English translation is appended. A second appendix publishes the text and translation of a parchment codex in the Archivio di Stato, Milan, containing a “list of phrases used by the Roman curia to address Uzun Hasan” (p. 91).

Ulrich W. Haarmann draws attention to the neglect of travelers from the Muslim East as sources for the history of the Mamluks in Egypt and Syria. He considers in particular the famous Faḏl Allāh ibn Rūzbihān Khunji, who wrote one of his two works in Arabic about his experiences in their territories (he spent several months there while on the two Hajj journeys in 877–9/1473–4 and 886–7/1481–2), specifically the fire in Medina in 1481 (this account was published in facsimile by Iraj Afshar). A lot more information is found in his works in Persian, particularly the *Tārīkh-i ‘āla-mārā-yi Amīn*. Driven into Transoxianian exile by the victory of Isma‘il Safavi, he came to idealize the Mamluk sultans as prime defenders of Sunni Islam.

* * * *

The four articles which deal with the Safavid/Afsharid period are of the most interest to me, as this is the area of my own expertise. Faridun Vahman provides us with the texts and translation of three Safavid documents in the Danish archives. Two (the same letter in different versions) are from Shāh Ṣāfi in response to the Holstein embassy sent in 1635, and one was brought with an official delegation in 1691. This delegation was requesting

compensation for merchandise seized from Iranian Armenian merchants by a Danish ship. The documents are reproduced in facsimile, but the list of merchandise, for example, is almost too small to read; translations are appended. There are a number of small errors in the text (for Holsten [p. 178] read Holstein, or rather Schleswig-Holstein-Gottorp; for Brüggerman read Brüggegan [ibid]; for Schleaswig [p. 179 n. 1] read Schlesswig). The bibliography of Olearius, the secretary and chronicler of the embassy to Šāfi is, apart from the Persian translations of his work, completely inadequate. Reference should have been made to my article, "Adam Olearus and literature of the Schleswig-Holstein missions to Russia and Iran, 1633–1639," in *Études Safavides*, ed. Jean Calmard, (Tehran 1993), pp. 31–57, which contains a comprehensive bibliography.

In a brief contribution, M. R. Ghanoonparvar considers two Safavid texts which deal with cooking. The first, from the early sixteenth century, discusses in great detail the preparation of food and is apparently the first known Persian cookbook per se, with measurements and step-by-step directions. The second, by a chef to Shāh ʿAbbās I, is more general, written in a more florid style, but contains much interesting information, included recipes supposedly devised by the Safavid Shahs themselves. Many of the recipes would be recognizable to a modern Iranian.

Willem Floor mines the incomparable Dutch archives to excellent effect, as he has done so often in the past, to provide new information on the important subject of Nādir Shāh's decision to invade India. He shows that Nādir was contemplating such an action "well before" 1150/1737–8 (p. 198). He appends translations of a number of important documents.

Roger Savory provides some additional information on the famous visit of the three Qajar princes (sons of Ḥusayn ʿAlī Mīrzā who unsuccessfully contested his brother Muḥammad Shāh's accession to the throne in 1250/1835) to Britain. The visit achieved very little beyond the production of some interesting literature, but reveals how many distinguished Englishmen speaking fluent Persian were able to make princes feel at home.

To this reviewer, the highlight of the volume is Rudi Matthee's extended (30 pp.) article on Iran's Ottoman diplomacy. Anyone with even a casual interest in Safavid history must often have wondered why the Safavids, in the person of Shāh Sulaymān I, did not take advantage of the Ottoman defeat before the walls of Vienna in 1683 and subsequent retreat to attempt to recapture Baghdad and Mesopotamia. This territory not only formed part of the Safavid patrimony bequeathed by Ismāʿīl I and reclaimed by ʿAbbās I after its first loss to the Ottomans, but also contained the four great Shiʿi

shrines of Kazimayn, Samarra, Najaf and Kerbela. The full answer may never be known, but Professor Matthee takes the argument several giant strides forward. He adduces evidence to show that to the Safavid court, peace with the Ottomans had its advantages, particularly in terms of the free movement of goods and merchandise and non-hindrance of Iranian pilgrims going to Mecca. There was certainly awareness of the weakness of the army, in particular of the Qizilbash, whose position had been earlier undermined by Mīrzā Muḥammad Saru Taqī and the Inner Palace. There was fear that an attack on the Ottomans might lead to the creation of a Mughal Uzbek-Ottoman Sunni alliance against the Shi'i Safavids. To the reiterated appeals of the numerous European states for an alliance against the Ottomans, the Iranians retorted that the Christians had never failed to conclude a separate peace with the foe. Privately there was a concern that if the Ottomans were defeated the Europeans might then turn on the Safavids.

In the formulation of Safavid policy, it was not always clear who was in charge. The traditional European portrayal of Sulaymān as a weak, dissolute and spineless drunk who spent far too much time in the harem is almost certainly overdrawn. While a full picture of the Safavid Shah has not yet emerged from its sources, it does become clear from Matthee's evidence that he played a far more active role than he has been given credit for. What is clear is that the grand *vazīr*, Shaykh 'Alī Khān, was "rumored to harbor anti-Christian and secret Sunni convictions" (p. 153). He also had land-holdings on the Mesopotamian frontier which would surely have suffered in any renewed hostilities. Be that as it may, he was almost certainly aware of the extreme financial weakness of the Safavid state, and was endeavoring to raise money rather than spend it on military ventures.

To arrive at these conclusions has involved the exploitation of primary and secondary sources in an astonishing variety of languages: Dutch, English, French, German, Italian, Latin, Persian, Polish, Russian, and Turkish. It is a *tour-de-force*. Two primary sources in Italian with English translations are appended.

* * * *

At the end of the book there is a separately (1–35) paginated section of Iraj Afshar's bibliography primarily in Persian which is limited "to titles published in book format and in monographic collections of articles, as well as those published in the journal *Farhang-i Īrān Zamān*" (p. 4). This of course will be of great use to a librarian, as will the bibliographies appended to each contribution (particularly those that have an important reference

component, such as the contributions of Perry and Roper). The headings under which these are entered are capitalized throughout; it might have been better to have capitalized only the surname or first word of the entry.

To a librarian, not the least attractive aspect of this book is the physical quality of its presentation to the reader, or, as the unfortunate phrase has it, its "production values." It is printed on acid-free paper, sewn in signatures, and has a strong and durable cloth binding. The Roman font is clear and attractive; the Persian font is pleasant too, and the titles in the bibliographic annex are reproduced in an italic form. I have only one small criticism: the font for the few works in English is too large (Annex, pp. 4, 22, 30, 33). The footnotes for the entire English text are where they should be (but all too often aren't, even in university press publications): at the bottom of the appropriate page.

One slightly more significant problem is that, presumably owing to the exigencies of computer typesetting, the text does not always occupy as much space on the page as it might. Quite substantial areas are sometimes left blank at the bottom of a page, with part of a paragraph being transferred to the next page even where it apparently could quite easily be accommodated on one page (e.g., pp. 178, 179; 234, 235). The size of font used for quotations in the text and for footnotes is the same: it seems to be too much today to ask for three different sizes for text, quotation, and footnote that was the scholarly norm forty years ago.

In the bibliographical citations, the conventions followed are partially those of a machine readable cataloguing record. Titles are given without every significant word being capitalized, as is called for by the standard paradigm for languages such as English. This creates a uniform format of considerable elegance on the page. In addition, other title information is separated from the title proper by (space)(colon)(space)(although with occasional lapses) rather than the usual (colon)(space). When I first came across this MARC Form as a cataloguer, it was difficult to accept, but now seems to me as appropriate to a regular bibliographical citation as to a cataloguing record. The same could be said of other MARC conventions, such as the (space)(semi-colon)(space) separating two imprint statements (e.g., under Jahn, p. 11), or two statements of responsibility (p. 56, under Nasir-i Khusraw).

The Library of Congress transliteration system for Persian (including diacritics) is followed with exemplary accuracy except that the character for a prime used to separate the final form of a letter from the next letter in words which are considered a lexical unit is represented by an apostrophe or

single close quotation mark, which is also used to represent the hamzah. The form *tarjumah*, following the Persian pronunciation, rather than *tarjamah*, which is the Library of Congress preference, is also used. The second edition of Anglo-American Cataloguing Rules calls for the name of a publisher to be given “in the shortest form in which it can be understood and identified internationally” (p. 33) and this rule is followed for Iranian publishers, principally involving the omission of the phrase “*Intishārāt-i*” if it occurs before a name. This is a decision of which I heartily approve, but the rule is not necessarily followed for other languages. One curiosity is the retention of the English county to identify a place-name which also occurs outside Great Britain (e.g. Cambridge [Cambridgeshire] under Browne, p. 11) which was briefly national cataloguing policy but soon dropped in the favor of the country; e.g., Cambridge [England].

In a work of this linguistic and technical complexity it would be surprising if there were not a number of mistakes. Some I have noted include *muqattaat* for *muqatta’at* (it has not been possible to reproduce the diacritics of the original); *Danishgah-i Milli Iran* for *Danishgah-i Milli-i Iran* (p. 87); the use of a comma rather than a semi-colon to separate the two statements of responsibility in the last entry under Khvand Amir (ibid.), the failure to italicize *Humayun’namah* (p. 88, under entry Shihāb al-Dīn Munshī) and on p. 276, the division of the city of Sultanabad into the S at the end of the line and remainder of the work in the next line. The title *Anīs al-nās* has picked up a stray ‘*ayn* in the table of contents and the heading on p. 42. But in general the technical standards are quite extraordinarily high.

All in all, a superb piece of work which does full justice to the honoree. Congratulations to all concerned.

JOHN EMERSON

HARVARD UNIVERSITY

BRIEF COMMUNICATION

Hamid Mahamedi
An Appreciation

Dr. **Hamid Mahamedi** retired from his position as Islamica Bibliographer in the Library of the University of California, Berkeley, at the end of 2000. His last day at work was Friday 22 December.

With the UC and Stanford campuses about 50 miles apart, and the closest major Middle East collection 400 miles away at UCLA, and a record of historic cooperation between our libraries, Hamid and I were in frequent contact and worked together on many things. We used to visit each other, somewhat irregularly, until health problems and our various responsibilities took their toll. My final visit to him at UCB was on Thursday 21 December. We had lunch, filled my car with dusty newspapers that UCB had no interest in and that now still await my attention downstairs, and talked about contacts, collections, and Hamid's plans. By chance that Thursday was also the day on which his library colleagues held a small reception in his honor. My daughter and I got to attend the reception; I renewed some old acquaintances; and I got to hear the very nice words that Hamid's colleagues, including his former and current supervisor, and also Larry Michalak, of the faculty, said about him.

I have known Hamid for, I believe, his entire career as a Middle East librarian at Berkeley. His expertise, his knowledge, and his friendship were always available, a phone call or e-mail away, and I grew to depend on him for a number of things. At one point UCB became very interested in interlibrary cooperation, and this led to Hamid's sponsoring a rather grand meeting at the UCB Faculty Club of virtually all university librarians responsible for Middle East collections and selection in California (some of whom may still recall the "membership card" I made up for the fictional CAMEL, California Middle East Librarians). It was a useful meeting that brought together surprisingly more librarians than just those we know from MELA meetings and gave us a good picture of the breadth and depth of interest in Middle East collecting in this immense state. UCB's urging of cooperative efforts led also to the pre-conference meeting on Middle East library cooperation that was held at the MESA/MELA meeting in Phoenix some years ago. By then Hamid had persuaded me to be his co-chair, and so the two of us sat at the head of the table. We were both astounded by

the number of participants in that meeting. (Any lack of follow-up after that meeting, I have to say, was due to me and not Hamid, since I had accepted the responsibility for following up but was then unable to do it.)

Hamid's work in the UCB library was, I believe, a second career. He has a Ph.D. in Persian and is an expert in Old Persian, Pahlavi, etc.—I'm out of touch with the exact terminology—and taught in Iran and at Penn. I think his heart was more in Iranian acquisitions than in other fields, but at UCB he was responsible also for Arabic and Turkish, and from time to time was directly responsible for or had oversight over Hebraica selection. He traveled to Iran numerous times and enriched the UCB collections through his travel. Hamid also has rich contacts among the Iranian community in the Bay Area and elsewhere, which he from time to time has put to the service of the Hoover Institution.

In my opinion, Hamid's greatest contribution to and success at Berkeley was one that cost him a lot personally and professionally. His job, like so many of ours, was originally structured as a bibliographer-cataloger position. Hamid is frank in his dislike of cataloging. He did it because he had to, but he did his best to not have to catalog and to be able to devote his full time to bibliography. This cost him negative evaluations. But he persisted in his efforts and was finally relieved of his cataloging responsibilities—but at some personal cost. Whoever succeeds him will become UCB's Islamica or Middle East bibliographer, and not bibliographer-cataloger. Whoever succeeds Hamid in the job should thank him for changing the way the job is structured.

I visited Hamid in Alta Bates Hospital in Oakland after he had his second coronary by-pass operation in September 1995—just a week before I had mine. His by-pass surgery and the lengthy recovery process took, I think, some of the wind out of his sails. He concentrated his efforts on his work, including lengthy travel to Iran. Now that he is retired, he will be returning to Iran for an extensive period and then will come back to his apartment in Oakland.

Hamid has now gone off rather quietly into retirement. He is someone whom I have grown to appreciate as a librarian colleague and to enjoy as a friend, whose presence 50 or so miles away and on the telephone and e-mail I will miss. I hope he has a long, happy, and healthy retirement. Best wishes to Hamid—and to his new wife.

ED JAKO, 16 JANUARY 2001

HOOVER INSTITUTION

REVIEWS OF BOOKS

Libraries and Information in the Arab world : an Annotated Bibliography.

Compiled by Lokman I. Meho and Mona A. Nsouli. Westport, Conn. : Greenwood Press, 1999. Pp. xi, 349. ISBN: 031331098X (alk. paper)

Locating scholarly material on libraries and information in the Arab world can be a daunting and frustrating task. This remarkably well conceived bibliography will greatly ease the search for material written on subjects related to the library and information field in the region. The compilers' proficiency in organizing information is evident from the composition of this work. In addition to the more than one thousand citations comprising the bibliography itself, prefatory and historical background information is included in opening sections, and useful indexes are placed at the conclusion of the bibliography.

Most of the bibliographic entries refer to works published within the last quarter century and are primarily in Arabic, English, and French. The most notable advantage of the work is that a great number of the bibliography's citations are annotated, some in significant detail. If available, annotations provided by the original authors are presented. Perhaps because material the editors could not obtain was left unannotated, the Arabic entries tend to be less often described. Major library and information databases such as ERIC, Library and Information Science Abstracts, Library Literature, and Dissertation Abstracts International were consulted to select the non-Arabic titles. For the Arabic sources, significant library and information science periodicals and periodical indexes were searched, including *Ālam al-Kutub*, *Ālam al-Kitāb*, and *al-Majallah al-ʿArabīyah lil-Maʿlūmāt*. For all titles, the compilers browsed the reference sections of several libraries, primarily in North Carolina, and at the Institute for Palestine Studies, for suitable entries. The citations noted in dissertations and research papers chosen for the bibliography were gleaned for inclusion as well.

The bibliography begins with a preface explaining the contents and arrangement of the entries. A preliminary chapter written by Nsouli, Head Librarian at the Institute for Palestine Studies in Beirut, follows the preface. This succinct introduction provides a brief history of books and libraries in the Arab world, beginning with the arrival of Islam. She notes that accompanying the rise and intellectual vigor of Islam, public and private libraries were established throughout the Islamic world. The era of modern libraries

commenced with the French occupation of Egypt in the early nineteenth century, during which time religious denominational institutions that held libraries were founded.

At the conclusion of the opening chapter, Nsouli addresses the current state of libraries in the region and the challenges facing them. The last two centuries have seen the development of national, academic, special, and public libraries in the Arab world. Nsouli mentions the important contribution of international organizations, Unesco, for example, to these efforts. While the recent implementation of technology in libraries has increased access to information and library services, many challenges continue to face libraries in Arab countries individually and regionally. Lack of national information policies, insufficient funding, shortage of skilled staff, poor facilities, and limited cooperation and coordination do not contribute to a healthy environment for libraries.

The initial chapter of the bibliography itself is entitled “general works.” Subsequent to the “general” subheading section, separate sections in this chapter range alphabetically from “academic libraries” to “transliteration.” The remaining chapters are each devoted to an individual country and the Arabian Gulf region and provide citations also arranged under topical headings. The Arab world for this work is broadly conceived geographically, and references, although few, for libraries and information in Djibouti, Somalia, and Mauritania are included.

Each chapter employs subheadings as required to cover the subject matter of entries relevant to the chapter’s country or region. Overall, the subject matter covered in the bibliography is comprehensive in scope. The editors have made the bibliography accessible by using widely accepted library terminology for their headings. In some cases established, but more stilted subject headings such as “bibliography-methodology” have been replaced with the more familiar “bibliographic control.” Important additions for this bibliography are headings particular to this area, as in “Arabic script and bibliographic records/tools.” Some of the chapters are much more extensive than others. As expected, technologically advantaged countries in the Gulf are the source of substantially more citations related to, for example, “networks and networking,” “computer networks and networking,” “information storage and retrieval,” and “online catalogs.” In contrast, the beleaguered state of libraries in Somalia is revealed in relatively few entries listed.

Topical headings and geographical entities, authors and citation titles form the content of the subject, author, and title indexes that follow the bibliography. As with most bibliographies, it is worthwhile taking a flexible approach in searching for related entries on a particular topic in the indexes. For example, in looking for entries on the "Internet"—a standard Library of Congress subject heading—the more profitable discoveries are in the title index (with four entries), whereas the subject index provides only one on "Internet access and use, school libraries, in," and another, most likely placed in error under Iraq, on "Internet access and use," which in fact refers to the Internet in the Persian Gulf.

The bibliography offers an admirably well-organized compilation of resources that reflects the issues and challenges confronting librarianship in the Arab world over the period of time covered by the work. With the relentless, fast-paced development of technology and its integration into all aspects of the library and information arena, the bibliography may soon require a sequel, perhaps online.

KRISTEN KERN

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Encyclopædia Iranica. Edited by Ehsan Yarshater. Vol. IX: fascicles 1–3. New York: Bibliotheca Persica Press, 1998–1999. Each fascicle 112 pp. Includes Bibliography. Price \$32 (each fasc.) paperback. ISBN: 0933273258, 0933273274, and 0933273312.

The *Encyclopædia Iranica* is the most extensive compendium on the past and present culture of the Persian-speaking people and their contribution to human civilization. It is an elaborate reference work on the lands, life, culture, religion, and history of the Iranian people and of those outsiders who left lasting impact on the life and culture of the Iranians. Chronologically, it covers from prehistoric period to our own times and geographically encompasses the regions from Anatolia and Central Asia to India and the Arabian Peninsula. Humanities, social sciences and natural sciences are its main focus areas. So far the *Encyclopædia* contains contributions of about nine hundred scholars from all over the world. It is an ambitious project of the Center for Iranian Studies at Columbia University and is sponsored, *inter alia*, by the National Endowment for Humanities, a federally funded sponsor of academic research projects in the United States.

Of the projected 25–30 volumes, including a Supplement Volume and a comprehensive Index, the first eight have already been published; the ninth is in the process of publication in fascicles, of which 1–3 are under review here.[†] These three fascicles under review cover from “Ethé, Earl Hermann”, a German Orientalist, to part II of “Fārs”, the southern province on the Persian Gulf coast. Each fascicle is 112 pages in length and has illustrations, maps, graphs, etc. Though costly, the production quality of the encyclopædia is exceptionally high.

Like any other encyclopædia, the articles vary in size and depth, and some of them are the product of original research and innovative scholarship. Professor Ehsan Yarshater, the editor, and his colleagues on the editorial board have maintained the high standard of previous volumes in these fascicles and included some lengthy, multi-part articles as well. Among the lengthy articles are “Ethnography” (36 pages), “Excavations” (26 pages), “Fārābī” (21 pages), “Farmān” (14 pages), among others. Some of the articles may seem of marginal importance for the field, but they represent the objective of broad coverage to which Professor Yarshater and his colleagues are committed. The greatest value of these articles is that they represent the state of knowledge of Iranian Studies which otherwise is not accessible to many English-speaking readers.

Statistically, the fascicles under review contain 35 topical entries, 14 geographical entries, and a large number of biographical entries on Iranian and non-Iranian personalities, including 4 on Orientalists, 3 on historians, 11 on historical personalities, 35 on scholars-Sufis-notables, 5 on politicians/administrators. Some of these are multi-part essays and present a comprehensive treatment of the topic. These fascicles are particularly distinguished by a series of 8 entries on various Iranian newspapers and 11 entries on Persian dictionaries—both polyglot and bilingual. In addition to these, there are four well-written and lavishly illustrated articles on classical Iranian texts (Ezra-nāma, Fāl-nāma, Fārsnāma, Farāmarz-nāma), the multi-part entry on the “Faculties of the University of Tehran”, and the three entries on Persian literary genre. Thus one can begin to grasp conveniently in one place the entire Iranian cultural and intellectual condition.

It is impossible to treat in this review each individual article or to describe and evaluate in detail the precise scholarship of individual authors in these fascicles. But any user of this valuable reference tool will appreciate its clarity and comprehensiveness, its precision, and the in-depth analy-

[†] Editor’s note: To date 9 volumes have been completed, and fasc. 1–2 of vol. 10 have appeared.

sis given to certain topics. Entries such as ‘Ethics’, ‘Etiquette’, ‘Eṭṭelā‘āt’, ‘Eunuchs’, ‘Europe, Iranian Attitude to’, ‘Evil’, ‘Fahlaviyat’, ‘Fāl-nāma’, ‘Falsafa’ ‘Fārābī’, ‘Farḡana’, ‘Farmān’ are some of the outstanding single studies now available.

Some readers might question the judgement of the editors for including more than sixteen pages of bibliographic citations of recent writings on Iranian “Ethnography”, or three and a-half page bibliographic citations to a four-page text on “Farr(ah)”. These citations are, no doubt, helpful to a researcher in the field, but their length might be considered unsuited for an encyclopædia. The seventeen-page, multi-part article on the “Faculties of the University of Tehran” is another instance where one might call into question editorial judgement.

Fascicle 2 contains an entry on “‘Ezz al-Dawlah, ‘Abd-al-Samad Mirza”, half brother of Nāṣer-al-Dīn Shāh and governor of Qazvin, but one wonders why there is no entry or cross-reference to the Buyid Emir ‘Ezz al-Dawlah. Bert Fragner’s otherwise excellent article on ‘Farmān’ lacks a comparison among the Safavid, Ottoman, and Mughal decrees. Such comparison would have greatly benefited readers who want to follow the development of this important administrative instrument in comparative perspective. Muhammad Wali-ul-Haq Ansari’s article on “Farangī Mahal” mentions in passing the development of Dars-e Nezami course but does not elaborate on its impact on the modernization of traditional academic curriculum and or include a reference to the *Islamic Revival in British India* by Barbara Metcalf.

Notwithstanding such minor flaws, these fascicles of volume nine maintain the same tradition of significant contribution towards the advancement of Iranian Studies as previous volumes have done. The organization of entries and the system of cross-references represents the standard method for encyclopædic works. The transliteration system, though a bit odd for non-Persian speakers and scholars, is easy to follow by those familiar with the way Persian is spoken. No library that deals with Asian civilizations in general and Middle Eastern studies in particular should be without this magnificent reference work.

MUHAMMAD AL-FARUQUE

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The Lion and the Beasts of Chase: From the Mathnawí of Mawláná Jalāl al-Dīn [sic] Muhammad Balkhí Rūmí; Book 1 Translation & Commentary by Reynold A. Nicholson (Ḥikāyat-i nakhchīrān va shīr: daftar-i avval-i mathnavī-yi Jalāl al-Dīn Muḥammad Balkhī Rūmī; hamrah bā tawḍīḥāt-i fārsī, va tafsīr-i inglīsī-yi athar-i Rīnūld A. Nikulsūn). Edited by Mahdokht B. Homae. Brookline, MA: (privately published) Mahdokht B. Homae, 1999. Pp. 179.

Privately published by Ms. Mahdokht B. Homae, the bulk of this book consists of a reprint of verses 900–1389 of Nicholson’s edition and translation of Rūmī’s *Mathnavī* (London, 1925–1940). The editor has also provided an abridgment of Nicholson’s commentary, and a verse-by-verse commentary in Persian to which is appended a brief bibliography listing the major Persian reference works consulted in the course of preparing the commentary. In addition to preliminary front matter by the editor, the volume also contains an extract from an essay by the late Iranian scholar Jalāl al-Dīn Humāī entitled “Jabr va ikhtiyār az dīdgāh-yi mawlavī” (“Rūmī on Free Will and Predestination”). Humāī’s essay, comprising about 50 pages in the original edition (Tehran, 1978), is here abridged and summarized along with material from his 2 volume work *Mawlavī-nāma: mawlavī chi mīguyad* (Tehran, 1977–78). Although lacking some of the finer points argued in the original version this abridgement nevertheless presents Humāī’s take on the implications of Rūmī’s understanding of free will and predestination for dialectical theology and philosophy, especially within the metaphysical system of the so-called school of Isfahan developed by the protégés and followers of Mullā Ṣadrā.

Comprised of about 500 couplets, the section of the *Mathnavī* contained in this work contains Rūmī’s meditation on the Indian fable of the lion and the hare. Receiving its inspiration from a tale preserved in the Arabic *Kalīla wa-dīmna*, the fable narrates the story of how a hare lures a particularly vicious lion to a deep well where, mistaking his reflection for another lion, the predator meets his doom by irrationally diving in after his phantasmal rival. In his telling, Rūmī exploits the allegorical potential of the characters, showing how in action and attitude the lion mirrors the behavior of the carnal soul (*naḥs-i ammāra*), the beasts of the chase represent those spiritual faculties which are under constant threat of being consumed by the former, whereas the hare becomes the personification of enlightened reason (*aql-i maʿād*). As an allegory, the story itself provides a narrative framework within which Rūmī expounds upon an array of interrelated concepts such as trust in God (*tawakkul*), predestination, theodicy, divine wisdom and providence, and the power of mystical inspiration. Of the almost five-

hundred verses comprising this section, only about fifty actually deal with the narrative itself, the remainder being devoted to lengthy disquisitions on the aforementioned topics.

Arranged in parallel facing columns, the poem's layout makes for an easy couplet-by-couplet comparison between the Persian text and its English translation; a strategy which students of Classics have found useful for years, and students of Arabic and Persian are just beginning to benefit by from the efforts of, for example, Mazda Publishers and Brigham Young University Press's *Islamic Translation Series*. The edition which Ms. Homaee provides is useful in this respect, but stripped of both Nicholson and Humā'ī's scholarly apparatus, especially in regard to the citation of secondary literature and cross-references, the text falls short as a tool for serious study. In addition to such abridgement, the text contains numerous typographical errors in both its English and Persian portions and the text as a whole suffers from inconsistencies and infelicities of design and page layout. This is, however, distracting at worst and is not a serious detriment because the selection in many ways encapsulates the main features of the *Mathnavī*, especially Rūmī's peculiar style of blending allegory, mystical allusion, didactic disquisition, and seemingly tangential thematic shifts, not to mention some of his telltale prosodic idiosyncrasies.

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The Adventures of Sayf ben Dhi Yazan: an Arab folk epic. Translation and narration by Lena Jayyusi; introduction by Harry Norris. Bloomfield: Indiana University Press, 1996.

This is the kind of book which comes along only too rarely but can be appreciated by all. It is rattling good read, like say Harry Potter, but at the same time is thoroughly first-rate in its scholarship. As Norris points out in his very useful introduction, the Saga of Sayf ibn Dhi Yazan is part of whole genre of Arabic folk literature, called *sīras* or *siyar*. These *siyar* or "folk-epics" were composed largely during the Mameluke period, and reflect the genuine vernacular taste and imagination of that period. Norris sees many connections between the *sīras* and the contemporaneous European romances, like Ariosto's *Orlando Furioso*, *l'Morte d'Arthur*, and Chaucer's *Canterbury Tales*. Certainly, Sayf's saga makes for as good reading as these exalted works.

But why choose the saga of Sayf from the many *sīras* for an English translation. True, this is the first time the story has been rendered into English. What distinguishes the *Sīrat Sayf* from all of the other works in this genre? Norris provides the first of the answers: the saga of Sayf is saturated with the magical to a degree unparalleled by any other of the *siyar*. Further, as Jayyusi herself points out, the central conflicts in Mameluke society, such as between men and women, between Islam and other religions, between black- and white-skinned people, figure prominently in the details of Sayf's story, as they are in no other example of the Arabic "folk-epic." Sayf is the Himyarite king of Yemen. He is shown as Muslim before the coming of Muhammad. He battles the Pagan black kings of Ethiopia; yet his greatest love is a princess of this line. His greatest enemies and his greatest allies are women, and the saga contains some of most sexually arousing descriptions in Arabic literature of Sayf's encounters, hostile and otherwise, with these women.

As is evident from my last point, one need not know or even care about the historic and literary background of the story to enjoy *Sīrat Sayf ibn Dhī Yazan*. Jayyusi's translation is clear and sometimes inspired. It is always a pleasure to read. Sometimes she intervenes in the story to summarise a passage that has not been translated. The 307 page text included in this book represents selections drawn from the first 500 pages of the 4 volume, nearly 2000 page, complete Arabic edition of the *sīra* published in Cairo. Jayyusi has chosen what she calls "the founding cycle," that part of the tale which shows how Sayf won his throne and his queen, defeated the pagans, and brought Islam to the Nile Valley. The rest of the tale tells of Sayf's life as king and of the adventures of his sons who finally replace him. It makes a complete tale on its own. One is left wanting more, but I am wondering what some of the other *siyar* might be like. Encore, Ms. Jayyusi, encore!

DAVID GIOVACCHINI

HARVARD UNIVERSITY

Omar Khayyam the Mathematician. By R. Rashad and B. Vahabzadeh. New York: Bibliotheca Persica Press, 2000. Pp. x, 268. Includes bibliographical references and index.

The title of this book, *Omar Khayyam the Mathematician*, is misleading, for it gives the impression that it is essentially a work about Omar Khayyam the man, with emphasis on his activity as a mathematician. A

better title would have been “The mathematics of Omar Khayyam,” for that is essentially what it is—a mathematical treatise.

The Introduction devotes all of three and a half pages to Khayyam’s life, of which, the authors state, “we are remarkably ignorant.” They also mention the intriguing possibility that Omay Khayyam, the mathematician, might not have been the same person as Omar Khayyam, the poet, presenting some interesting evidence, but reaching no definite conclusions. The rest of the book is devoted to Khayyam’s three extant mathematical works, namely: “Treatise on algebra,” “Treatise on the division of the quadrant of a circle,” and “Commentary on the difficulties of certain postulates of Euclid’s work.” Part I of the book, “Geometrical theory of algebraic equations,” covers the first two of the above mentioned works. Part II, “Theory of parallels and theory of proportion,” deals with the third title. Each part has a mathematical commentary, a history of the texts, and ends with the English translations of each work. Rashed and Vahabzadeh claim that their translations are quite literal; nevertheless the English is idiomatic enough to be clear and not cumbersome. The commentaries and translations are accompanied by elegant line drawings, and the translations are adequately annotated. The book includes bibliographical footnotes, and an index of proper names.

This reviewer, not being a mathematician, is unable to judge the overall quality of the contents (i.e., mathematical) of this publication; nevertheless, in all other respects it is a well-conceived and written and useful book. It intended for the specialist, the mathematician or historian of mathematics, and will be a valuable addition to libraries for specialists in those fields.

CATHERINE A. ROCKWELL

UNIVERSITY OF UTAH

Early Medieval Arabic : Studies on al-Khalīl ibn Aḥmad. Edited by Karin C. Ryding. Washington, DC: Georgetown University Press, 1998. Pp. xvi, 144. ISBN: 0-87840-663-8; \$39.95 (Cloth)

Early Medieval Arabic is a collection of four essays on the work of the famous Arab philologist, Abū ‘Abd al-Raḥmān al-Khalīl ibn Aḥmad ibn ‘Amr al-Farāhīdī (or al-Furhūdī) al-Azdī (ca. 100/718–160/776 or 175/791). The book opens with an eloquent Foreword by Irfan Shahīd and an informative Introduction by the editor.

In “Another Khalīl: Courtier, Teacher, and Sage” Michael G. Carter offers a composite portrait of al-Khalīl as depicted in the sources, al-Khalīl the lexicographer, metrician, and grammarian but also the pious and ethical figure, and places him in the broader context of mediæval Arab-Islamic scholarship. al-Qiftī’s account of al-Khalīl’s death (in *Inbāh al-Ruwāh*), if it is to be believed, illustrates his idealized character: While enthusiastically teaching a slave-girl arithmetic so that she would not be cheated in the market, he absent-mindedly walked into a column and banged his head with sufficient force to kill him.

Ramzi Baalbaki in “*Kitāb al-ʿayn* and *Jamharat al-lughā*” compares the two works and demonstrates that they are quite independent, contrary to the prevalent position maintained that Ibn Durayd’s is a modification of al-Khalīl’s *Kitāb al-ʿAyn*.

“Al-Khalīl ibn Aḥmad and Music” by Eckhard Neubauer represents a unique direction in the study of the work of al-Khalīl (who is better-known for his work to the related area of Arabic poetic metre—*ʿarūd*), namely his contribution to Arab music theory. Since nothing by him or attributable to him seems to have survived, Neubauer resorts to reconstruction and employs the sources, including reference to Ibn al-Nadīm’s *al-Fihrist* and the works of al-Khalīl’s predecessor, Yūnis al-Kātib (d. ca. 147/765) and his successor, Ishāq ibn Ibrāhīm al-Mawṣilī (d. 235/850). See also more recently references in Rafael Talmon’s *Arabic Grammar in its Formative Age: Kitāb al-ʿAyn and its Attribution to Ḥalīl b. Aḥmad*. Studies in Semitic Languages and Linguistics; v. 25. Leiden: Brill, 1997, pp. 51, 119f.

“Aspects of the Genitive: Taxonomy in *al-Jumal fī al-naḥw*” by the collection’s editor, Karin C. Ryding, offers an examination of a grammatical work attributed to al-Khalīl (Ryding argues plausibly in favor of attribution to al-Khalīl, but Sezgin *Geschichte des arabischen Schrifttums*, v. 9, p. 47, 162 (1984), maintains that the attribution is erroneous and that Ibn Shuqayr, d. 317/929, is the author (as Yāqūt, *Udabāʾ*); see also Talmon, pp. 38ff.), with a translation of and commentary on one part (on the genitive ending) of the whole work with the aim of encouraging further research on the work.

These essays are stimulating and offer new material on the role and work of al-Khalīl, one of the most famous of the classical Arab philologists. An unfortunate blemish on the book—and this is a relatively minor gripe—is the book’s composition. Today publishers increasingly accept or require camera-ready copy, and authors and editors are not particularly competent typesetters or layout technicians and use wordprocessing programs

ill-equipped to produce good-looking books. The result is books like this one, where, for example, italic fonts equipped with diacritics do not exactly match their unadorned neighbors, where the distinction between romanized *‘ayn* and *‘alif* is inconsistent and represented by single-quotes, and the placement of macrons over italic letters is off the mark. These shortcomings of course do not detract from the content of the essays, but they make reading them slightly annoying.

JONATHAN RODGERS

UNIVERSITY OF MICHIGAN

Ceramics of the Islamic World in the Tareq Rajab Museum. By Géza Fehérvári. London: I. B. Tauris & Co., Ltd., 2000. Pp. 399. Bibliography. Index. \$95.00.

Among the depredations visited upon Kuwait during the 1990 Iraqi invasion of that country, the pillaging of many Kuwaiti cultural centers, including the destruction of the Kuwaiti National Museum and its contents, received considerably less media coverage than the torching of the oil fields. UN-sponsored negotiations for the return of Kuwaiti cultural artifacts pilfered by the Iraqis are continuing ten years after the fact—with some recent success.

One institution which escaped being plundered was the Tareq Rajab Museum, a cultural institution which owes its existence to the singular efforts of its founder, Tareq Sayid Rajab. Rajab was the first director of the Kuwaiti Department of Antiquities and Museums, and his collection is a testament to his life-long interest in Islamic art and cultures. The Museum was established in 1980 and now contains extensive, painstakingly assembled collections of ceramics and Arabic calligraphy. Due to the timely action of Jehan Rajab, Rajab's Brazilian-born English wife, during the invasion, the 20,000 artifacts held by the museum were concealed from the Iraqis and thus spared.¹

Ceramics of the Islamic World in the Tareq Rajab Museum is an elegantly realized album of the museum's extensive collection of Islamic pottery from the Middle Eastern, North African, and Central Asian regions. The ceramics collection includes representative examples of the potter's art from most historical Islamic periods and styles. The text was written by Géza

¹ For a more detailed account of this episode, see Mafoot Simon, "Rajab's museum is all 'home-made,'" *The Straits Times* (Singapore) (January 5, 1998) Life section, p. 7.1.

Fehérvári, Emeritus Professor of Islamic Art at the School of Oriental and African Studies in London, and noted author of numerous monographs and articles on pottery, calligraphy, and other art forms. Professor Fehérvári is particularly well-suited to write on this collection since, for the past three years, he has served as the Tareq Rajab Museum's curator. He has also written two other monographs and at least two articles on the museum and its holdings.

The present book contains sixteen chapters, covering Islamic ceramic production roughly in chronological order, but also devoting some chapters to particular types or styles of pottery and still others to specific geographical regions. Thus, for example, while the first three chapters cover the pre-Islamic to Fatimid periods, chapter four focuses on Iranian *sgraffiato* ware and chapter fifteen deals with Moroccan ceramics. The work is generously illustrated with color plates, many of them full-page. Each chapter opens with a section placing the particular category in social and historical context and each piece brought under discussion is accorded an appropriate measure of textual treatment. The volume is supplemented by notes, a key to the illustrations, a bibliography and an index. A useful archaeological site map is also included.

Ceramics of the Islamic World constitutes an impressive visual record of the Islamic pottery held by the Tareq Rajab Museum. The scope of the book is limited to the ceramic production of the so-called Central Islamic lands and thus excludes India and Southeast Asia. While there is little that could be considered groundbreaking in the textual material, there is much value in the work's attention to placing the various pieces in archaeological-historical context and to providing references for examples of a given style or form held in other collections and institutions. Fehérvári notes both similarities and differences when comparing such examples. His classifications and nomenclature, for the most part, accord with those commonly accepted by the scholarly communities of archaeology and art history, with some few exceptions when the author offers an alternative interpretation or proposes a different taxonomy.

While the volume is handsomely designed and characterized by generally splendid photography, its text is technically flawed. For the serious reader, this diminishes its overall desirability as an addition to any library in which high quality is a selection criterion. A close reading of the text revealed numerous typographical and proof-reading errors. The present reviewer cataloged some four pages of mistakes, and that list is not complete.

In addition to relatively minor grammatical errors such as disagreement between subject and verb (e.g. "The second type of vessel consist . . .", p. 219), numerous run-on sentences, mis-spellings (e.g., "axamples" for examples, p. 289), inconsistencies in transliteration (e.g., "seljuq white" (caption to pl. 216); "saljuq white" (caption to pl. 217), p. 167), awkward phrasing and poor syntax are common. Many of these errors are obviously due to an uncritical reliance on word processing and spell checking software, but no such excuse can be made for others. On page 208, for example, there is a reference to "Qasr al-Hayr al-Gharqi." Is one to read the last word as "Sharqi" or "Gharbi?" Only a specialist could make the proper determination. In a second instance, on page 307, in the chapter devoted to Ottoman pottery, reference is made to the "Sublime Court" when the phrase should certainly be "Sublime Porte."

The photography, as noted above, is quite good overall. The lighting and backgrounds show off the more spectacular pieces splendidly. In the review copy, the deep blue used as the background for the first full-page plate had transferred to the facing page, but such occurrences most probably must be expected when such strong colors are used. The color values of the plates, on occasion, are not well rendered, however. In some instances, when the text describes a piece as having a green glaze or decoration, the photo shows something closer to black. On the whole, the visual impression is, nonetheless, favorable and does justice to the pottery examples featured. The binding of the review copy seemed to be serviceable enough, although the super (the cloth attached to the back of the gatherings) was visible between some gatherings, indicating that it was not firmly attached.

As a resource for the history of ceramic production in the central Islamic lands and as a record of a remarkable collection of pottery, *Ceramics of the Islamic World* is no doubt useful, but primarily for its photographs and its bibliography. Given the obvious importance of the Tareq Rajab Museum's holdings in this area, one could have hoped for a more carefully produced volume in terms of the textual element. The price demanded for a work of this size and scope certainly warrants much closer attention to all aspects of its production.

KARL R. SCHAEFER

DRAKE UNIVERSITY

Religion in Iran: From Zoroaster to Baha'ullah. By Alessandro Bausani. Trans. J. M. Marchesi. New York: Bibliotheca Persica Press, 2000. Pp. xxiv + 455. ISBN 0-933273-26-6 (Cloth) \$38.00.

The present volume is a welcome translation of the late Alessandro Bausani's Italian classic *Persia Religiosa da Zaratustra a Bahâ'u'llâh* (Milan, 1959), standard reading for any student of Iranian religious history. Ably translated by J. M. Marchesi, *Religion in Iran* represents something of a second edition of the work inasmuch as additional bibliographical notes have been appended to each chapter in order to reflect advances in scholarship since Bausani was writing in the late 1950's. This task is aptly handled by Jamsheed Choksy and Juan Cole and when coupled with a new introduction and biography by Bianca Scarcia-Amoretti, a bibliography of Bausani's monographs, and a reprint of a review by Dick Davis of two memorial volumes recently published in Bausani's honor, the volume indeed represents an excellent introduction to the breadth and depth of Bausani's work.

Bausani's aim in writing *Religion in Iran* was twofold. Firstly, he wanted to promote the "circulation of the fundamental aspects of Persian religious thinking among educated Westerners" (p. 1), and secondly to correct the critical myopia informing certain interpretations of Persia's religious legacy, namely a vision predicated on a reformulated Aryan/Semitic theory whereby in an Iranian cultural-linguistic context the acculturation of 'foreign' religious systems takes place through the rearticulation of the foreign system in an indigenously Persian metaphysical idiom. Such a vision, promoted most visibly by Henry Corbin, is well evinced in interpretations of the phenomenon of 'Iranian Islam'. Some of Bausani's comments on this approach have been compressed in the present translation (cf. Milan, 1959, p. 12), but nonetheless it is clear to what he is reacting. It is not so much the structure of such a vision that Bausani challenges, but rather the terms in which it is framed; for indeed Bausani's close reading of Persia's religious corpora elucidates what appear to be substantive continuities. Such continuities, however, are not so much ideological or dogmatic as they are tropological, dynamic and fluid.

The continuity in Persian religious history which Bausani exposes is an amorphous and supple one, characterized by an inherent heterogeneity and syncretism emerging from a historical process of contact and penetration, whereby significant moments in Persia's religious history merge and diverge, disassociate and then recombine. Such layering is dynamic and according to Bausani is well evinced, for example, in tendencies among emergent Iranian religious movements toward "re-archaization" (e.g., the cyclical reemer-

gence of angelized Platonism based on the ancient Zoroastrian model) and a shared symbology, visibly reconstituted by Firdawsī in the eleventh century and henceforth embedded in the Perso-Islamic literary tradition. As Bausani shows, it is the constant renewal and reapplication, in diverse historical settings, of certain leitmotifs and modes of expression which characterize so much of Iran's rich religious history; a history informed not by a consistent reassertation of something essentially and ultimately 'Iranian' but rather a historically determined (and determinative) process of cultural exchange, a religious give-and-take as it were.

The sheer historical sweep of *Religion in Iran* can at first be intimidating, but Bausani's vision emerges early on and following the broader currents of thought, traced over a period stretching from the seventh century BCE to the 20th century of our era, is facilitated through an assiduous selection of primary texts in translation. Bausani's approach in this regard is as pleasurable as it is illuminating, where for example Mazdak is introduced by Firdawsī, Ismailism by Nāṣir-i Khusraw, *Ishrāqī* philosophy by Suhrawardī, Persian religious aesthetics by Ḥāfiẓ, and Twelver Shi'ism through the text of a *ta'ziya* play from 1952 just to cite a few. Divided into three major portions the book opens with an inquiry into the formation of Zoroastrianism, the articulation of Mazdaism in mediæval times, and the rise of Manichaeism and Mazdakism. In the second portion, Bausani proceeds to discuss Iranian Islam, Iranian religious uprisings, early Shi'ism, Ismailism, Philosophy, and Sufism. The final portion concerns the Safavids and Twelver Shi'ism, and the rise of the Babi-Baha'i faith. Throughout each chapter, Bausani constantly reaffirms the profound historicity of the ideas, texts, and personalities he discusses and in doing so presents the reader with a lucid vision of an undeniably dense and nuanced subject.

The index, although displaying some lacunas, is more comprehensive than that of the Italian edition, and the text as a whole is relatively free from typographical errors. The editors choose to retain Bausani's simplified transliteration scheme, and although reproducing the 52 black-and-white illustrations of the original choose to reduce their size, sometimes with a regrettable loss of detail. Marchesi's translation is nicely done, and while containing a few grammatical infelicities and rough edges here and there is on the whole smooth and precise. *Religion in Iran* is a welcome translation of an important text and one which should be well received.

ERIK S. OHLANDER

UNIVERSITY OF MICHIGAN

Arab-Islamic Philosophy: A Contemporary Critique. By Mohammed ‘Abed al-Jabri; Trans. Aziz Abbassi. Middle East Monograph Series; No. 12. Austin, TX: The Center for Middle Eastern Studies, University of Texas at Austin, 1999. Pp. xxi + 130. ISBN 0-292-70480-1 (Paper) \$12.95.

The present volume presents for the first time in English the thought of a major Moroccan intellectual, Arab nationalist, social critic, and philosopher Mohammed ‘Abed al-Jabri (Muḥammad ‘Ābid al-Jābirī). Based on the partial French translation *Introduction à la critique de la raison arabe* (Paris, 1994), this volume consists of essays drawn mainly from al-Jabri’s *Naḥnu wa-’l-turāth: qirā’āt mu’āṣira fī turāthinā ’l-falsafī* (Beirut, 1980). Published in anticipation of the forthcoming French translation of his 3 volume magnum opus *Naqd al-‘aql al-arabī* (Beirut, 1984–1990), the essays presented here examine the epistemological and ideological content of the classical Arab-Islamic philosophic enterprise and its relationship to contemporary Arab thought, sketching the fundamentals of al-Jabri’s thinking on the subject.

As rightly pointed out in Walid Hamarneh’s preface, the very fact that “little is known of him in North America may seem rather strange, as his writings and ideas have been at the center of academic debates in the Arab world since the mid 1970s” (p. vii). Professor of Philosophy at Muhammad V University in Rabat since 1966, al-Jabri has been an important voice in a series of interconnected and highly vigorous debates among Arab intellectuals, social critics, and political activists on the place and contemporary relevance of the Arab-Islamic intellectual tradition in the modern Arab world, the construction and continued reinterpretation of the ‘nationalist project’ vis-à-vis Islamist critiques, the meaningfulness of Arab culture in an increasingly globalized world, and the deconstruction—or perhaps as al-Jabri would put it, ‘reconstruction’—of the Arab-Islamic mind as a culturally independent and self-sustaining intellectual and cultural force in the modern Arab world.

Seeking to break out of what he calls “an understanding of tradition confined within tradition” (p. 2), al-Jabri’s essays situate the Arab aspiration towards modernity within a programmatic attempt to develop a modern method and vision of tradition rooted in the principles of rationality and democracy. For al-Jabri, it is only through the appropriation of a truly rational and critical approach to tradition that the Arab mind can be liberated from the cultural hegemony of ‘medieval irrationality’, and thus regain, or resuscitate, the greatness of its philosophical tradition. Begin-

ning by critiquing the shortcomings of fundamentalist (*uṣūlī*), liberal, and Marxist readings of tradition, al-Jabri proceeds to offer what he terms a “scientific critique” (p. 16) of Arab Reason. Here, he outlines the manner in which the development of analogical reasoning in the classical Arab-Islamic intellectual enterprise led to a devastating absence of objectivity and historical perspective. In al-Jabri’s mind, however, this does not preclude the contemporary relevance of tradition; in fact he proposes quite the opposite, positing that when read within the full light of its cultural, political, social, and civilizational contexts, the Arab-Islamic philosophical tradition offers timely ‘intellectual capital’ which can be ‘reinvested’ to address today’s problems. Accordingly, al-Jabri proposes an alternative methodology which he feels allows for an objective (re)reading of the Arab-Islamic philosophic output; one which takes tradition out of its mediæval hermeneutic circle and replants it squarely within the modern critic’s field of view, allowing not only for the reclamation of its legacy but, perhaps more importantly, its utilization in the construction of a new “city of reason and justice” (p. 129).

In the bulk of this book, al-Jabri puts his method to the test, showing how a contextualized reading of the Arab-Islamic philosophic tradition leads inevitably to one fact, namely: that from the start, Arab-Islamic philosophy was a militant ideological discourse committed to, and manipulated by, various state-supported ideological offensives. He maintains that it is exactly such ideological content which can be put to use today. Al-Jabri finds a worthy model in the figure of Averroes, whose systematic outlook and axiomatic method mark his philosophical discourse as immediate and relevant to his modernist project, saying that the search for a “workable method to assume our relationship to tradition” (p. 120) can only come through a critical reclamation of the Averroist heritage and an acceptance of the fact that the “survival of our philosophical tradition . . . can only be Averroist” (p. 124). What this inevitably leads to, in al-Jabri’s mind, is constructing a reasonable and self-sustaining answer to the problematics of how contemporary Arab thought can regain and reinvest the rationalist and ‘liberal’ gains from its own tradition (p. 129).

The present translation is well wrought, although in parts suffers from wholly inexcusable typographical mistakes (especially in the endnotes) and certain renderings which—even to an English reader of French—betray the underlying French text from which this translation was prepared. Such shortcomings aside, the publication of these important essays in English

is to be warmly welcomed, and should be included as part of any holdings in Islamic philosophy, contemporary Arab thought, or modern Middle Eastern politics.

ERIK S. OHLANDER

UNIVERSITY OF MICHIGAN

Deconstructing Images of "The Turkish Woman". Edited by Zehra F. Arat. New York : Palgrave, 1999. Pp. x+342. ISBN: 0-312-17544-2 (hardcover) ISBN: 0-312-23506-2 (paperback) \$18.95. Illustrations, notes, references.

With the development of the field of Middle Eastern women's studies, much attention has been given to national subgroups, and with it the construction of stereotypes. This collection of essays aims at examining the validity of one specific stereotype—the Turkish woman—and the reasons behind its development: "...this collection focuses on the representation of women. The purpose is not only to reveal the multiplicity of images used in constructing 'the Turkish woman,' but also to identify the agents of construction, to distinguish the ideological goals that they intend, or unintentionally serve, and to show how seemingly contradictory and competing projects build upon and reinforce each other. This study also attempts to position women in these processes of construction—how women perceive, enter into, and react to the prevalent discourse of their time." (p. 3) "[The term] 'deconstruction' is used as an opposite of construction, to refer to the process of breaking down the singular to reveal not only the diversity of the 'subject' population but also the variety of images that have been used to describe it. By 'deconstructing' how Turkish women have been represented, [the contributors] expose the ideological and cultural constructions of 'the Turkish woman' by the dominant political forces, external critics, and domestic opposition groups that have also presented these constructions as natural and real. The presentations and images are at times so powerful that women agree to and participate in their construction; believing that it is for their own good, they often aspire to the presented 'ideal'." (p. 5) The collection is arranged chronologically in three parts: the late Ottoman era; the early years of the Republic; and the era of political mobilization and diversity. Altogether, it includes an introduction and fourteen chapters. Most of the contributors are Turkish women, educated and holding academic positions in Turkey or the U.S. in the fields of history, sociology, and political science.

The part on the late Ottoman period includes four contributions. Palmira Brummett shows how the image of women in the Ottoman satirical press of 1908–1911 represents both positive and subversive terms. Aynur Demirdirek examines the development of the women's movement in this period, while İrvin Cemil Schick examines the sexual personæ attributed to Turkish women in Western literature. K. Pelin Başcı examines a different image in American missionary texts. The next part, which deals with the early republican years, includes three articles: K. E. Fleming analyzes the representation of women in the writings of Ziya Gökalp, Ayşe Durakbaşa discusses the female identity developed during the Kemalist period, and Zehra F. Arat studies female education during this period. The last part is the largest, containing seven articles. It opens with studies on socioeconomic issues: restrictions on female labor (by İşik Urla Zeytinoğlu), images of village women (by Emine Onaran İnciroğlu), and profile of women top managers (by Hayat Kabasakal). This is followed by an analysis of cultural-social issues: Islamist women (by Aynur İlyasoğlu), women in the Turkish short story (by Caryl Bertram), and the women's magazine *Kadınca* (by Arzu Öztürkmen). The collection ends with a study of a women's shelter foundation (by Yeşim Arat).

Based on archival and literary sources as well as field studies, this collection examines from several points of view the intricate image of the Turkish woman. The articles are concise and well documented, showing the changes and continuities which the Turkish women—and their image—underwent over the twentieth century. This collection will be of interest to those studying not only Turkish women but also Turkey, developing countries, and women studies in general.

RACHEL SIMON

PRINCETON UNIVERSITY

Women in the Medieval Islamic World: Power, Patronage, and Piety.

Edited by Gavin R. G. Hambly. New York: St. Martin's Press, 1999. Pp. 566. The new Middle Ages; v. 6. ISBN: 0-312-21057-4 (cloth) ISBN: 0-312-22451-6 (paper) \$24.95. Illustrations, notes, bibliography.

Women in the Medieval Islamic World is a collection essays which examines the role and status of women in mediæval Islam, a topic often neglected in the traditional study of Islam. The collection covers a wide geographical, chronological, cultural, social, and economic range, embracing both the eastern and western Islamic worlds, including India and the Sudan. Chrono-

logically it reaches from Sassanid to Mameluke, Ottoman, and Safavid periods. It treats both monarchs and common people. Additionally, several studies deal with authors and their portrayal of women in Arabic, Persian, and Turkish literatures and art. The collection includes an introduction by the editor and twenty-three chapters by well-established and beginning scholars, mostly from the U.S. and western Europe. These diverse papers are richly varied and well documented. They bring to light less well-known peoples and groups from various regions, classes, occupations, and time periods. This collection is a welcome contribution to the study of women and mediæval Islam.

RACHEL SIMON

PRINCETON UNIVERSITY

Women in Islam: an Anthology from the Qurān and Ḥadīths. Translated & edited by Nicholas Awde. New York: St. Martin's Press, 2000. Pp. 224. ISBN: 0-312-21523-1 \$55.00. Notes, references, index.

Nicholas Awde, a specialist on Islam outside of the Middle East, has selected and assembled for this anthology references to women from the Qurān and al-Bukhārī's collection of Ḥadīths. The anthology is arranged in 20 chapters and covers such subjects as marriage, divorce, widowhood, sex, modesty, family, social conduct, travel, heaven and hell, religion, justice, property, status and right, etc. There are also three appendixes: further selections from the Qurān; women in the Qurān; and glossary of names.

While the selections in themselves are significant and interesting, the internal order within each chapter and the structure of the anthology as a whole (which does not follow the subjects enumerated above) are not clearly set forth. The purpose of the first appendix is unclear as well. Moreover, the second and third appendixes might better have been combined into one. There are also numerous repetitions.

The anthology will be helpful for beginning students in the field of women in Islam and the study of Islam in general. Those students at a more advanced stage of research can use the anthology as a selective reference tool and as a guide to the treatment of women in the Qurān and the Ḥadīth. They can also refer to it to acquaint themselves with original terminology and to help place the citations in context.

RACHEL SIMON

PRINCETON UNIVERSITY

Intimate Selving in Arab Families: Gender, Self, and Identity. Ed. Suad Joseph. Syracuse, NY: Syracuse University Press, 1999. Pp. 318. Bibliography, index. \$49.95 cloth/\$29.95 paper.

Suad Joseph's latest edited volume consists of a collection of essays about familial relationships and the development of the self in Arab society. Joseph herself contributes a long introduction to the volume, section introductions, and three chapters to the work. Other contributions come from Arab women scholars of varied backgrounds, including anthropologists, political scientists, literary scholars, and writers.

In her introduction to the volume, which consists primarily of a review of current psychological literature on the emergence of the self, Joseph argues that neither western theories of the individuated self nor pathologizing descriptions of selfhood that have thus far been advanced for Arab societies is accurate. She then advances a model to describe selfhood in Arab families, which highlights connectivity which she defines as "psychodynamic processes by which one person comes to see himself or herself as part of another." (p. 121)

In Part I of the collection, entitled "Intimate Selving as a Practice of Biography and Autobiography in Arab Families," we find four personal accounts of women's experiences in Arab families. Each focuses on different relationships within the family. Jean Said Makdasi offers a personal biography of her grandmother, mother, and herself and highlights the continuities and changes in women's roles across three generations in her family. Joseph's contribution to this section is composed largely of excerpts from a journal in which she records a visit to Lebanon to help sort out family affairs after the death of her father and serves as a direct demonstration of the connectivity she theorizes in the introduction. In "The Poet Who Helped Shape My Childhood," Maysoon Melek describes the intimate relationships that grew out of her extended family, especially the special bond she felt with her famous poet-aunt, Nazik al-Mala'ikah. Scheherazade's piece on her sister Isabelle exudes a degree of unresolved sibling rivalry which illustrates a darker side of the familial connectivity these writers describe.

It is, perhaps, natural that the first section, comprised of English language writings of Arab women, should emphasize the nature of selfhood and connectivity amongst the urban well-to-do and the well-educated. This bias is balanced in the second part, "Ethnographic and Historical Excavations of the Self," in which three of the four essays included explore middle

and lower-middle class Lebanese families. As its title suggests, this section takes a less personal look at family relations and the emergence of the self in Arab families. Suad Joseph exploring brother-sister relationships among Arab families in a modest suburb of Beirut demonstrates the important role of love in tempering the imbalance of power between sisters and brothers to create a connectivity which siblings are eager to perpetuate. Najla Hamadeh describes the relationships between co-wives in polygamous families, contrasting the failure of urban co-wives to develop positive relationships with the connectivity that characterizes co-wives in polygamous bedouin families. A second essay by Suad Joseph explores an especially close mother-son relationship, demonstrating that such relationships can thrive even in societies where patriarchal connectivity is the norm. In the final chapter of this section, Mervat Hatem revisits the biography of 'Aisha Taymur, arguing that Taymur's unorthodox education and literary achievements in the 19th century was possible largely as a result of a cross-generational connectivity which included not only her father's encouragement, but her mother's consent and complicity and her daughter's sacrifice of her own education and health.

Whereas the first two sections of the book are focused primarily, although by no means exclusively, on the selving of Arab women, the final section of the book, entitled "Literary Imaginings of Intimate Selving," treats masculinity. In the first chapter of this section Soraya Altorki examines development of male characters in Najib Mahfuz's famous trilogy, while Magda Al-Nowaihi does the same for the central characters in semi-autobiographical novels by the Egyptian writers 'Abd al-Hakim Qasim and Mahmud Diyab. Both essays explore the difficult decisions faced by central male characters of these novels regarding individuation within a patriarchal family structure.

Altogether, the essays present a nuanced and sensitive view of Arab family life and the development of selfhood in Arab families. The volume also serves as a useful challenge to western-centric notions of the psychological development of the healthy individual. However, the essays cannot all be read in the same way. The autobiographical pieces, especially Sheherazade's bitter description of her sister, are most useful if read as primary texts against which the reader is invited to apply Joseph's theory of connectivity, rather than as analyses of the subjects they treat.

Although the index, notes, and bibliography are complete and easy to use, the professionalism of the work is somewhat marred by numerous typographical errors and the lack of consistency in the romanization of Arabic

words. The work is recommended for academic libraries with collections in psychology, anthropology, gender studies, or Middle Eastern studies.

NADIA YAQUB

UNIVERSITY OF NORTH CAROLINA

Eunuchs, Caliphs, and Sultans: A Study in Power Relationships. By David Ayalon. Jerusalem: The Magnes Press, The Hebrew University, 1999. Pp. xi, 376. ISBN: 965-493-017-X \$38.00. Notes, references, index. Distributed in the U.S. by Ideal Book Store, New York

David Ayalon (1914–1998) was a leading authority in Islamic military slavery and the Mameluke sultanate. He combined a deep and wide-ranging knowledge of the field with the diligence to examine and analyze thoroughly any obscure manuscripts and publications related to his fields of study. Thus, although his published monographs are relatively few in number, they contain a wealth of carefully examined material presented in unambiguous terms. These characteristics of his work are manifested once again in the current study of the eunuch phenomenon in Islamic society. This is not a history of the eunuchs in the Muslim world, but a topical study that examines the power accumulated by eunuchs, not only military but also social and economical power. A major theme of the book is the triangle of power: harem, eunuchs, and Mamelukes, with the eunuchs as the connecting link between the harem and the Mamelukes. The book is divided into three parts with thirteen chapters, a conclusion, and an addendum followed by twelve appendices, bibliography, and index. As in other studies by Ayalon, this one includes numerous extensive citations in Arabic with translations followed by analysis and conclusions. As can be seen in the appendices, and especially in the first one, Ayalon found at times that “[a]n ‘overkill’ and even a ‘super-overkill’ becomes a must” [p. 7] to prove a point he regarded as a major one (in this case, the terminology used for eunuchs).

The book’s first part is “General Considerations” and includes four chapters, dealing with the basic characteristics of eunuchs in Islam; eunuchs and Mamelukes; the lack of opposition to the introduction of eunuchs; and the establishment of the eunuch institution in Islam. The various terms used to refer to eunuchs are discussed here as is their role in educating young Mamelukes and the consequent influence eunuchs exercised on Mamelukes and rulers. The second part examines the Abbasid caliphate in its heyday and is divided into five chapters which focus on the reign of Harun al-Rashid. Among the subjects treated here is the role of the eunuchs in

the caliphal relay post and the attitude of eunuchs toward the Byzantine empire as it played a role in the development of eunuchs as an institution. The last part deals with the later period in four chapters and examines the eunuchs under the Fatimids, the Seljuks, the Zengids, the Ayyubids, and the Mamelukes. In addition to their roles as educators of court and Mameluke children and as functionaries in the harem, some eunuchs were used for the pleasure of rulers who could order the castration of children as punishment to their fathers whom they regarded as opponents to be extinguished. In an addendum, Ayalon cites an inscription from the Ribat of al-Susa, Tunisia, which includes the earliest contemporary evidence known to him for the use of *khādim* in the sense of eunuch, in the context of the role of a eunuch in its establishment in 821.

The appendices contain a wealth of information on various subjects, many of which might constitute an independent study. The first appendix (pp. 207–284) is on the synonymy of *Khādim* and *Khāṣī*, in which Ayalon cites numerous passages to demonstrate that both these terms refer to eunuchs. The other appendices are shorter, and discuss, among other issues, names of eunuchs, their families, prices, castration, sex, romance, marriage, and occupations. The book includes an extensive bibliography (pp. 353–362) which cites also numerous articles by Ayalon. An especially helpful feature of the index is its identification of eunuchs mentioned there.

Eunuchs, Caliphs, and Sultans is a significant study of the role of eunuchs in the Muslim world. It proves once again Ayalon's extensive knowledge and diligence. It contains numerous citations and encompasses a wide chronological and geographic range. Ayalon does not hesitate to deal with some of the more gruesome aspects related to eunuchs, such as castration. Although he indicates several issues which deserve further study, this posthumously published book is a comprehensive treatise not only on the institution of eunuchs, but also on the role of women and the military in early and mediæval Muslim society.

RACHEL SIMON

PRINCETON UNIVERSITY

History and Documentation of Human Rights in Iran. By Shirin Ebady. Persian Studies Series, no. 18. New York: Biblioteca Persica Press, 2000. Pp. 122 \$28.00. Hardcover.

History and Documentation of Human Rights in Iran provides a concise but thorough overview of the Universal Declaration of Human Rights established by the United Nations in 1948 and the current human rights situation in Iran since the revolution of 1979. The author clearly achieves her purpose of explaining the current status of different types of human rights in Iran and their application under Muslim law and their relationship to the Universal Declaration of Human Rights.

The format of this text is methodical and direct. The table of contents provides easy access for ready reference to the issues discussed. The author clearly states in the preface that the purpose of this work is not to be a complete treatise on human rights in Iran, but rather to be a basic work in which other scholars in various fields can continue to build. The ultimate goal of Ebady's book is an end to human rights violations in Iran as defined by the Universal Declaration of Human Rights: a noble but idealistic intention.

The author of this work, Shirin Ebady, is an attorney at law and a former judge in Iran. After the Iranian Islamic Revolution in 1979, Ebady and all female judges were removed from their respective positions. Since her removal from the bench, Ebady has worked as a human rights advocate in Iran with a focus on the rights of women and children.

This book accomplishes its stated purpose, if not its idealistic goal and provides an unambiguous discussion of various human rights issues in Iran. Its only fault is the lack of a bibliography to related works, although works cited are appropriately footnoted throughout the book. This work provides easy access for librarians who need to locate informative discussions of human rights in Iran.

Any academic or special library whose collection emphasizes human rights, the Middle East, Iran (Persia), or women's studies should have this text in their collection.

PETER L. KRAUS

UNIVERSITY OF UTAH

Takeover in Tehran: The Inside Story of the 1979 US Embassy Capture.
By Massoumeh Ebtekar as told to Fred A. Reed. Vancouver, Canada:
Talonbooks, 2000.

In 1979 a group of Iranian students, determined to “take a stand against past and future humiliation by the U.S.,” occupied the American Embassy in Tehran, took the resident diplomats and intelligence personnel hostage, and sparked an international incident. *Takeover in Tehran* is the story of one of the participants in the takeover, Massoumeh Ebtekar, who was an active participant in the takeover almost from its beginning. She was rapidly to become known to Western television viewers as “Mary”, or “Miriam,” a name common to both Islam and Christianity.

Mary became the “person who had to bridge the language gap [between the students and the Western media] in circumstances fraught with misunderstanding.” Political discourse on Iran, particularly in the United States, is characterized by misunderstanding and confusion, as was evident during the takeover, when, Massoumeh Ebtekar points out, the inability of U.S. foreign policy to respond effectively to the Iranian people’s desire to be treated with dignity was painfully obvious. To make matters worse, then as now, the media coverage of Iran and the takeover proved at best lamentable. If Mary did not succeed in countering the tide of media stereotyping in her attempt to reach the American public then, Massoumeh Ebtekar now attempts to start a dialogue among equals.

The book begins with a foreword by Fred Reed and a preface by Seyyed Muhammad Khoeiniha, the Shi’ite clergyman who served as the students’ spiritual leader during the takeover. The main story consists of ten short chapters and an epilogue which elaborates on the link between the Islamic revolution and the current reform movement.

As-told-to author Fred Reed is a Montreal-based journalist and translator. He has won the Canadian Governor General award for translation and is the author of three books: *Persian Postcards* (1994), *Salonica Terminus* (1996), and *Anatolia Junction* (1999). All are published by Canadian publisher Talonbooks. Reed writes from the conviction that there is a multiplicity of views and approaches to actual events. He seeks to bring forth the view of the “other”, to expose hidden and suppressed views and ideas. *Takeover in Tehran* continues of this endeavor.

This is an account of an eyewitness to, and a participant in, history and of one who is eager to narrate her story and give it identification and recognition. Although she would disagree with Edward W. Said’s views on secular humanism, her narrative resembles Said’s call to give voice from

within in order to assert the authenticity of a nonwestern story. Hers is an account that places the Iranian story within the broader account of the Embassy takeover. The irony of her endeavor should be obvious to all.

Takeover in Tehran is invaluable in shedding light on the reasons for the takeover, planning for the takeover and meeting the hostages' needs, behind the scene activity and decision making inside the "Den of Spies," including the discovery of the "barrels of shredded documents" and the effort to reconstruct them. The book also examines the mediation attempts, the aborted rescue mission, the Bani Sadr affair, and the hostages' resourcefulness. The book succeeds in vividly illustrating the student's motivation, fears, insecurity, frustration, naiveté, youthful sincerity, doubt, and idealism. The candid and direct narrative style allows readers even with limited knowledge of Islam or Iranian social, historical, and political conditions before, during, or after the overthrow of the Shah to follow the ordeal with anticipation.

While both the U.S. and Iranian governments struggle over how to re-establish diplomatic relations, this book reminds us of the human factor which brings people together and how people can reach out to each other despite their governments. The sub-chapter entitled "A Mother's Courage" illustrates that human encounter, where a mother defies her government's travel restrictions, reaches out to the students, hears their story, and visits her hostage son. Massoumeh Ebtekar attributes this journey to "a mother's love and a woman's determination to accomplish the impossible."

After 444 days, the hostages were released. The students returned to a besieged society consumed in a vicious war with neighbor Iraq. Meanwhile, Massoumeh Ebtekar pursued a doctorate in immunology and became publisher of an Islamic women's journal, *Farzaneh*. Currently, she is the Republic's Vice President and Head of the Department of the Environment and very much now the reform stalwart as two decades ago. If, as the author wishes, the book corrects the biased media's perception of the takeover, of Iranians, Iran, and Islam and contributes to the engagement of "two diverse and different cultures in a constructive dialogue" as the author hopes, then Massoumeh Ebtekar's effort will have been a complete success.

In conclusion, the book does not reveal the fine details of underlying political, social, and cultural conditions in Iran. It is a personal and interpretive account, and the author does not claim that the book is anything else. She does, however, provide an excellent overview of both the ideals of the Islamic revolution and the conditions that led to the overthrow of the Shah. It includes a chronology of events leading to the takeover, dating

back to 1891, and appendices consisting of two recovered confidential U.S. Embassy letters and a letter from Khomeini to Pope John Paul II. The book would have benefited from an index and chapter subdivisions in the table of contents. Despite these minor shortcomings, *Takeover in Tehran* is a valuable addition to the discourse of understanding and mutual respect.

FADI H. DAGHER

UNIVERSITY OF ROCHESTER

The Hidden Hand: Middle East Fears of Conspiracy. By Daniel Pipes. New York: St. Martin's Griffin, 1998.

The Hidden Hand is a detailed exposition of twentieth-century Middle Eastern political thought as it is driven by conspiracy theory. The book consists of four major parts: The first part focuses on how conspiracy theories are inspired by events, such as the Arab-Israeli War of June 1967, the Iranian Revolution, the Iran-Iraq War, and the Iraqi invasion of Kuwait, and the leaders associated with these—Gamal Abdel Nasser, Shah Reza Pahlevi, the Ayatollah Khomeini, and Saddam Hussein. In the second part, Pipes defines who, in the eyes of the theorists, the conspirators are and what they stand for. According to the author, Imperialism and Zionism are perfect examples of conspiracy theory thinking, especially when they are viewed as the causes of nearly all misfortunes in the Middle East.

The third part of the book presents a discussion of the conspiracy theorist and how the mind of conspiracy theorist operates, classifies the types of such theorists, and maintains that they permeate all levels of Arab and Iranian society, from the common man to the ruler. In the fourth part, Pipes suggests some real conspiracies, including covert activities undertaken by Great Britain and Israel in the region. He argues that such phenomena can produce this type of political thought. He concludes his book with the question of whether—and the hope that perhaps—this type of thinking will eventually wither.

The book is written in a clear and readable style. The copious footnotes do not interfere with the flow of the text. The author cites extensively excerpts from newspaper articles, television and radio broadcasts, and some interviews, in addition to monographic sources. The book does not use a consistent romanization scheme in representing Arabic and Persian words.

The Hidden Hand is an essential addition to a library's Middle East collection because of its special focus on conspiracy theory as it influences the political thinking of an important region in the world.

HIKMAT FARAJ

EMORY UNIVERSITY

Bridging the Gap: A Future Security Architecture for the Middle East. By Shai Feldman and Abdullah Toukan. Lanham, Md. : Rowman & Littlefield, 1997. Pp. XVII, 126. Index. ISBN 0-8476-8551-9. Available on the Internet at: <<http://www.ccpdc.org/pubs/brgap/bkfr.htm>>

Bridging the Gap consists of four chapters and an appendix, which includes two documents from the multilateral peace talks and a glossary with definitions of key terms used in the text. The first chapter, written jointly by both authors, presents the background for the elaborations worked out in the subsequent chapters. The authors define several milestones in Israeli-Arab negotiations, such as the 1979 peace treaty between Egypt and Israel which for the first time defined international boundaries between Israel and one of its Arab neighbors. They then review several bilateral and multilateral Israeli-Arab agreements set up after the 1991 Madrid conference and chronicle the progress in Israeli-Palestinian negotiations from the Israel/PLO Declaration of Principles (1993) to the final status negotiations in 1996. They analyze the multilateral Arms Control and Regional Security (ACRS) talks which were held under the auspices of the U.S., Japan, Canada, and Russia. The authors also highlight the importance of confidence- and security-building measures which were aimed at increasing transparency and ultimately reducing the ability to use force for the purpose of political intimidation.

The second and third chapters outline the Israeli and Arab approaches to a security framework. They are written by Shai Feldman, a longtime researcher at the Jaffee Center for Strategic Studies in Tel Aviv, and Abdullah Toukan, science advisor to King Hussein of Jordan and head of the Jordanian Middle East Peace Negotiations Delegations to the ACRS Working Group, respectively. According to Feldman, Israel's security policy takes three premises, (1) the view that the hostility of the Arab states threatens the very existence of the state, (2) the fact that no international organization or country can guarantee Israel's existence, and (3) that in all aspects of national power, Arab states enjoy a quantitative advantage (size of population and armed forces, territory, strategic depth, natural resources).

Feldman discusses Israel's determination to achieve qualitative superiority in all military and civilian areas to counter the perceived quantitative Arab advantages and to implement a strategy of "cumulative deterrence" (p. 12). The author surveys changes in Israel's security environment brought about in the 1990s by the end of the Cold War, the Gulf War, and the beginning of the peace negotiations. He notes that Israel's refusal to join regional nuclear non-proliferation treaties is based on the fear that a wave of Islamic fundamentalist violence might trigger old patterns of hostility in the region and encourage countries like Syria to launch another war, possibly involving the use of nuclear and chemical weapons.

Toukan discusses Arab security concerns and illustrates that they are based on a view of Israel as an expansionist force which has attempted to keep the region in turmoil and instability in order to continue to dominate the region and to force the Arab states to expend their resources for military means rather than for economic reform and development. In the eyes of the Arab countries, Toukan contends, Israel has held the Palestinians hostage since the 1967 war despite UN resolution 242, which requires that it withdraw immediately from all occupied territories. Israel's claim to secure borders was seen as an excuse to occupy territory and to avoid having to recognize the sovereignty of neighboring states. According to Toukan, other perceptions of threat result from Israel's nuclear capability and from the continued U.S. strategic cooperation. The author notes a change in Arab security concerns after the events in the global and regional arena in the early 90's. He argues that the Oslo agreements alleviated some of the distrust since they laid the groundwork for an independent Palestinian state. He points out, however, that the Arab states insist on both bilateral and multilateral arms control talks in order to transform effectively political advances into long-lasting stable relationships. In addition, countries on the periphery of the region with political ties to Arab states (e.g., Iran) should be brought into the process.

The last chapter is also co-written by both authors. They summarize the persisting differences in perception of the two sides, especially in the realm of conventional military power and nuclear arms control, but also on the political level. They contend that while Arabs fear that political change in Israel could lead to a refusal to continue with the Israeli-Palestinian final-status negotiations, Israel has little faith in the political reliability of even those countries which have participated in the peace process. To bridge these gaps, the authors suggest that Middle Eastern states adopt security strategies which cannot be perceived as threatening by their neighbors and do not provoke actions which throw regional security even more off balance.

Moreover, they urge that the ACRS process address structural arms control issues in order to prepare for the control of nuclear weapons, not just among the present participants in the talks, but also among the states which have remained outside the process (e.g., Lebanon, Syria, and Iran). The authors furthermore propose that the region's states establish a Middle East Cooperative Framework under their own management to gradually replace the ACRS process. Finally, the authors recommend the United States' continued involvement in the region as a facilitator and guarantor of economic and social development.

Bridging the Gap offers an insightful and well-written overview of the security perceptions of Middle East states and effectively outlines the persisting dilemmas and opposing perspectives. The glossary provides helpful definitions of international arms control terminology and succinctly outlines major arms control treaties and agreements. The well-constructed index makes the text easily accessible and provides invaluable help with the countless acronyms. As of the writing of this review, Israeli-Palestinian relations have reached yet another deadly impasse, where bloody confrontation has been substituted for dialog. Although the current conflict diminishes any hope for a peaceful resolution to the Arab-Israeli conflict in the near future, a clear understanding of the differing positions outlined in Toukan and Feldman's book remains essential to any understanding of the Middle East and its future.

CHRISTOF GALLI

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