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<sup>4</sup>This theme has recently been the focus of a three-year joint research initiative of the French and American institutes in Cairo, called “Exercising Power in the Age of the Sultanates” ([www.arce.org/ifao/ifao.html](http://www.arce.org/ifao/ifao.html)). The proceedings of a bi-lingual conference launched by this project and held in Amman in May, 2005, is being published by l’Institut Français du Proche Orient in Damascus and Amman (*L’Exercice du pouvoir à l’age des sultanats: Bilad al Shām et l’Iran*, ed. B. J. Walker and J-F. Salles [in press]).

<sup>5</sup>To cite only one example, it appears that the village of Ḥisbān in central Jordan was gradually abandoned after the relocation of the Mamluk citadel to nearby Amman in the mid-fourteenth century. The village likely supplied the garrison with foodstuffs and played a role in the processing



Eddé devotes her second section of Part Two to Aleppo's religious and cultural life, for which she relies heavily on biographical dictionaries and such entries included in chronicles in reconstructing social classes, power relations, economic activity, and demographic change.<sup>6</sup> One of the most interesting themes to emerge from this section is that the revival of Sunni Islam under the Ayyubids did not necessarily eradicate Shi'ism.<sup>7</sup> Aleppo retained its religious diversity, even while numerous madrasahs were built to promote "orthodox" Islam and the sultan ordered from time to time an attack on local Shi'ah communities. Eddé cites three different Shi'ah communities in Aleppo, all of which maintained a presence in the city throughout the period and are attested in the written sources: the *ashrāf* (direct descendants of the Prophet Muḥammad), the Imamīs (Twelver Shi'is), and the assimilated Ismailīs (a holdover from the period of Fatimid control of the region) (pp. 436–37).

The final section is the most innovative of the monograph and should have the most to offer social historians. It deals with what is often called the "hinterland," that is rural society and the physical landscape and resources of the countryside. Maintaining her concern with power relations throughout, Eddé carefully combs the texts for references to the countryside and the fellahin.<sup>8</sup> She describes the overwhelming concern for water in the sources and the methods used to capture, transport, and store it. She describes the natural resources of the countryside, including agricultural products, timber, salt, and minerals, and the exploitation of these resources by the state and *muqta*'s.<sup>9</sup> Unfortunately, many of these descriptions take the form of lists, which is often all the original texts had to offer on such subjects. Eddé also attempts to describe village-Bedouin relations (p. 500) and the ranking of settlements (pp. 570–73) through the written sources. Here, however,

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and distribution of cane sugar for the state official stationed there. See B. J. Walker, "Mamluk Administration of Transjordan: Recent Findings from Tall Hisban," *Al-'Uṣūr al-Wuṣṭā* 13, no. 2 (2001): 29–33; B. J. Walker and Ø. S. LaBianca, "The Islamic *Qusur* of Tall Hisban: Preliminary Report on the 1998 and 2001 Seasons," *Annual of the Department of Antiquities of Jordan* 47 (2003): 443–71; and B. J. Walker, "Mamluk Investment in Southern *Bilād al-Shām* in the Fourteenth Century: The Case of Hisban," *Journal of Near Eastern Studies* 62, no. 3 (2003): 241–61.

<sup>6</sup>The author identifies twelve amirs and over 344 names of the civilian elite in the biographical entries for this study (p. 18).

<sup>7</sup>In this she disagrees with Sauvaget, who asserts that the madrasahs succeeded to such a degree in their proselytizing functions that Shi'i Islam survived merely as the doctrine of a weak and disappearing community that played no active role in Aleppan society (Sauvaget, *Alep*, 137).

<sup>8</sup>Her primary sources in this respect are Ibn al-'Adīm, Ibn Shihnah, Ibn Shaddād, and Yāqūt.

<sup>9</sup>The medieval texts, once again, offer tantalizing information on contemporary assessments about environmental decline. Deforestation, for example, is attributed by the Arab sources to the construction of new homes and to siege warfare (p. 497). Eddé makes the most of references, as few of them as there are, to generate a meaningful narrative.



is where over-reliance on the medieval texts and refusing to incorporate the results of archaeological and anthropological research (which has an extensive literature on the subject) weaken the narrative: the author has little to say about village or nomadic life in general, admitting that the sources are largely silent about such matters. In short, one cannot discuss the “hinterland” in any depth without recourse to the archaeological literature.

Her written sources, however, are strong when it comes to numbers: Eddé exerts much effort in reconstructing price lists of agricultural commodities and assessing price fluctuations of the same (pp. 554–58). Her population estimates illustrate the most creative and rigorous use of the textual material at her disposal (pp. 558–65). Eddé arrives at an estimate of 50,000–80,000 people living in Aleppo on the eve of the Mongol invasion, a number at which she arrives using a variety of methods adopted in earlier studies on Islamic cities, based on: the number of baths in the city (one bath servicing 3,000–5,000 people), the number of *masjids*, city density calculated at 200 people/hectare (applied in studies on Nishapur, among other cities), the number and size of houses, and the size of the city’s Great Mosque. Eddé uses a combination of all of these and checks them against numbers provided by the texts, which she admits are probably exaggerated by the Arab historians.

In her intensive and extensive, I should say exhaustive, use of the available textual material Eddé is to be congratulated. It is a gargantuan task, and she makes the most of her source material to write a coherent and ambitious narrative. It is also in the exclusive use of these sources that she is to be criticized. Although Eddé justifies her methodology in her Introduction, and indeed reminds her reader of this throughout the monograph, the “grand narrative” suffers in places, nonetheless, because there has been no recourse to the rich scholarly literature generated by art historians, archaeologists, anthropologists, and environmental historians.<sup>10</sup> The treatment of Ayyubid Aleppo is, thus, uneven, with strengths in the analysis of political and economic history but a weakness in cultural history. To her credit, the author is more than aware of such deficits,<sup>11</sup> acknowledging throughout where her sources fail and presenting her work as only a first stage in a synthesis of available written sources on the topic (p. 15). In this regard, it is the questions that emerge from her reading of the more limited sources that are the most interesting

<sup>10</sup>The author does cite a few art historical sources, but they are out-of-date and do not reflect the best of the literature available for her study.

<sup>11</sup>Her goal is ultimately synthesis of the fractured written record and to let that record speak for itself: “L’intérêt d’une telle étude n’était pas de faire correspondre des connaissances générales acquises sur d’autres terrains à la situation en Syrie du Nord, mais bien au contraire de partir des données éparpillées et fragmentées qui apparaissent dans nos sources pour aboutir à une synthèse régionale qui offre, malgré ses imperfections, sa propre originalité” (p. 586).



and should generate scholarly research in this field for years to come. Such questions as the role of the *muqta'* in planting decisions, what accounts for village abandonment, how to describe political actors and action, what was the relationship between central and regional powers, and how to define Aleppo as a "city" are promising lines of inquiry across the disciplines.

These criticisms aside, Eddé's monograph offers one of the best models for textual criticism in modern Islamic historiography and is the best description available to us today of Ayyubid Aleppo; it is beautifully written, exhaustive in its textual synthesis and analysis, and a truly excellent reference for the period. Mamluk scholars will benefit from the work's holistic portrait of the principality on the eve of Mamluk annexation, which describes the institutions, personnel, settlement network, land management systems, and defensive network that were passed on to the Cairo-based sultanate. The author appropriately concludes her study with what she believes was, ultimately, the character of Ayyubid Aleppo: there was social mobility (merchants were religious scholars, scholars were soldiers, soldiers were poets), ethnic diversity and tolerance (urban neighborhoods were not segregated), and religious diversity (Christians and Shi'is were active members of their mixed communities), and the foundations were laid there for the future economic prosperity of northern Syria (through its trade with Europe) (pp. 582–86). Although the Mongol invasion dealt Aleppo a terrible blow, it was the society described by Eddé that experienced a renaissance in the fourteenth century, this time under the Mamluks (p. 586).

SHAMS AL-DĪN ABŪ 'ABD ALLĀH MUḤAMMAD IBN ABĪ BAKR IBN QAYYIM AL-JAWZĪYAH, *Al-Ṭuruq al-Ḥukmīyah fī al-Siyāsah al-Shar'īyah, aw, Al-Firāsah al-Marḍīyah fī Aḥkām al-Siyāsah al-Shar'īyah*, edited by Sayyid 'Umrān (Cairo: Dār al-Ḥadīth, 1323/2002). Pp. 286.

REVIEWED BY JON HOOVER, Near East School of Theology, Beirut

By the Mamluk era, much of the Muslim religious establishment had made peace with the political impotency of the caliphate, and it was widely accepted that the military rulers and their *mazālim* courts performed necessary public functions that fell outside the jurisdiction of the qadi and the jurists' *fiqh*. While not challenging the fundamental order of the Mamluk government, Ibn Taymīyah (d. 1328) and his student Ibn Qayyim al-Jawzīyah (d. 1350) contested this limitation of religious law in a number of works on *al-siyāsah al-shar'īyah* (governance in accord with



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the shari‘ah). These writings reconceive the *fiqh* to encompass the offices of public administration, endow the non-caliphal ruler with religious authority, and make the overall welfare of Muslim society the aim of the shari‘ah.

A key work in the genre of *al-siyāsah al-shar‘īyah* is Ibn al-Qayyim’s *Al-Ṭuruq al-Ḥukmīyah*. This is dedicated primarily to the evaluation of evidence in court cases. In the formalistic judicial procedure of classical *fiqh*, the qadi could take only verbal testimony of reputable witnesses (and sometimes circumstantial evidence) into account. It was thus difficult to attain convictions, leading to the notion that Islamic law was inadequate in itself to maintain civil order. Rejecting these limitations, Ibn al-Qayyim draws all manner of evidence, including testimony extracted through judicial torture, into a religious framework devoted to public justice. This serves both to inform *mazālim* procedures with religious legitimacy and guidance and to challenge the qadis to expand their range of admissible evidence.

The interest of such ideas to modern Muslims seeking comprehensive Islamicization of the political sphere is apparent. This helps explain the proliferation of editions and printings of Ibn Taymīyah’s and Ibn al-Qayyim’s works on *siyāsah*. The edition of Ibn al-Qayyim’s *Al-Ṭuruq al-Ḥukmīyah* under review was prepared by Sayyid ‘Umrān. As for text critical matters, ‘Umrān tells us only that he relied on two copies (unidentified), one of which was already edited. The printing contains a number of unfortunate errors not found in previous editions (p. 9 l. 15 *hādhihi* for *hal*; p. 107 l. 15 a stray *alif* after *idhā*; p. 182 l. 3 *al-ḥukm* spelled *al-ḥukkm*, etc.), but footnotes helpfully define terms and give Quran and hadith references. In short, this text gives access to Ibn al-Qayyim’s thought, but it is little more than a trade edition, and not a very good one at that. Rather than comment further on ‘Umrān’s work, I have judged it more useful to compile a history of the printing of Ibn al-Qayyim’s text to draw attention to the numerous versions available and encourage someone to assemble a serious critical edition of this important work.

Ibn al-Qayyim’s text has come into the hands of at least eight editors since 1900. Muḥammad Ḥāmid al-Fiqī’s edition (Cairo: Maṭba‘at al-Sunnah al-Muḥammadiyah, 1372/1953) is based on two late manuscripts. Although undated, al-Fiqī reckons that the first was copied in the late nineteenth century at the earliest. The second was copied in 1338/1919–20.

Al-Fiqī notes that the company Shirkat Ṭab‘ al-Kutub al-‘Arabīyah—which, he adds, was established and run by Muḥammad ‘Abduh—also made Ibn al-Qayyim’s text available, but he regrets that it seems to have been based on a corrupt source full of omissions. The edition in question was printed at the Maṭba‘at al-Ādāb wa-al-Mu’ayyad in Egypt in 1317/1899–1900. Unfortunately, it does not include any mention of its editor or manuscript source. It differs from al-Fiqī’s text at many points and suffers a large omission on p. 121 corresponding to



al-Fiqī pp. 122–38 and ‘Umrān pp. 105–19.

An edition by Aḥmad ‘Abd al-Ḥalīm al-‘Askarī (Cairo: Al-Mu’assasah al-‘Arabīyah lil-Ṭibā‘ah wa-al-Nashr, 1380/1961) gives no indication of its textual sources. Perhaps al-‘Askarī had resort to al-Fiqī’s text since comparison of the first three pages in the two editions shows only very minor differences.

Muḥammad Jamīl Ghāzī’s edition appeared in both Jeddah (Dār al-Madanī lil-Ṭibā‘ah wa-al-Nashr wa-al-Tawzī‘, no date) and Cairo (Maṭba‘at al-Madanī, no date). Although paginated and typeset differently, these two printings may have come out about the same time. Both include an introduction by Ghāzī dated 29 Dhū al-Qa‘dah 1397/November 10, 1977. In the preface to the Cairo printing, the publisher Maḥmūd ‘Alī al-Madanī briefly honors the passing of his father during Ramaḍān 1398/1978. This note is absent from the otherwise identical preface to the Jeddah version. Ghāzī bases his text on a photograph—in the possession of a certain Muḥammad Naṣīf—of a complete manuscript in the Baghdad library Maktabat al-Awqāf al-‘Āmmah dated Dhū al-Ḥijjah 811/1409. Ghāzī notes that this manuscript is better than the defective sources used by ‘Askarī and al-Fiqī, and Ghāzī’s text does in fact differ from these two at many points.

A printing by Ibrāhīm Ramaḍān (Beirut: Dār al-Fikr al-Lubnānī, 1991) does not indicate its source. However, information in footnotes on the first three pages referring to “the printed text” (unidentified) and to textual variants mentioned by “the editor” (again unidentified) correspond to what we find in al-Fiqī’s edition.

‘Iṣām Fāris al-Ḥarastānī, another editor of Ibn al-Qayyim’s text (Beirut: Dār al-Jīl, 1998), criticizes the poor quality of earlier editions, but regrettably he fails to note his sources. The text itself is clearly printed and is accompanied by notes defining terms and providing hadith references. There is also a hadith index. While this edition provides hadith collections and numbers, the references in ‘Umrān are more helpful in that they also indicate the books (*kitāb*) and sections (*bāb*) in the respective collections.

Coming out in the same year as ‘Umrān’s work, the text of Ṣāliḥ Aḥmad al-Shāmī (Beirut: Al-Maktab al-Islāmī, 1423/2002) is drawn from al-Fiqī and an edition by Bashīr Muḥammad ‘Uyūn, which I was unable to locate. Al-Shāmī provides no publication information for ‘Uyūn’s edition and tells us only that the latter based his text on a number of earlier printings of Ibn al-Qayyim’s work. Al-Shāmī’s primary contribution is sustained attention to the structure and rational division of the text.

Also worth mentioning is the English translation of Ibn al-Qayyim’s work by Ala’eddin Kharofa, *The Legal Methods of Islamic Administration* (Kuala Lumpur: International Law Book Services, 2000). The translation is serviceable if somewhat free, and it follows variously the Arabic of Ghāzī (Jeddah), al-‘Askarī, and al-Fiqī (in an undated printing by Dār al-Kutub al-‘Ilmīyah in Beirut). Kharofa’s division



of the work into ten chapters is not found in the Arabic and sometimes obscures the flow of Ibn al-Qayyim's argument.

To conclude, substantial effort has been given over the last several decades to making Ibn al-Qayyim's *Al-Ṭuruq al-Ḥukmīyah* readily accessible. From a scholarly point of view, however, the situation is chaotic. Pagination varies widely from printing to printing. Very little progress has been made toward a critical edition, and no one available version is of such distinguished quality that it might serve as the reference standard until such time as there is a proper critical edition. The time is thus ripe for a disciplined attempt at a critical text.

‘ĀMIR NAJĪB MŪSĀ NĀṢIR, *Al-Ḥayāh al-Iqtisādīyah fī Miṣr fī al-‘Aṣr al-Mamlūkī* (Cairo: Dār al-Shurūq lil-Nashr wa-al-Tawzī‘, 2003). Pp. 390.

REVIEWED BY STUART BORSCH, Assumption College

For any scholar in search of an up-to-date survey of the Mamluk economy, this book serves as a valuable resource. Its scale and scope cover a wide panorama of factors that drove and influenced the Mamluk economy. The title is slightly misleading, as the book is really a study of the agrarian, not urban side of the economy. However, this misnomer is a pleasant surprise for scholars, as the rural facets of Egypt's economy still remain neglected compared to the urban ones.

The first chapter is devoted to geography and offers fresh material for those interested in the subdivisions and routes of major canals in Egypt's agrarian system. It also provides a detailed survey of population levels during the Mamluk period. It also provides a very well-documented examination of plague deaths in the fourteenth and fifteenth centuries.

The second chapter explores the variations in landholding. It extensively details the function and operation of that enigmatic and elusively complicated structure: the *iqṭā‘* system. Although not the last word in exploring this subject, the book is very helpful in outlining and clarifying areas of this method of tax farming. The book then describes the agrarian side of pious endowments (*waqf*), relating the ways in which funds were channeled from donor to tax farmer and tax farmer to the endowment. The nature of *rizq* as well as *milk* lands are also discussed here.

The third chapter is devoted to the organization of agrarian life, a subject that has been relatively ignored in previous studies. The use of specific agricultural tools is described here, as well as the way in which labor was applied to different applications. The all-important irrigation system is studied in careful detail, a





systematic if not novel approach to the structure of wet-farming in the delta and valley of the Nile. This chapter also includes a very engaging exploration of the social conflicts and problems associated with the systems of *iqṭā'* and *waqf*.

Chapter four serves as an encyclopedia of the different plants and animals raised in the agrarian economy of Egypt. The author provides a separate description and series of tables on the various kinds of crops grown for proto-industry and urban consumption. It also covers, in some depth, the use of animals for traction and pasture in the rural life of Egypt.

Chapter five examines, minutely, the kinds of rents or taxes imposed on peasants. Some of this is a repeat of details that can be found in other sources, but it serves well as a general outline of the organization of *kharāj*, *'ushr*, *jizyah*, and *mukūs*. For a reader approaching these subjects for the first time, this is a valuable source of reference information.

The final chapter is perhaps the best and most original in the book. The author takes on the difficult task of describing peasant life in Mamluk Egypt. This is a very difficult area due to a paucity of sources but the author is able to extract enough information to provide a fresh and cogent look at this too-often ignored arena of life in the Mamluk Sultanate.

This book provides a valuable reference for scholars, as well as keen insight into otherwise obscure areas of Egyptian life.

ḤASAN AḤMAD JAGHĀM, *Al-Jins fī A'māl al-Imām Jalāl al-Dīn al-Suyūṭī* (Sūsah: Dār al-Ma'ārif lil-Ṭibā'ah wa-al-Nashr, 2001). Pp. 395.

REVIEWED BY SYRINX VON HEES, Universität Bonn

The work under review claims to present examples of al-Suyūṭī's writings on matters of sexual life. In the introduction the author states his aim in writing this book: "I consider it our obligation—we, the people of this age—to re-establish connection to and better understanding of what our grandfathers left us in the form of literary and scientific heritage. We did not comprehend all the dimensions of this legacy. In many cases we did not even look at it. I hope, that (through this book) we will undermine the wall of indifference which separates the cultivated among us from the pioneers of Arab civilization, who were more tenacious than ourselves" (pp. 18–19). The author attributes special tenacity to Jalāl al-Dīn al-Suyūṭī, especially in his writings on sexuality. Jaghām claims that al-Suyūṭī's books on erotica, characterized by the usage of explicit sexual diction, were until



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now ignored in studies on al-Suyūṭī and his works (p. 25). He accuses modern scholars interested in al-Suyūṭī either of deliberately ignoring these works or of denying that these works were written by al-Suyūṭī. He argues that modern Arab scholars' avoiding work on these books stems from religious conservatism and apparent piety, which is a late development in Arab culture (pp. 69–78). However, in the introduction he undermines his own argument by presenting the reader with a quotation from al-Jāhīz criticizing his contemporary colleagues for avoiding explicit sexual terminology (pp. 23–24).

The author has used most of the studies and bibliographical works on al-Suyūṭī written in Arabic only. He points out, that in certain bibliographies, the names of some of these books were altered and others were not mentioned at all, due to the fear that they might offend the modesty of the readers (p. 69).

After the introduction, he presents the readers with a summery of al-Suyūṭī's biography. In it he most probably overlooked a minor mistake, claiming that al-Suyūṭī lived for 92 years (p. 33). In a subchapter he gives the characteristics of al-Suyūṭī's writings on sexuality, stating that al-Suyūṭī used the most explicit and sometimes vernacular words so as to reach the broadest public possible (pp. 63–64). He gives a typology of al-Suyūṭī's erotic literature, saying that "since al-Suyūṭī was an imam and a *faqīh*," he wrote his works according to the following schema: first Quranic testimony, second exegesis of the Quran, followed by hadith, linguistics, anecdotes and historical events, and finally poetry (p. 52). However, this typology does not apply at least to one of the books cited in this work, namely *Rashf al-Zulāl min al-Sihr al-Ḥalāl*.

The excerpts from fourteen of al-Suyūṭī's works start on page 81, thus comprising the main bulk of this book. Six works are completely devoted to "the science of coitus": *Shaqā' iq al-Utrunj fī Raqīq al-Ghunj* (pp. 81–102); *Nuzhat al-Muta'ammil wa-Murshad al-Muta'ahhil fī al-Khaṭīb wa-al-Mutazawwaj* (pp. 103–27); *Rashf al-Zulāl min al-Sihr al-Ḥalāl* (pp. 129–63); *Al-Īdāh fī 'Ilm al-Nikāh* (pp. 165–91); *Al-Wishāh fī Fawā'id al-Nikāh* (pp. 193–228); *Al-Ayk fī Ma'rifat al-Nayk* (pp. 229–39). In another part, Jaghām selects quotations on sexual life from eight works by al-Suyūṭī dealing with various subjects: *Nuzhat al-Julasā' fī Ash'ār al-Nisā'* (pp. 243–49); *Al-Mustazraf fī Akhbār al-Jawārī* (pp. 251–59); *Nuzhat al-'Umr fī al-Tafḍīl bayna al-Bīd wa-al-Sūd wa-al-Sumr* (pp. 261–66); *Kitāb al-Raḥmah fī al-Ṭibb wa-al-Ḥikmah* (pp. 267–91); *Ghāyat al-Iḥsān fī Khalq al-Insān* (pp. 293–307); *Laqṭ al-Murjān fī Aḥkām al-Jānn* (pp. 309–22); *Al-Kanz al-Madfūn wa-al-Falak al-Mashḥūn* (pp. 323–41); *Al-Muzhir fī 'Ulūm al-Lughah wa-Anwā' ihā* (pp. 343–50).

In this main part of Jaghām's book the author does not specify the reason for selecting certain extracts and omitting others. Most of the works from which Jaghām extracted his selections were edited recently, as he mentions himself, and



the rest were printed in the nineteenth century, mainly in Egypt. In some cases, he criticizes the editors and corrects their work without referring to any original manuscript (for example, p. 95). It is evident from the footnotes that he did not use original manuscripts. His footnotes are not systematic and precise. In many cases he does not provide page numbers of the secondary literature he is citing, nor any information on the editions of primary sources he is using. Due to the lack of proper usage of quotation marks and footnotes it is sometimes impossible to distinguish between the comments of the author and the original text of al-Suyūṭī.

A work which is reproduced in toto is *Rashf al-Zulāl min al-Siḥr al-Ḥalāl*. In the introductory comment on this work the author argues that al-Suyūṭī's intention in writing this book was to fight the widespread homosexual behavior of his contemporaries. This is the interpretation of Jaghām, who also claims that showing homosexuals the delights of heterosexual life is a proven cure for homosexuality in our days (p. 133). Such an interpretation and such a statement are definitely questionable. The author projected his own opinion onto al-Suyūṭī's book, which belongs to the *maqāmāt* genre; its language and message are not at all pedantic.

Jaghām, without referring to any manuscript, tries to reconstruct a work attributed to al-Suyūṭī, namely *Al-Ayk fī Ma'rifat al-Nayk*. His reconstruction of al-Suyūṭī's work is very dubious, because the excerpts he uses are derived from another book by Ni'mat Allāh al-Jazā'irī, where the latter does not at all indicate that this material belongs to al-Suyūṭī (pp. 229–39).

Jaghām states that the medical work of al-Suyūṭī is disappointing because it is full of descriptions of superstitious practices (pp. 268–69 and 272–73). In footnotes he tries to explain to the reader the names of some spices used in medical prescriptions. However, he fails in a number of cases, as for example his fantastic explanations for *dār ṣīnī* and *qāqūlah*, which are simply cinnamon and cardamom (p. 274).

In the final analysis this work is not a scholarly contribution to our knowledge of al-Suyūṭī and his writings on erotica.

AḤMAD ḤUṬAYṬ, *Qaḍāyā min Tārīkh al-Mamālīk al-Siyāsī wa-al-Ḥaḍārī (648–923 H/1250–1517 M)* (Beirut: al-Furāt lil-Nashr wa-al-Tawzī', 2003). Pp. 295.

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This volume is a selection of Ḥuṭayṭ's articles on important issues in the history of the Mamluk Sultanate (648–923/1250–1517). It is divided into two parts consisting



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Ibn Rashīq also discusses a yet more extreme form of ellipsis: three lines attributed to Abū Nuwās in which the rhyme words are replaced by gestures indicating a kiss, "no, no!" and "go away!", respectively; the lines are also found in Ibn Dāwūd al-Iṣbahānī, *Al-Zahrah*,<sup>10</sup> but not in Abū Nuwās's *Dīwān*. Again, it is disappointing to see that neither al-Nawājī nor his editors were aware of this unique case of unrhymed verse.

Al-Nawājī makes some further distinctions, between forms of *iktifā'* with or without other forms of *badī'* such as *tawriyah* (double entendre). A charming but untranslatable example of the latter, again by Ibn Makānis, is the punch line of a distich in praise of his own poetry:<sup>11</sup> "Say, when those who taste it find it sweet: / This is, by God! sweet magic!" The last words, *siḥrun ḥalā*, would immediately evoke the very common expression *siḥrun ḥalāl*, "licit magic", said of particularly eloquent speech. Al-Nawājī's presentation of *iktifā'* does not make any significant improvement on that of his one-time friend (and subsequent enemy) Ibn Ḥijjah, apart from arranging his material more systematically and giving more examples. Ibn Ḥijjah, too, had pointed out that the figure could fruitfully be combined with his favorite device, double entendre. Indeed, the verse quoted above, ending in "... to say to him: 'Come in, you're very wel-','" is an illustration of this, for it could also be rendered as "to say to him: 'Come in!' And he went (*wa-marr*)."

The edition is very richly annotated, with numerous references given for most of the verses quoted by al-Nawājī. Some 87 pages are filled with information on every person mentioned in the text, arranged chronologically. Much of this is rather superfluous: anyone worth his salt in Arabic studies can find information on well-known persons of the early centuries; we do not need a whole page of references for al-Bukhārī or al-Mutanabbī. However, the information on persons from the Mamluk era is by no means useless, as long as important poets such as Ibn Makānis are absent from reference works (he has no entry either in the *Encyclopaedia of Islam* or in the *Encyclopedia of Arabic Literature*).

<sup>10</sup>Ed. Ibrāhīm al-Sāmarrā'ī (Beirut, 1985), 789.

<sup>11</sup>*Kitāb al-Shifā'*, 181.

