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The eight papers on the Mamluks come from five authors. The longest are a pair by Doris Behrens-Abouseif, who focuses on the architecture of Cairo—obviously one of the most important and permanent achievements of Mamluk rule. Her first paper compares the patronage of al-Nāṣir Muḥammad and al-Ashraf Qāyṭbāy; the goal of these two sultans was not merely to leave a large body of monuments to perpetuate their names, but also, and more importantly, to build up or conserve the urban fabric of the capital. Though she does not make the comparison, the ambitious designs of al-Nāṣir Muḥammad recall those of his distant successor, the Khedive Ismā'īl. Her second paper looks at Norman Sicily as a possible source for some of the distinctive features of Cairene Mamluk architecture; she argues her case cautiously, but it is interesting and suggestive.

P. M. Holt continues his valuable studies on early Mamluk diplomacy with a meticulous analysis of Qalāwūn's abrogation of his treaty with the Latin Kingdom of Jerusalem just before his death in 1290. His other paper examines the complex web of family relationships in which al-Nāṣir Muḥammad was embedded. Al-Nāṣir's many marriage alliances with the military aristocracies of the Golden Horde and the Il-Khans—and his own mother was in fact the daughter of a Mongol commander—demonstrate that the ties between Mongols and Mamluks were far more intimate than we have recently been led to believe. Likewise intriguing is the failure of al-Nāṣir's complex marriage diplomacy to establish a secure succession to the throne for any of his numerous sons.

The other papers can be treated more concisely. Frederic Bauden reconstructs the very complex family tree of a learned family of Mecca—an enormous amount of labor, which yields results interesting in their own right, but also needing to be placed within a broader study of Mamluk-era '*ulamā*' "dynasties." Jean Michot takes a new look at Ibn Taymīyah, to see what light he can throw on some of the key political controversies of his time. Particularly revealing is Ibn Taymīyah's scathing (and probably ill-informed) denunciation of the Il-Khanid vizier Rashīd al-Dīn Faḍl Allāh, whom he encountered during Ghāzān's occupation of Damascus

in 1299-1300. The volume closes with two brief papers by Urbain Vermeulen, one on Mamluk royal insignia, the other on a letter by the shadow-caliph al-Mustakfi to the Yemen in 1307.

In spite of the disparate contents of this collection, many of the papers should be read together. For example, it is very useful to compare Brett's source analysis of the battles of Ramlah with Holt's dissection of the texts describing the reasons for Qalāwūn's treaty abrogation two centuries later. Likewise, Smoor's survey of the Fatimid court poets fits neatly with Jackson's discussion of al-Qāḍī al-Fāḍil and Mattock's of Baḥā' al-Dīn Zuhayr. The family networks explored by Bauden and Holt throw a bright light on the radically contrasting social and political worlds inhabited by the learned and military aristocracies of the Mamluk era. Other readers will find equally useful groupings of their own. In brief, De Smet and Vermeulen have given us a useful volume which accurately reflects the current state of research on Fatimid, Ayyubid, and Mamluk Egypt. With some additional effort, they could have provided a much better integrated view of the field.

## Short Notices

ŞUBĤĪ ‘ABD AL-MUN‘IM, *al-Sharq al-Islāmī Zaman al-Mamālīk wa-al-‘Uthmānīyīn* (Cairo: al-‘Arabī lil-Nashr wa-al-Tawzī‘, 1995). Pp. 258.

This book is a superficial survey of events in the Middle East from the mid-thirteenth century to the early years of the twentieth. Focusing primarily on the history of Mamluk and Ottoman Syro-Egypt, the author also reviews such collateral issues as the rise of Safavid Iran and the expansion of the Ottoman Empire into the Hijaz, Yemen, and Iraq in the sixteenth and seventeenth centuries, as well as the late eighteenth century French invasion of the Levant. The early sections on Mamluk history, which make up nearly half the book, are organized briefly around events occurring in the reigns of some of its most famous rulers from Shajar al-Durr through Qānşūḥ al-Ghawrī. Copious but short notes at chapter endings. (W. W. C.)

NAJM AL-DĪN IBRĀHĪM IBN ‘ALĪ AL-ṬARSŪSĪ, *Tuḥfat al-Turk fīmā Yajibū an Yu‘mālā fī al-Mulk*, edited by Riḍwān al-Sayyid (Beirut: Dār al-Ṭalī‘ah lil-Ṭibā‘ah wa-al-Nashr, 1992). Pp. 110.

This example of *Fürstenspiegel* was composed for the benefit of the Mamluk Sultan al-Malik al-Nāṣir Ḥasan (fl. 748-762) by the author, Najm al-Dīn al-Ṭarsūsī (d. 758). Al-Ṭarsūsī was the outspoken Ḥanafī *qāḍī al-quḍāh* of Damascus, who succeeded his father to that position in 746. Preceded by a long and useful historical introduction, the text is divided into twelve short chapters commemorating his *tarājim* as a Ḥanafī *qāḍī al-quḍāh* concerning the proper operation of the then century-old Mamluk state. Al-Ṭarsūsī’s *fuṣūl* contain a variety of stock admonitions calling for the investigation of such things as the functioning of government *dawāwīn*, conditions among local peasants, maintenance of local infrastructure (dikes, fortifications, ports), as well as related fiscal issues (*awqāf*, confiscations, disbursements from the *bayt al-māl*). While the author’s ambition to review the condition of “everything pertaining to the interests of Muslims” falls short, reading between the lines of al-Ṭarsūsī’s text may be helpful in developing a fuller appreciation of the problems facing Mamluk society in the critical decades following al-Nāṣir Muḥammad’s passing. The notes and bibliography are useful. (W. W. C.)

ANWAR ZAQLAMAḤ, *al-Mamālīk fī Miṣr*, Ṣafaḥāt min Tārīkh Miṣr, no. 24 (Cairo: Maktabat Madbūlī, 1995). Pp. 192.

This reprinted volume undertakes in twenty-one short chapters to characterize briefly the external relations of Mamluk Egypt with various states, both Muslim and Christian, some well-known (Mongol, Armenian, Ottoman, Venetian, French), some not (Nubian, Cypriot, Portuguese). The book's chronological scope ranges from the end of the Ayyubid period in the mid-thirteenth century to the end of the French occupation in the early nineteenth century. The notes are short, and the book is without a bibliography. (W. W. C.)

AL-SAYYID 'ABD AL-'AZĪZ SĀLIM and SAḤAR AL-SAYYID 'ABD AL-'AZĪZ SĀLIM, *Dirāsah fī Tārīkh al-Ayyūbīyīn wa-al-Mamālīk* (Alexandria: Mu'assasat Shabāb al-Jāmi'ah, 1997). Pp. 321.

This is primarily a history of the Levantine maritime frontier from the thirteenth through fourteenth centuries and, in particular, the events leading to the infamous Cypriot sack of Alexandria in 1369. Beginning with Saladin's seizing power in Egypt (1169), much of the book in fact covers the Ayyubid period. Those limited number of pages concerning Mamluk history are devoted largely to a review of earlier Cypriot maritime raids in the Baḥrī period as well as the state of Mamluk Alexandria before 1369. Appended also are brief histories of several prominent constructions of the Mamluk period located principally in the maritime cities of Tripoli and Alexandria. (W. W. C.)