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ANNUAL MEETING 2005

al-Mubāḥ wa-al-lā-Mubāḥ: Fuṣūl min al-Turāth al-Islāmī
(The Permitted & The Non-Permitted:
Chapters in Islamic Heritage)[†]

Fawzi Abdulrazak
Cambridge, Mass.

Introduction

In **this brief introduction** I will present some biographical informa-
tion about the author, Rasheed Bandar al-Khayyun, and make a few
comments about his book: *The Permitted and The Non-Permitted*, its
scope and the methodology he utilized to write the book.

The author is currently a British citizen. He was born in the south-
ern Iraqi city of al-Jibāyish in the early 1950s. Unlike most of the
population around al-Jibāyish, which is predominantly Shi'ite and his-
torically underprivileged, the author came from a family of local tribal
leaders which afforded him more opportunities than the average indi-
vidual of his community. He was educated in the local primary and
high school and moved on to Baghdad where he earned a diploma from
the Teacher's College. After graduating, he was hired as a primary
school teacher.

During the author's early adulthood (the mid-70s), Iraq's political
and social conditions were going through a critical period. In the north-
ern region, the prolonged military campaign begun in the early sixties
by Iraq's armed forces against the Kurds, was increasing in intensity.
At this time, the government's policy of Arabization, ethnic cleansing,
and assassinations became more heavy-handed and brutal.

In poverty-stricken, southern Iraq, where the Army had recruited
the bulk of its foot soldiers for decades, living conditions were further
deteriorating under the Ba'athist regime. The Government's strategy
was to subdue the population and isolate or prevent religious and intel-
lectual leaders from acting as agents for neighboring Shi'ite revolution-
aries in Iran. This strategy was accomplished through oppression of
the local population, elimination of all government critics from holding

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[†] The author wrote this essay originally as the introduction to *al-Mubāḥ wa-al-lā
Mubāḥ : Fuṣūl min al-Turāth al-Islāmī* by Rashīd al-Khayyūn. Mundus arabicus ;
[v. 7] Cambridge, MA : Dar Mahjar, 2005.

sensitive positions, and by "cleansing" the educational system from the resources and personnel that were critical of the Government's policies and actions.

In 1979, when al-Khayyun learned that he was being sought by Iraq's secret police, he fled Iraq. His first stop was Yemen, where he worked and earned his BA in philosophy in 1984. He then went to Bulgaria where he obtained his Ph.D. also in philosophy in 1991. A year later he moved to London where he continues to live with his wife and two daughters.

In the fall of 1995, I met the author in London. Over the next several years I became very impressed by the depth of his knowledge and understanding of Iraq, its cultural heritage and multiple ethnic groups, and his dedication to educating the public about Iraq's complex, diverse and rich history.

As a result of our discussions about Iraq's intellectual and cultural history, we agreed to include his latest research as part of the ongoing *Mundus Arabicus* series so that specialists in the U.S., Europe, and many parts of the Arab World could benefit from his insights about Iraq.

The Permitted & The Non-Permitted, by Dr. Rasheed B. al-Khayyun, consists of four main chapters. Each chapter includes three to seven sub-chapters. The subject matter revolves around Iraq, specifically its medieval Islamic cultural and religious heritage. Among the themes covered are love, women, children, food, Islamic sects and intellectual groups, sultans, dictators, abuse of power, and Iraqi boundaries throughout history. The book is indexed with an extensive bibliography. Additionally, the author provides a few sub-chapters on ancient Mesopotamia which he discusses in the context of current socio-political issues in Iraq.

Although Dr. al-Khayyun's book is lively and stimulating, his method of a heavy reliance on citations and repetition makes his central argument somewhat hard to grasp. The underlying theme of this work is that the causes of Iraq's socio-political disorder stem from three historical roots: the country's religious leaders, political leaders, and its tribal roots and culture.

1) The religious establishment in Iraq, especially the fundamentalists, have purposely slowed down or aborted progress towards modernization through their rigid and inflexible interpretation of Islam. Just as this sector of the society suppressed intellectual groups like *al-Muʿtazilah*

during the medieval period, they continue to suppress contemporary thinkers. The present-day intellectuals see Islamic laws and regulations as man made and thus adaptable to changing circumstances, while the fundamentalist Islamists interpret religious laws as fixed for all times.

2) The political leaders of Iraq, Califs, Sultans, and Heads of State have all had a complete monopoly of power. According to the author, "a Calif who prevented his subjects from enjoying roses on the basis that roses are fit only for Califs" is no different from a dictator who deprives his citizens of basic freedoms. Both historical and current leaders have abused their powers at the expense of their citizens.

3) The strong tribal structure of Iraqi society has led to centuries of internal struggles for ethnic and/or economic control among extended families. This strife, which has been exploited repeatedly by the political and religious leadership, has further hindered Iraq's ability to emerge as a modern and democratic country for the benefit of all it citizens.

It should be noted, however, that while the author makes many good arguments to interpret the current social and political problems in Iraq, he has not provided any vision for the future of Iraq, even though one can assume he favors a democratic and secular country. In addition, the author's discourse is directed to an Arab audience, which is already familiar with the underlying arguments. This "understanding of his readers" allows him to avoid being explicit and making direct accusations. His approach reflects fear that is common among Arab intellectuals who are afraid for their lives and the lives of their families if they are openly critical of current affairs, especially when the criticism concerns both the State and religion.

Dr. al-Khayyun's research was extensive, and his book, *The Permitted & The Non-Permitted*, will stand out as an important contribution to Iraqi studies. He is to be congratulated for having the courage to present his ideas in an open forum. Hopefully his effort will pave the way for many others to present their ideas for helping Iraq to rise from the ashes of tyranny and social strife to become an open society where all of its citizens can live with dignity in peace and freedom.

Allusions to the Kurdish Community
in Shiite Classical Literature*

Mustafa Dehqan
Karadj, Iran

Introduction

In Shiite classical books the term "al-Kurd" is quite well established. It designates a felon, a criminal, an unreliable person etc. The status and social structure of the Kurdish community during the early Safavid period, and certainly earlier, are something of a puzzle. This statement may sound paradoxical. The early Shiite period is one of the best-documented epochs in Islamic religious history, and it may seem strange that there should be any uncertainty about such a prominent issue related to it. Nevertheless, the fact remains that a fundamental aspect of Kurdish community as reflected in the Shiite classical sources is clouded by ambiguities.

The index of passages from the Shiite literature in which the Kurdish community appears as a dilemma makes the article suitable for students as well as for readers who wish to acquaint themselves with Shiite *fiqh* and the "Kurds" and some of the many problems in that *fiqh*.

This work has grown slowly and originated in a card-index of passages begun in the writer's own student days. For my first direct information on this subject, three years ago, I am personally indebted to the Shiite Traditionalist H. Khendeghabadi, of Tehran, whose kindness I cordially appreciate, and whose suggestions I gratefully acknowledge. It is hoped, in any case, that the article will in fact be an almost complete dictionary of references to Kurds in Shiite classical literature.

Alphabetic List of Authors and Works

The allusions are arranged according to subject-matter, with Old Arabic (*faṣīḥ*) and New Arabic intermixed. They are lettered consecutively according to the Roman alphabet, a–z. There follows in each

case a reference to the place where the passage has been previously published, and such notes as seem necessary to explain its bibliographical citation. We are concerned here with the historical data to be gained from the sources, rather than with the ideological exegesis of the texts or Arabic linguistic questions of vocabulary, grammar or syntax:

1. A/Irbilī, ʿAlī ibn Īsā, d. 1292 or 3. *Kashf al-Ghummah fi Maʿrifat al-Aʾimmah*. 2 vols. Tabrīz : Maktabat Banī Hāshimī, 1381. Reprinted, with unimportant omissions (vol. 1. pp. 43–44, vol. 2. p. 361).

2. Ḥillī, Taqī al-Dīn ibn Najm al-Dīn (Abū al-Ṣalāḥ al-Ḥallabī), 984 or 5–1055. *Taqrīb al-Maʿārif fī al-Kalām*. Qom, 1404 (p. 144).

3. Ḥurr al-ʿAmilī, Muḥammad ibn al-Ḥasan, 1624–1693. *Wasāʾil al-Shīʿah ilá Taḥṣīl Masāʾil al-Sharīʿah*. 29 vols. Qom : Al-al-Beit Institute, 1409. The special pages which are of interest in connection with Kurdish community are the following: (vol. 7. p. 416, vol. 20. p. 84, vol. 21. p. 190, vol. 24. p. 51, vol. 28. p. 382).

4. Ibn Bābawayh al-Qummī, Muḥammad ibn ʿAlī, 918 or 19–991 or 2. *ʿIlal al-Sharaʾiʿ*. Qom : Maktabat al-Dāwarī, 1400. (gives some very interesting allusions to the Kurdish community, onward from the ninth century of our era (p. 527 et seq.).

5. Ibn Abī Jumhūr al-Aḥsāʾī, Muḥammad ibn ʿAlī, d. ca. 1473. *Awālī al-Laʾālāi al-ʿAzīzīyah fī al-Aḥādīth al-Dīnīyah*. Qom : Maṭbaʿat Sayyid al-Shuhadāʾ, 1405. Cited under Bāb al-nikāḥ. (vol. 3. p. 302).

6. Ibn al-Muṭahhar al-Ḥillī, al-Ḥasan ibn Yūsuf, 1250–1325. *Tabṣirat al-Mutaʿallimīn fī Aḥkām al-Dīn*. Edited by Mehdi Salihi, Tehran, 1411 (gives a brief account of the Kurdish community and it has often been quoted above (p. 95).

7. Ibn al-Rāzī, Muḥammad (date unknown). *al-Wisāṭah bayna al-Adyān*. Edited by ʿAlī Akbarī. Qom, 1409 (p. 135).

8. Khalīl ibn ʿAlī, Fāẓil (C.E. sixteenth century). *Risālah fī al-Āṣār*, Arabic Manuscript, Tabriz Library, 619037. This monograph gives abundant bibliographical material (fol. 32r.–fol. 39v.).

9. al-Khiẓr, Sayf al-Dīn (C.E. seventeenth century?). *al-Maqālah fī al-Firaq al-Shīʿah*. Baghdad, 1972. In the preface to al-Khiẓr, there is a passage relating to Kurdish community and their religion which is perhaps worth recording amongst the allusions to this people found in Arabic-Shiite literature (p. 44 seq.).

10. al-Kulī/aynī, Muḥammad ibn Ya‘qūb, d. 939. *al-Kāfī fī ‘Ilm al-Dīn*. 8 vols. Tehran : Dār al-Kutub al-Islāmīyah, 1365 (vol. 5. p. 158 and p. 352).

11. Majlisī, Muḥammad Bāqir ibn Muḥammad Taqī, 1627 or 8–ca. 1699. *Biḥār al-Anwār*. 110 vols. Beirut : al-Wafa Institute, 1404 (vol. 27. pp. 248–249).

12. al-Qaḍī, Hishām al-Dīn (date unknown). *Tazkirat al-Muʾminīn*. Arabic Manuscript, Tehran University, 36542. al-Qaḍī incidentally mentions 'al-Kurd' as responsible for the heretical views as to the origin of the *jinn* (fol. 38r.).

13. Shahīd al-Awwal, Muḥammad ibn Makkī (al-‘Amilī), 1333 or 4–1380. : *al-Lumʾah al-Dimashqīyah*. Edited by ‘Alī Ḥamīdī. Qom : 1411 (cited under Bāb al-matājir) (pp. 124–125).

14. Shahīd al-Thānī, Zayn al-Dīn ibn ‘Alī, 1506–1559. *al-Rawḍah al-Bahīyah fī Sharḥ al-Lumʾah al-Dimashqīyah*. Edited by Badr al-Wāṣil, Beyrouth : 1966 (cited under Bāb al-mutājir) (p. 226 et seq.).

15. Taqī al-Dīn al-Ḥasan ibn ‘Alī ibn Dāwūd al-Ḥillī, 1249 or 50–1339 or 40. *al-Jawharah fī Naẓm al-Tabṣirah*. Edited by Ḥusayn Dargāhī. Tehran, 1411, abridged verse account of *Tabṣirat al-Mutaʿallimīn fī Aḥkām al-Dīn* (p. 95).

16. Ṭūsi, Muḍammad ibn al-Ḥasan, 995–1067?. *al-Istibṣār fi-mā Ikhtalafa min al-Akhbār*. 4 vols. Tehran : Dār al-Kutub al-Islamīyah, 1390 (vol. 4. p. 81).

17. Yūsuf Karīm (C.E. seventeenth century), Ahmad, *Sharḥ al-Aḥkām*. Arabic Manuscript, Marʿashī Library, 3318. (gives a series of statements regarding Kurdish community) (fol. 57r. et seq.).

Open Access and Middle East Studies

John Russell
Georgia State University

T**he simplest definition of open access (OA)** is access to scholarship and academic research that is freely available to all. Open access advocates speak of two approaches: the "green" road and the "gold" road. Green OA involves the deposition of pre- or post-print academic literature in online institutional or subject repositories. These repositories become points of access to scholarship without seeking to bypass current publishers and publishing models and thus many publishers allow authors to submit their articles to repositories. Gold OA seeks to change models of scholarly communication by publishing journals the contents of which are freely available to all. Some publishers have recently started experimenting with OA models for their journals, offering authors the option of paying for open access to their article. Another path taken by some publishers is delayed OA, where articles are made freely available after a period of embargo (generally six months to two years) which provides incentive for subscribers to continue to pay for current content while opening up the archives to anyone.

There are three main arguments in favor of open access. The first is that electronic dissemination of scholarship increases citation and use of scholarship. In general, most scholars want their work to be read; and the more readers, the better. Having one's articles readily available online increases the likelihood of discovery and more easily facilitates scholarly communication. The second argument, the one favored by librarians, relates to the increasing costs of serials. Libraries are increasingly faced with subscription costs that annually increase at a rate that far outstrips rates of inflation. Generally, the worst offenders are in science and medicine publishing and, in general, subscription costs from for-profit publishers are significantly higher than subscription costs from society publishers or university presses. As library budgets do not, and usually cannot, keep pace with the rising cost of journals, many libraries are forced to cut subscriptions or are simply unable to subscribe to new journals. Open access initiatives are a corrective to exorbitant subscription costs and allow for access to scholarship without breaking the budget. The third argument focuses on tax-funded scholarship. If government money is used to produce

scholarship, then why should taxpayers have to pay a second time to access the publications that result? In the United States, Congress has tried to pass legislation mandating open access to federally-funded research in medicine and the sciences (The Federal Research Public Access Act of 2006 – FRPAA). This argument could also be applied to research produced by Middle East Studies faculty who receive funding via Title VI.

Learn More About Open Access

- Association of Research Libraries (ARL) and Scholarly Publishing and Academic Resources Coalition (SPARC), "Create Change," `http://www.createchange.org/`

- Peter Suber, "Open Access News," `http://www.earlham.edu/~peters/fos/fosblog.html`

- Peter Suber, "Open Access Overview," available online at: `http://www.earlham.edu/~peters/fos/overview.htm`

- John Willinsky, The Access Principle, (MIT Press, 2005); download a PDF of the entire book: `http://mitpress.mit.edu/catalog/item/default.asp?ttype=2&tid=10611`

Open Access Middle East Studies Journals

This list includes peer-reviewed, English-language (or primarily English-language), currently active journals that have some aspect of Middle East Studies as their focus. There are a number of other open access journals published in Middle East countries (covering topics ranging from librarianship to medicine to ecology), as well as a number of non-English language Middle East Studies journals, but these will have to wait for another time.

1. *Arab Bank Review* <`http://www.arabbank.com/user_rev_home.asp`> Sponsored by the Arab Bank (it is their funding that provides for open access), the *Arab Bank Review* is an independent journal that seeks to present theoretical and empirical research covering economics, finance, and bank management. While the focus is on the Arab countries of the Middle East, there are some articles that stretch beyond those boundaries.

2. *British Museum Studies in Ancient Egypt and Sudan (BMSAES)*
   <http://www.thebritishmuseum.ac.uk/bmsaes/index.html>
   The British Museum created this journal to take advantage of the
   benefits of electronic publishing and distribution (color images at no
   extra cost; quicker turnaround for scholarly dissemination; enable
   use of digital media). Articles that make extensive use of photos are
   offered at two different file sizes and resolutions: one for screen read-
   ing and a higher-quality file for printing. Frequency of publication
   has not been regular and the journal will publish an issue whenever
   it has at least one article ready. Website also includes the journal's
   MARC record.

3. *Cuneiform Digital Library Journal*
   <http://cdli.ucla.edu/pubs/cdlj.html>
   The *Cuneiform Digital Library Journal (CDLJ)* is one of the pub-
   lications sponsored by the Cuneiform Digital Library Initiative (a
   joint project of UCLA and the Max Planck Institute for the His-
   tory of Science). *CDLJ* cuneiform textual analysis; early writing
   systems, languages, and mathematics; and studies of contemporary
   editorial processes for cuneiform. Articles are chosen both for their
   scholarship and for their use of digital media. Some articles make
   use of media (such as 3-D modeling) that are dependent on browser
   plug-ins; links to such plug-ins are provided in the article.

4 *Electronic Journal of Oriental Studies*
   <http://www2.let.uu.nl/Solis/anpt/ejos/EJOS-1.html>
   Covers humanistic scholarship relating to Arabic, Persian and Turkic
   languages and civilizations. What is unusual about this journal is
   that it publishes both articles and monographs; additionally, some of
   its volumes are devoted to publishing the proceedings of conferences
   (e.g., Vol. VI presents the proceedings of a conference on Central
   Asian Studies). While many of the articles and monographs are in
   English, Turkish and most of the major Western European languages
   are represented.

5. *Hugoye: Journal of Syriac Studies*
   <http://syrcom.cua.edu/Hugoye/index.html>
   Published twice a year (in January and July), *Hugoye* has regularly
   appeared since 1998 in both electronic and print versions. Issues
   include articles, reviews, and other miscellaneous offerings (e.g., con-
   ference and project reports, announcements, and obituaries).

6. *Jewish Studies, an Internet Journal*
   <http://www.biu.ac.il/JS/JSIJ/>
   Although *Jewish Studies* seeks to publish articles relating to any aspect of Jewish Studies, the focus of the articles published to this point has been on Judaic theology. The journal is put out by the faculty of Jewish Studies at Bar-Ilan University in Israel and can be read in English or in Hebrew. Published annually.

7. *Journal of Arabic and Islamic Studies* <http://www.uib.no/jais/>
   The *Journal of Arabic and Islamic Studies* is unusual in that it publishes articles initially online and then publishes a print version (through Edinburgh University Press). Volumes generally come out every two years with, on average, five articles per volume. Topics range across the span of Arabic/Islamic Studies scholarship, though it is dominated by research in language and literature.

8. *Journal of Hebrew Scriptures* <http://www.jhsonline.org>
   Articles in the *Journal of Hebrew Scriptures (JHS)* are indexed in *ATLA*. *JHS* is published annually and contains book reviews in addition to articles.

9. *MERIA: Middle East Review of International Affairs*
   <http://meria.idc.ac.il/>
   MERIA is a quarterly journal covering contemporary Middle East politics and international relations. It is indexed by *Index Islamicus*, *Worldwide Political Science Abstracts*, and Wilson's *Social Science Index*.

10. *Middle East Technical University Journal of the Faculty of Architecture* <http://jfa.arch.metu.edu.tr/>
    The *Journal of the Faculty of Architecture* is published twice a year (in June and December); articles are in either English or Turkish. Issues contain articles, book reviews, and exhibition notes; while there is a lot of Middle East content, articles do range further afield. There are author and subject indexes for each volume, and it is also indexed by the Avery *Index to Architectural Periodicals*.

11. *MIT Electronic Journal of Middle East Studies (MIT-EJMES)*
    <http://web.mit.edu/cis/www/mitejmes/intro.htm>
    MIT-EJMES was launched by graduate students in 2001 as a multi-disciplinary journal focusing on the modern Middle East. The journal features scholarly articles (primarily by faculty), review essays, and book reviews, as well as less-traditional submissions such as photo essays. Recent issues have focused on Israel's Invasion of Lebanon, Islam and Arabs in East Africa, and Arab/Arab-American Feminist Perspectives.

12. *Women in Judaism: A Multidisciplinary Journal*
    <http://jps.library.utoronto.ca/index.php/wjudaism/index>
    Women in Judaism is both historical and contemporary, touching particularly (but by no means exclusively) on representations of women in literature and in the Bible. Some of the earlier issues include bibliographies or notes about research collections. Indexed by, among others, *ATLA* and *MLA Bibliography*.

REVIEWS OF BOOKS

Ismaili Literature: A Bibliography of Sources and Studies. By Farhad
   Daftary. London & New York: I.B. Tauris in association with The
   Institute of Ismaili Studies, 2004. Pp. xviii, 469. Tables, lists, indicies.
   $69.50 (Hardcover). ISBN 1-85043-439-5

The field of Ismaili studies has witnessed a phenomenal expansion
in recent years, due largely no doubt to the extensive resources of the
Institute of Ismaili Studies (IIS) in London, a research institute es-
tablished by the Harvard-educated H.H. Karim Aga Khan IV in 1977
whose facilities, programs, publication series, and other activities have
promoted the sustained production of scholarship of consistently high
quality and interest to a wide body of scholars in Islamic studies and as-
sociated fields. No less important in the blossoming of this increasingly
self-sustaining field is the work of many dedicated scholars who have
devoted considerable energy to advancing Ismaili studies in general and
mission of the Institute in particular. Arguably among the most emi-
nent is Farhad Daftary, an internationally recognized authority in the
field who, in addition to having authored a number of foundational
works in Ismaili studies such as his encyclopedic *The Ismāʿīlīs: Their
History and Doctrines* (Cambridge, 1990) and scores of articles and ref-
erence entries, is currently Associate Director and Head of Academic
Research and Publications at IIS. Based on some thirty years of ac-
tive research, *Ismaili Literature: A Bibliography of Sources and Studies*
comes as a timely and welcome addition to a field whose phenomenal
growth has led to a need for just such a work.

Not simply a bibliographical survey in the traditional sense, *Ismaili
Literature* begins with a lengthy chapter on Ismaili history and its
literary sources (pp. 1–83) based partially on the author's aforemen-
tioned *The Ismāʿīlīs* and his more recent *A Short History of the Ismailis*
(Edinburgh, 1998). Here, Daftary provides a broad historical narrative
charting the history of the community from its origins in early Shiism,
the formation of the Ismaili *daʿwā*, and the Fatimid period to the co-
alescence and factionalization of Yemeni and Indian Ṭayyibī Ismailism
and the rise and diffusion of the Nizārīs from the Alamūt period to
the present. Throughout this narrative, the author discusses the major
sources, or lack thereof, relating to each period as well as the main

scholarly debates surrounding their use and interpretation. This is followed by a second, shorter, chapter (pp. 84–103) devoted to exploring the scope and nature of Ismaili historiography and the uninformed, oftentimes overtly hostile, perception of Ismailis by both Muslim and Western commentators over a wide swath of time and space as well as discussing the evolution of modern Ismaili studies. In many ways, these two chapters stand on their own, furnishing a judicious yet comprehensive treatment of a fascinating subject whose details only became known in any comprehensive way over the last sixty some years of its history. Of particular interest here is Daftary's discussion of the birth of modern scholarship in Ismaili studies in 1930s India and its subsequent development in Russia, Western Europe, and North America (pp. 94–8).

The remainder of the book is devoted to bibliography proper, beginning with an annotated bibliography of those primary texts which have been edited (pp. 104–95) divided into five sections which list, respectively: 1) works by 68 Ismaili authors; 2) 12 collective Ismaili works; 3) 18 anonymous non- and pseudo-Ismaili texts preserved and used by the Ismailis; 4) editions, summaries, and translations of the 10th-century *Rasāʾil Ikhwān al-Ṣafāʾ*; and, 5) works by 43 non-Ismaili Muslim authors. Arranged alphabetically with most entries containing useful annotations, this bibliographical survey both compliments and, in parts, supersedes those which came before it, in particular W. Ivanow's *Ismaili Literature: A Bibliographical Survey* (Tehran, 1963) and I. Poonawala's *Bibliography of Ismāʿīlī Literature* (Los Angeles, 1977), although unlike them limits itself to edited or published texts only and as such must be used in conjunction with the formers' coverage of materials still available only in manuscript.

As is well-known to those in the field, the history and continued development of Ismaili studies lays squarely in the recovery and critical study of a sizable, and seemingly ever increasing, body of manuscripts scattered across private collections in India, Central Asia, Syria, Yemen and elsewhere. Indeed, a sizable portion of the material listed in the final two chapters of Ismaili Literature (pp. 196–424 & 425–439) reflects the fact that scholarship in the field has advanced in tandem with such developments. Chapter 4, entitled "Studies", is comprised of an alphabetical list of over 2,600 published secondary sources (e.g., books, contributions to collective volumes, articles, encyclopedia entries, etc.) written in European languages (including Dutch and Polish), Arabic, Persian, and Tajik (Cyrillic), with less comprehensive coverage being

given to publications in South Asian languages, although some of the most important sources in Urdu are listed. The scope of Daftary's inclusion of secondary studies is fairly broad, limited not only to Ismaili history and thought as such but also including those works in Fatimid studies and on the Druze and Imāmī Shiism which may be seen as relating to the Ismailis in one way or another. Following this comes Chapter 5, a much shorter section listing 166 theses and dissertations on Ismaili, or Ismaili-related, topics submitted at North American, British, French and Italian universities, as well as a few written at Iranian and other institutions of higher learning.

Closing with an appendix comprised of four genealogical tables and lists, an index to Chapters 1–2, and a very useful index of titles and primary sources (pp. 443–69), overall *Ismaili Literature* achieves its stated aim of taking stock of the progress in Ismaili studies from its origins to the present, and will certainly serve as an indispensable resource for those working on the subject for years to come. Well edited and nicely organized, the only point of issue this reviewer sees lays in the bibliographical organization of individual sections. The strictly alphabetical, and within that chronological, arrangement of entries is not very user friendly, giving non-specialists very little sense of the amount of scholarship done in particular areas, or indeed, much of a sense of trends in the field generally. If the work is to ever be revised and updated—something which the pace of contemporary scholarship in Ismaili studies would seem to portend—then it would most certainly be advantageous to reorganize it along the lines of a subject bibliography. Beyond that, *Ismaili Literature* is a fine work and should find a ready home in the reference section of any Middle East or Islamic studies collection.

<div style="text-align: right">

Erik S. Ohlander
Indiana University–Purdue University, Fort Wayne

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Culture and Memory in Medieval Islam: Essays in Honour of Wilferd Madelung. Edited by Farhad Daftary & Josef W. Meri. London & New York: I.B. Tauris in association with The Institute of Ismaili Studies, 2003. Pp. xvi, 464. Tables, figures, selected bibliography, index. $40.00 (Hardcover). ISBN 1-86064-859-2

This sizable *Festschrift* published in honor of Professor Wilferd Madelung (b. 1930), Laudian Professor of Arabic (emeritus) at the

University of Oxford and presently Senior Research Fellow at The Institute of Ismaili Studies in London, is comprised of nineteen studies of various length written by former students, colleagues, and friends upon the occasion of his 75th birthday. Organized around the broadly conceived theme of culture and memory in medieval Islam, the contributions themselves are as wide-ranging as the scholarly interests of the man whom they honor. As an individual with a reputation as one of the most prolific and distinguished scholars of Islamic studies of the 20th century, *Culture and Memory in Medieval Islam* evinces that Madelung's contributions to the field have extended far beyond his detailed and erudite studies on the history and development of religious schools and movements in early Islam, and Shiism and Ismailism in particular, to embrace an entire field of inquiry whose contours he not only helped to plot but many of whose most productive members are among his former students and closest colleagues.

Befitting a long and distinguished career which—as evinced in the comprehensive bibliography of his work furnished by Farhad Daftary (pp. 8–40)—has resulted in a diverse yet thematically focused collection of some 15 books and edited volumes, 60 journal articles and chapters, over 130 encyclopedia entries (mostly for the second edition of the *Encyclopædia of Islam* and, later, for the *Encyclopædia Iranica*) and more than 160 book reviews, following a short introduction by Josef Meri (pp. 1–4) and Daftary's bibliography, the remaining seventeen contributions are arranged under three broad thematic clusters, each of which intersect in one way or another with one or more major foci characterizing Madelung's lifework: 1) "The Transmission of Knowledge" (pp. 43–159); 2) "Memorializing, Remembering and Forgetting" (pp. 163-275); and, 3) "Commemorating Rulers, Dynasties and Conquests" (pp. 279–432). Taking as its primary inspiration Madelung's four decades of research on Shiism in general and Ismailism in particular, his work on their political and dynastic contexts and historical frames, and his ever present concern with the detailed analysis of textual sources and the accompanying dynamics of sectarian discourse, each of these three sections offer essays which engage both the substantive trajectory of his work as well as displaying a surprisingly consistent sensitivity to the source-critical method typical of his approach.

Engaging the theme of the transmission of knowledge in medieval Islamic civilization, the first section opens with an essay by the late George Makdisi (d. 2002) on the development of the university as a distinct institution in medieval Islamdom and the Christian West (pp.

43–63), followed by a detailed analysis of an early 18th-century Imāmī *ijāza* (pp. 64–85) offered by Sabine Schmidtke, a short piece on debates surrounding the theological problem of God's volition according to the 11th-century Muʿtazilite theologian Abū ʾl-Ḥusayn al-Baṣrī by Martin McDermott (pp. 86–93), and an exploration of some text-critical problems surrounding early Shīʿī traditions concerning the occultation by Andrew Newman (pp. 94–108). This is followed by a fascinating piece on medieval Islamic maps and their mnemonic function by Emilie Savage-Smith (pp. 109–27) and a lengthy essay by Wadād al-Qāḍī exploring the structure of the attitude of the famous 10th-century Sunnī littérateur Abū Ḥayyān al-Tawḥīdī's towards Shiism in the context of Būyid domination (pp. 128–59).

The second section of the *Festschrift* is devoted to processes of memorialization and memory in medieval Islam, opening with an important discussion of the historiographical significance of the Sāmānid courtier al-Balʿamī's (d. 974) Persian 'translation' of al-Ṭabarī's famous universal history by Elton Daniel (pp. 163–89) which is followed by an essay on notions of remembrance in the celebrated *Kitāb ʿaṭf al-alif al-maʾlūf ʿalá al-lām al-maʿṭūf* of the late 10th-century mystic al-Daylamī by Joseph Bell (pp. 190–209). Following this, Julia Bray offers an interesting discussion on the function of lists' as memory making techniques in 9th-century Arabic *adab* literature (pp. 210–31) and David Wasserstein an analysis of some aspects of the biographical fragments concerning the founder of the Almohad movement (Ibn Tūmart) from the critical perspective of folklore studies (pp. 232–49). Aptly enough, this section closes with a nuanced essay on the literary-historical context of Ḥusayn Wāʿiẓ Kāshifī's (d. 1504) profoundly influential eulogy of the martyrs of Karbalāʾ, the *Rawḍat al-shuhadāʾ*, by Abbas Amanat (pp. 250–75).

The final section of the volume, its longest, is comprised of six essays revolving around the general theme of enunciating imperial identity in medieval Islamdom through the commemoration of rulers, dynasties, political, and military events through material and literary modes. The section open with an essay by Michael Bates on the cultural and religious significance of imperial titulature among the early ʿAbbāsids based on numismatic evidence (pp. 279–317), his essay being followed by a similar piece by Luke Treadwell on the tactical nature of imperial titles on Sāmānid coins (pp. 318–37). Moving towards the west, Ismail Poonawala examines the narrative strategies of the ever important Qāḍī al-Nuʿmān (d. 974) in his commemoration of the establishment of the Fāṭimid dynasty (pp. 338–63) and Paul Walker the ʿAbbāsid-Fāṭimid

rivalry as played out through the theft, imagined or otherwise, of symbolic souvenirs and sacred relics (pp. 364–87). Drawing upon his earlier work, the penultimate essay by Sad Arjomand explores the discourse of authority in Imāmī Shiism as it made its way towards becoming the national religion of Iran (pp. 388–409). The *Festschrift* closes with a piece by the Dutch scholar Pieter Smoor on the perceptions of the late Fāṭimid-era poet ʿUmāra (d. 1173) on the waning of the dynasty and the rise of Saladin.

Closing with a very useful selected bibliography prepared by the editors and a reasonably thorough index, *Culture and Memory in Medieval Islam* represents as important a contribution to the shelves of any serious collection in Islamic studies as it does a testament to the work, impact, and influence of the scholar to whom it is dedicated. Reflecting as it does the generally high editorial standards of the publications of the Institute of Ismaili Studies generally, the text as a whole is well produced, well organized, and user-friendly, certain to be of interest to both specialists and students alike. As with all such *Festschriften*, hidden amongst its glowing displays of admiration lies the hope that the object of its affection will continue to make his presence known, and given the quality of the work of those who are gathered together here of that there is little doubt.

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Ismailis in Medieval Muslim Societies. By Farhad Daftary. Ismaili Heritage Series, no. 12. London & New York: I.B. Tauris in association with The Institute of Ismaili Studies, 2005. Pp. xii, 259. Select bibliography, index. £29.50 (Hardcover). ISBN 1-84511-091-9

Based on a series of ten relatively recent articles and chapters appearing in edited volumes, Farhad Daftary's *Ismailis in Medieval Muslim Societies* furnishes as much a judiciously detailed overview of Ismaili history and thought in the medieval period as it does a representative selection of the work of a scholar whose researches have arguably been among the most influential in shaping the trajectory of contemporary Ismaili studies. Designed as a general, reader-friendly introduction to the subject, after two very approachable prefatory essays concerning basic interpretive, methodological, and historiographical issues surrounding the modern study of Ismailism in the wider context of the history

of Islam and Islamic studies (the second of which, "The Ismailis and Ismaili Studies", pp. 27–41 appears here for the first time), the book proceeds to discuss its subject in three major sections, each of which covers themes also treated, to one extent or another, in the author's massive *The Isma῾ilis: Their History and Doctrines* (Cambridge, 1990) and his shorter, but no less significant, *A Short History of the Ismailis* (Edinburgh, 1998), as well as in the first two chapters of his recent *Ismaili Literature: A Bibliography of Sources and Studies* (London and New York, 2004). While providing nothing new as such, as heretofore separate pieces appearing mostly in specialized collective volumes, the present work does an excellent job in weaving them together in such a way so as to create a book which this reviewer would not hesitate to recommend to undergraduates and others as a useful panoramic introduction to some of the major themes of medieval Ismaili history and thought.

The first section of the work, entitled "The Early and Fatimid Phases" (pp. 45–103), is comprised of three separate chapters devoted to the formative and early period of Ismaili history. The first, "The Early Ismaili Movement and the Ismaili-Qarmati Schism", furnishes a critical appraisal of the important schism of 286/899, something which not only led to the historically consequential emergence of rival Fatimid and Qarmati factions within the Ismaili *da῾wa* but which had important repercussions for the development of Ismailism at a number of different levels. Following this, Daftary discusses the complex dynamics, and differing regional articulations, of the Fatimid Ismaili *da῾wa*, a movement whose strategies and modes of organization he shows to have been successful enough to easily outlive the Fatimid state itself. The final chapter of this section, a fascinating piece first published in *Women in the Medieval Islamic World: Power, Patronage, and Piety* (ed. Garvin R./ G. Hambly. New York, 1998), is devoted to the singularly unique figure of al-Sayyida al-Hurra (d. 532/1138), the Sulayhid queen of Yemen who not only combined political leadership with religious leadership over Ismaili communities there and in Gujarat but was also deeply consequential to the founding of an independent Musta῾li-Tayyibi *da῾wa* which still has repercussions today.

The second section of the book, entitled "The Nizari Phase" (pp. 107–203), is its longest and most detailed, opening with an investigation of the state of the historiography bearing upon the Nizari Ismailis of Persia during the Alamut period (1090–1256) and then proceeding to cover, in chapter 7, the early history of the Nizari community and the

fascinating career of the first lord of Alamut, Hasan-i Sabbah (d. 1124). Following this, Daftary discusses the history of interactions between Syrian Ismailis and the Crusaders, discussing, among other things, the still often misunderstood Assassin legends and then, for the following period, the celebrated figure of Nasir al-Din al-Tusi (d. 1274) and, in the final chapter of the section, the little-studied topic of Ismaili-Sufi relations from the post-Mongol period through the 17th and into the 18th century. The third and final section of the book is comprised of one chapter ("Intellectual Life among the Ismailis", pp. 207–230) devoted to discussing, in a broad and general way, the major intellectual and scholastic traditions of the Ismailis during medieval times, primarily theology, philosophy, law and jurisprudence, historiography, and, in turn, the institutional structures which enlivened them.

Supported by a select, and in this reviewer's opinion well-balanced, bibliography and a thorough index (231–259), overall *Ismailis in Medieval Muslim Societies* achieves its stated aim. Although almost all of the chapters are compressed or abridged versions of their originals, this in no way detracts from the usefulness of the book and, on the whole, probably serves to make it more friendly and useable to those who are looking for a panoramic survey of medieval Ismailism, particularly students and interested non-specialists. Although it would come as little surprise to those already familiar with Daftary's work, this book is not only of high academic caliber but is eminently readable and, as with all of the publications of the Institute of Ismaili Studies, has been well produced and meticulously edited. As with his aforementioned *The Ismaꜥilis* and, especially, his *A Short History of the Ismailis*, there is little reason to doubt that Daftary's latest offering will not be of great service to those seeking entré into the ever expanding universe of creative, and oftentimes quite groundbreaking, scholarship in Ismaili studies and, more importantly, the ever brighter light it has shed on a community who have been more often maligned and misunderstood than recognized and situated as a significant presence within the broader history of Islam from the medieval period forwards.

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Paradise of Submission: A Medieval Treatise on Ismaili Thought; a New Persian Edition and English Translation of Naṣīr al-Dīn al-Ṭūsī's Rawḍa-yi taslīm. Ismaili Text and Translations Series, No. 5. Edited and translated by S. J. Badakhchani. London & New York: I. B. Tauris, in association with The Institute of Ismaili Studies, 2005. Pp. xix, 287 + 220 (Persian text). Bibliography, index. $55.00 (Hardcover). ISBN 1-86064-436-8

The fifth volume of the "Ismaili Texts and Translation Series" published by the Institute of Ismaili Studies (IIS) in London, S. J. Badakhchani's *Paradise of Submission* is a welcome addition to an ever-growing body of critical editions and English translations of important Ismaili texts. First edited by Wladimir Ivanow and published along with an English translation and lengthy introduction in 1950 (Leiden, E. J. Brill for the Ismaili Society), the *Rawḍa-yi taslīm* of the celebrated Naṣīr al-Dīn al-Ṭūsī (d. 1274) is key work of Nizārī Ismaili literature from the later Alamūt period, serving as a compendium of Nizārī doctrine and teachings at a critical moment in its history. While long known to students to Ismailism, as evinced by both the complex textual and redaction history of the hitherto unstudied manuscripts which form the basis of Badakhchani's edition of the text and the rather defective nature of the two late manuscripts which Ivanow had at his disposal, it is clear why an entirely new critical edition and accompanying English translation was felt to be in order. By all accounts, Badakhchani has done an admirable job in completing this task.

Following the format of previous issues in the series, *Paradise of Submission* furnishes a critical edition of the Persian text along with a English translation as well as a brief contextualizing introduction by Hermann Landolt and a philosophical commentary by Christian Jambet, abridged from the introduction to his earlier French translation and study of the text (*La Convocation d'Alamût*, Lagrasse, 1996) which, not so incidentally, was made possible in the first place by Badakhchani's 1987 Oxford dissertation on which *Paradise of Submission* is based. Overall, in comparison to Ivanow's earlier attempt, the Persian text which Badakhchani has established in *Paradise of Submission* is excellent, and his use a corresponding paragraph numbering system between the Persian text and English translation is quite reader friendly. In addition to vocalizing Arabic phrases in the Persian text, he also is careful in his treatment of technical terms and his use of explanatory notes. The translation of the text, while somewhat stilted, is clear and, for

this reader at least, indispensable for elucidating abstruse passages in the Persian original.

Organized into 27 'chapters' (*taṣawwurāt*, or 'representations') and a short annex, *Paradise of Submission* covers a wide range of themes of concern to Nizārī Ismailism of the later Alamūt period: cosmology, metaphysics, theology, anthropogony, epistemology, and imamology among other subjects all being treated to varying degrees. It should be noted that the text itself was most likely compiled and edited by an associate of Ṭūsī, although this seems to have occurred under his general supervision and most certainly in the eventful and energized milieu of the Nizārī community at Alamūt on the very eve of the Mongol invasion, a community which Ṭūsī knew well. As both Landolt's introduction and Jambet's philosophical commentary make clear, in its sweeping yet judicious treatment of key themes of concern to the tradition, the *Rawḍa-yi taslīm* can be read as something of a catechism of late Alamūt Nizārī Ismailism, mapping out in bold stokes the contours of the Nizārī Ismaili worldview while simultaneously charting the major features of the cosmic landscape framing the grand providential plan whose disclosure lay at the heart of the Nizārī *daꜥwat* and the gnosis of the Imam himself. In this, the *Rawḍa-yi taslīm* is a text whose importance for the study of Ismailism cannot be underestimated, and most certainly would be of great interest to students and specialists alike.

In addition to a short preface by the author, the book also contains a bibliography and index (271–87), both of which are useful and in keeping with the book's overall purpose. As generally seen among the publications of the Institute of Ismaili Studies, *Paradise of Submission* is well edited and nicely organized, and due to both the significance of its contents and manner of its execution should most certainly find a home on the shelves of any collection with even a modicum of holdings in Ismaili studies.

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Kullīyāt-i ꜥUbayd Zākānī. By Nizam al-Din ꜥUbayd Zakani. Persian Text Series; New Series, no. 2. New York: Bibliotheca Persica Press, 1999. Pp. 440. Includes bibliographical references and indexes. ISBN: 0933273304

The *Kullīyāt-i ꜥUbayd Zākānī* (Collected Works) represents the most complete and authoritative collection of the prose and poetry of noted

poet and satirist Nizam al-Din ʿUbayd Zakani (d. 1371). Edited by the late Iranian scholar Muhammad Jaʿfar Mahjub, the work is the second in a series of Persian texts published by Bibliotheca Persica Press under the general editorship of Ehsan Yarshater, who contributes a short preface both in Persian and English. Previous publications of ʿUbayd Zakani's works include ʿAbbas Iqbal Ashtiyani's collection (Tehran: Majallah-i Armaghan, 1942) and Parviz Atabaki's critical edition (Tehran: Zavvar, 1957), which includes Persian translations of the Arabic language material. Obscene verses have been censored, leaving the line intact while deleting the offending word, or expunged altogether from collections published in Iran. Much of his work, such as the popular poem The Mouse and Cat (*Mūsh va Gurbah*) or the satirical prose piece The Ethics of the Aristocrats (*Akhlāq al-Ashraf*) have been published piecemeal both in Iran and the United States, along with several translations into English.

ʿUbayd Zakani was born in Qazvin and later lived in Shiraz during the reign of Shaykh Abu Ishaq Inju (d. 1346/7), who is perhaps best known as the patron of ʿUbayd Zakani's more famous contemporary, the poet Hafiz. He is most commonly referred to as a writer of parodies and satires, including a corpus of extremely vulgar, though witty, poems. The value of the collection at hand is its demonstration of the breadth and depth of the poet's expertise, which ranges from the coarsest of couplets to the soaring lyricism of his panegyric odes and erotic *ghazal*s. Moreover, the prose satire in works such as *Akhlāq al-Ashraf* and *Risālah-i Dilgushah* displays an uniquely ironic tone which distinguishes it from other authors of the time.

Included as introductory material in this edition are four articles penned by Dr. Mahjub for the journal *Īrānshināsī* (v. 6, no. 1–4 (1994/5)) as well as a reprint of a biographical essay by the previous compiler, ʿAbbas Iqbal Ashtiyani, which not only introduce the reader to the poet's life and works, but also describe and compare the numerous manuscripts which were consulted in compiling this collection. This is of great use to the researcher and emphasizes the completeness and attention to detail which separate this collection from its predecessors. Dr. Mahjub also describes previously published editions of ʿUbayd Zakani's work and points out their deficiencies, particularly as regards the comprehensiveness (or lack thereof) of the manuscripts consulted. Although annotations are confined to identifying variations among the different manuscripts, a short glossary of archaic and foreign words is provided. The index, though welcome, is somewhat cursory.

ʿUbayd Zakani was a poet and author of immense skill and original-ity, and thus the *Kullīyāt* should be considered essential for any Persian language library collection, particularly in an academic setting. It has been the poet's fate that he should be heretofore overlooked (receiv-ing little mention even in the traditional *tazkirah*s, or biographies of prominent poets) or misconstrued as a mere scribbler of obscene verse. Dr. Mahjub's efforts go a long way towards rectifying that error and remind us that classical Persian literature encompassed a great deal more than flowery panegyrics and mystical musings.

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Arabic Language Handbook. By Mary Catherine Bateson. Georgetown Classics in Arabic Language and Linguistics. Washington, D.C.: Georgetown University Press, 2003. Pp. 127. Bibliography pp. 117–127.

Originally published in 1967, Bateson's *Arabic Language Handbook*, according to the foreword by editor Karin C. Ryding, has been reis-sued to "serve the growing national and international need for refer-ence works on Arabic language and culture" (p. v) in response to the renewed focus on the Arabic speaking world in recent years. The hand-book was, in 1967, a new kind of publication in the area of applied linguistics meant to appeal to the linguistic or area specialist as well as the student desiring a concise review of the language. Two brief updates to the original publication are provided. First, in the preface, the mid-sixties estimate of eighty million Arabic speakers is revised up-ward to two hundred million. The second change is in the bibliography. The first bibliography, which remains intact, has been supplemented with citations of works published since 1964 that include references, language learning texts, works on literature, and titles devoted to par-ticular colloquial dialects.

As Bateson's preface explains, this work is not meant as a text to help a reader learn how to speak, read or write the language, but rather as a guide informing students and scholars how Arabic functions and is used for speech and writing. The first of three chapters, "An outline of Arabic structure," reviews the structure of Classical Arabic, defined in terms of being the "vehicle of Islam," and as the literate language used today as the chief written and formal spoken form in all parts of the

Arabic speaking world. Colloquial Arabic is the vehicle for usual daily social communication. Moreover, the colloquial language reflects the particular geography, society and religion of its speakers. The resulting "diglossia" where the two forms, one primarily literate and broadly used versus the other chiefly oral and local or regional, is a distinctive characteristic of Arabic. Bateson describes diglossia, as a situation that, "presents problems both for description and the Arabs themselves." (p. xiii)

In this opening chapter, the features of the phonology, morphology, nouns, verbs, parts of speech and their characteristics, and syntax are economically addressed. One obvious strength, or drawback, is Bateson's system of symbols and abbreviations used for transcribing Arabic. Particularly in the section on verbs, this system appears cumbersome, and the Arabic transliterations are a relief. While there is the requisite table of the phonology system of Arabic script consonants, the inexplicably incorrect display[†] may well cause confusion for the nascent scholar of Arabic, which the original edition did not.

The second chapter succinctly reviews the history of Classical Arabic. The initial discussion of Arabic's place in the Semitic language family and the development of its writing system offers interesting historical background to the review. The remainder of the chapter sprints through the famous names and themes of Classical Arabic's literary history from Pre-Islamic times up to the 1960's.

The final chapter, "The linguistic practice of the Arabs," highlights the origins of the Classical from Pre-Islamic Arabic until its present day evolution into Modern Standard Arabic and the factors influencing current usage. Here one must question whether Bateson's views on the impact of diglossia on illiterate Arabic speakers are still accurate. Do speakers really not understand news broadcasts and political speeches, for example, and is the level of illiteracy as high today as forty years ago? The work comes to an end with an illuminating discussion of Colloquial Arabic's origins, phonology, morphology, syntax and lexicon providing brief descriptions of the regional variations such as Iraqi, Egyptian, and North African Arabic.

[†] For example, Table 1, p. 4: "d" is paired with *zāy*—it should read "d̲" / *d̲āl*; "t" with *t̲āʾ*—it should read "t̲" / *t̲āʾ*; "d" again with *rāʾ*—it should read "d" / *dāl*; "s" with the IPA symbol for glottal stop—it should read "s" / *sīn*.

What Bateson has written in this volume may still be accurate for the most part, is informative, especially on Colloquial Arabic, and accomplishes its handbook purpose. However, since it in no significant way reexamines or revises the original text, if your library holds the original edition, it is not necessary to acquire this one, however more polished the printing is in comparison to the type(writer) face production of the 1967 edition. More current publications devoted to describing the Arabic language are now available, such as Kees Versteegh's *The Arabic Language* ([most recently:] Edinburgh : Edinburgh University Press, 2001).

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The Cinema of Abbas Kiarostami. By Alberto Elena; translated from Spanish by Belinda Coombes. London : Saqi in association with the Iranian Heritage Foundation, 2005. Pp. 297. Includes bibliography, filmography and index. Paperback $24.50. ISBN 0-86356-594-8

Despite Abbas Kiarostami's position as the arguably most influential and controversial film director of post-revolutionary Iran, there are woefully few monographs in English to which the Western student can turn to satisfy her curiosity. Thankfully, this new study by noted Spanish cinema historian, Alberto Elena, covers the topic in such an admirable way that it is destined to become the standard work in English on the subject. It is a fine introduction to Kiarostami, in particular, and the modern Iranian cinema in general.

Elena deals with Kiarostami's career and prolific output of films, short and long, in a chronological manner from 1970 to 2004. The last films discussed are 2002's "Ten" and its companion documentary "10 on Ten", and 2003's "Five". Starting with the pieces Kiarostami made under the Shah's regime for the Centre for the Intellectual Development of Children and Young Adults and for each film following, Elena reviews, discusses and synthesizes seemingly all of the criticism on each work. He is particularly strong on his discussion of the European criticism. If anything, Elena takes a too Eurocentric view. He seems to ignore much American criticism, especially of a negative bent. Indeed, he never mentions critic Roger Ebert's remark that "I am unable to grasp the greatness of Abbas Kiarostami. His critical reputation is unmatched. The shame is that more accessible Iranian directors are being

neglected in the overpraise of Kiarostami". Neither does he discuss the 2002 incident where Kiarostami was refused a visa to attend the New York Film Festival. Further, Kiarostami himself has said that U. S. cinema is more dangerous than U. S. military presence. Elena mentions this statement but does not discuss it in relation to Kiarostami's acceptance or lack of it in the U. S.

More impressive is Elena's effort to discuss Iranian criticism (in translation) of Kiarostami's works, and to place them in an Iranian cultural setting. If there is a major criticism that can be leveled at this fine work, it is that Elena, a professor in cinema history at the Universidad Autónoma de Madrid, seems not to know Farsi, and does not consider the many sources on Kiarostami in this language. Still, this does not stop him from having a wide appreciation of Persian poetry. He demonstrates how Kiarostami is greatly influenced by the Iranian poetic tradition from Omar Khayyam to Sohrab Sepehri and Farrukh Farukhzad. It was a pleasure to read the many lengthy poetic quotes, including some from Kiarostami himself, which Elena includes. Similarly, Elena shows how Kiarostami is the direct heir to the Iranian art cinematic tradition that started under the Shah, and embodied in the work of the great director, Sohrab Shahid Sales. Elena's contribution is very welcome here. It is difficult to find a scholarly discussion in English of the Shah-era Iranian cinema. Most of the films are rare and difficult for the scholar to see. Elena does not, however, deal at any length with Kiarostami's somewhat strained relationship with the governing mullahs in Iran. He barely mentions the 1997 incident at Cannes with Catherine Deneuve or its fall out. One wishes for more in this vein.

In general, Elena's own interpretations of the films are enlightening and convincing. Like the best criticism, they always aid the reader in understanding the work in question. The book leaves off with Kiarostami completely caught up in his fascination for the digital video camera, and convinced that this is the future of cinema, at least for anyone who seeks to show the truth. For Kiarostami, this new technology allows the director to work alone like a painter or a photographer, both roles Kiarostami enjoys, and create a film that is more like a painting, something he finds greatly desirable. He has described his latest film "Five" as "at the crossroads between poetry, photography and film."

This work has an extensive bibliography and filmography, both of which will be extremely useful to anyone seeking further information. The color stills from Kiarostami's films were not really useful. Some from his more visually experimental films such as "Five" or "The Birth

of Light" would have been more instructive. The book's price tag is a bit high for a paperback. Still, its concern with the Persian cultural heritage, and usefulness for the general reader as well as the scholar make this a book that any university library should have.

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Diversity in Language: Contrastive Studies in English and Arabic Theoretical and Applied Linguistics. Edited by Zeinab M. Ibrahim, Sabiha T. Aydelott and Nagwa Kassabgy. Cairo, New York: University of Cairo Press, 2000. Pp. xiii, 235, 20. ISBN: 977-424-578-4.

The foundation for this book came from First International Conference on Contrastive Rhetoric that was held at the American University in Cairo (AUC) in 1999. Some chapters are manuscripts based on conference presentations; the works of other scholars are also included. The volume is divided into four sections with the overall emphasis on English and Arabic linguistics and teaching.

The first section of the work, "Arabic language: distinctive features," opens with the English summary of El-Said Badawi's "An opinion on the meanings of Iʿrāb in Classical Arabic: the state of the nominal sentence." The original composition by this eminent scholar is presented as the only Arabic text. Part of a larger study, Badawi argues here to maintain the distinction between nominal and verbal Arabic sentences because they express structural extremities and contribute to the total semantic value of sentences. Next, Ghali in "The Syntax of Colloquial Egyptian proverbs" uses Chomsky's Minimalist Program to analyze the proverbs' syntax, maintaining that the word order of these is not entirely free. For instructors using proverbs in teaching Arabic, this discussion, while somewhat densely theoretical, would be beneficial reading.

In the last chapter of the section, Stewart addresses an ever more vital field of instruction in his "Understanding the Quran in English: notes on translation, form, and prophetic typology." With the modern Western university student in mind, Stewart discusses translation issues that can make the Quran less accessible. Stewart explains an approach for introducing the text that accounts for the expectations of Western students that the Quran is chronologically organized like the Old Testament, and a narration of Muhammad's life as the New Testament is

for Jesus, neither of which is the case. Instead, his approach advocates "the use of the pattern of Biblical prophecies in order to comment on or to serve as a model for the prophecy of Muhammad." The author also notes the importance of using terminology correctly, including the use of "Allah" for "God" where "Allah" of the Quran and Islam is the Biblical "God." Stewart's insights, only briefly touched on here, would be valuable for anyone studying or teaching the Quran.

Section two is devoted to Arabic and English comparative studies. For teachers of both target languages, the studies here explore linguistic differences that can cause learning problems. Kassebgy and Hassan explore the issue of relative clauses, and Al-Khawalda reports on his study of four textual sources that Arabic has a true future tense expressed generally as /sayafᶜalu/ while English has five ways of articulating the future that have different, noninterchangeable meanings. Allam has written an informative exposition, "A sociolinguistic study on the use of color terminology in Egyptian Colloquial and Classical Arabic" that details the context dependent meanings for six color categories. The discussion addresses a neglected area of terminology, explaining the many possible Arabic meanings and providing comparisons and contrasts with English uses of color terminology. The last piece in the section, "The canons of Aristotelian rhetoric: their place in contrastive Arabic-English studies," shows that "profound differences between Arabic and English rhetoric are to be found." Hottel-Burkhart makes the argument that examination of each of the canons, invention, arrangement, stylistics, memory and delivery, in the light of Arabic-English rhetorical studies "can deepen our understanding of what constructs and values may indeed be involved in a culture's rhetoric." Clear contrastive expositions on the canons make this chapter a source of potential rhetorical research ideas.

The third section of the work focuses on learning style and form related to writing. In the first chapter, El-Seidi discusses the result of a study, "Metadiscourses in English and Arabic argumentative writing." Metadiscourse expressions indicate an author's credibility and attitude toward propositional content and mental attitude about information. These expressions include hedges ("perhaps" *rubbamā*); emphatics ("undoubtedly" *bi-lā-shakin*); and attitudinal markers ("regrettably" *maᶜ al-asaf*). The results of the study illustrate that these expressions are used in both languages, though not always to the same degree by native and nonnative speakers. The discussion suggests that metadiscourse is a useful concept for review in second language writing classes.

The following chapter, "The impact of Arabic on ESL expository writing" by Sheikholeslami and Makhlouf, delves into the issue of rhetorical style transference from native Arabic speakers onto their English writing and argues that a clear source of transfer is the genre of the classic five-paragraph essay taught in school. Students of English would benefit from discourse level revision to better comprehend rhetorical organization beyond sentence level syntax and vocabulary. Moreover, the authors contend, research into Arabic written and oral discourse would lead to greater understanding of the impact of Arabic on Arabic speakers' English writing. Examples of Arabic and English as a Foreign Language essays are provided to illustrate the thesis.

The writing section's last chapter presents Youssef's approach to teaching poetry to Egyptian students in American University in Cairo's (AUC) Freshman Writing Program. Youssef first reviews the Arabic poetry taught in schools leaving students most familiar with the couplet form of a line of poetry, not the form of a complete poem. For teaching purposes, Youssef uses sonnets by Shakespeare and Shelley, explaining the literary term "form" as structure, development, cohesion and analysis of the end. The author finds that experiencing another culture's poetry can improve writing skills and understanding of the connection between form and content.

The book's final section focuses on attitudes and comprehension related to language acquisition. Horger writes about a study that measured the attitudes of a small sample of beginning and more advanced AUC English writing students toward American and British dialects. The students found the British dialect more intelligent, educated, sophisticated, upper class and cultured, while the American dialect was more articulate (easier to understand), friendlier and less arrogant. The students generally found American English more appropriate for instructional use; AUC students for the most part use the American dialect or have adopted it by the end of their AUC career. Horger suggests that the reasons for these attitudinal discrepancies may be the result of mass media, language school training or even Egypt's colonial history.

In the next chapter, the results of Kasem's study appear to be consistent with other research indicating that the process of second language acquisition, in this case the copula "to be," is similar to that of the first language. The last chapter presents Kamel's "Categories of comprehension in argumentative discourse: a cross-linguistic study" that begins with an informative discussion on how linguistic cultural differences can impact comprehension and focuses on argumentation as a type and

form of discourse. The terms used in the study are well defined and the piece exposes differences that impact Arabic speakers' comprehension of English, indeed suggesting that coherence, thematic continuity and unity as such may be English concepts only. Analyzing the results of testing fourth year students on their comprehension of a passage of argumentative discourse, Kamel concludes that exposure to and proficiency in English does not in itself lead to comprehension of global designs or superstructures, textual schematic organization frameworks essential for grasping a text type such as argumentation that depends on its form.

On the whole, this collection offers thoughtful works devoted to promoting the exchange of ideas and understanding in the fields of Arabic and English linguistics and instruction. Teachers of both Arabic and English as a second/foreign language will discover useful ideas for their classes, especially beyond the beginning level. For English speakers, Ghali's chapter on proverbs and particularly Stewart's approach to introducing the Quran discuss fundamental texts and uses of Arabic language. The contrastive pieces by Allam on color, Hottel-Burkhart on the canons of Aristotelian rhetoric, and El-Seidi on metadiscourse reveal crucial as well as interesting differences in the use of seemingly similar vocabulary and discourse structure. For Arabic speakers, Youssef's approach to teaching English poetry and Kamel's study of how English argumentative discourse is understood underscore the importance of comprehending, and therefore teaching, the "superstructure" of genres and discourse.

The volume includes an annotated list of contributors and the expected notes on transliteration and transcription of Arabic. Each chapter ends with citations for further study. This title deserves a place in libraries of institutions with foreign or second language teaching and learning programs and is essential for those outside Arabic speaking countries where Arabic speakers are among the student body.

KRISTEN KERN

PORTLAND STATE UNIVERSITY

A Certain Woman. By Hala El Badry ; translated by Farouk Abdel Wahab. Cairo: The American University in Cairo Press, 2003. Pp. 216; 24 cm. ISBN 9774247876

Egyptian novelist Hala El Badry was born in Cairo in 1954 and became editor-in-chief of Egypt's radio and television magazine.

A Certain Woman (*Imraʾatun—mā*) is El Badry's fourth novel and it won the prize for best novel at the 2001 Cairo International Book Fair. Because of this, and also because of the blurb promoting the novel from the American University in Cairo Press which promises that the "new novel focuses on sex, love and marriage in contemporary Arab society" which "reflects a career-minded woman's journey of self-discovery and understanding, offering rare glimpses into her inner thoughts as she confronts questions of love and intimacy both within and outside of marriage", I approached this novel eagerly in the hope of finding another new, exciting, and ground-breaking Arab writer.

My hopes, however, were soon dashed, and I could only come to the conclusion that the year 2001, the year in which the novel won the prize at the International Book Fair, was a slow year. The plot sounds interesting: It combines the theme of adultery and betrayal, as Nahid, an archeologist who is in her forties and who is trapped in a boring and sexless marriage to Mustafa, finds love—and sex—with Omar, a novelist and a journalist who is himself trapped in his own mundane marriage to Maggie. Apparently, when the novel was first published in Arabic, some male critics were scandalized by the fact that such issues were being raised by a woman. The news release attached to the novel promises "now English readers can judge for themselves."

Unfortunately for English (and no doubt Arab) readers, the taboos concerning writing about writing women's sexual longing and adultery are no longer likely to seem very exciting, especially with characterization as wooden and one-dimensional as El Hadry's. Moreover, while the novel promises to be a trip into the mind of a modern Arab woman, for the most part the novel does not confront patriarchy in Arab society in, for example, the bold and provocative manner of another Arab woman writer such as Hanan al-Shaykh who writes unapologetically about male violence, adultery, women's sexual desire, and male and societal hypocrisy. Instead, as the book jacket states, Nahid's liberation is not so much liberation from "a repressive society or a male-dominated world" as much as "from self-imposed taboos." Because of Nahid's inability to question her society or patriarchy, the novel simply seems self-indulgent, and the reader quickly loses sympathy for or interest in the characters.

Sadly, in the end it must be stated that this novel is of the kind that Egyptian novelist Son Allah Ibrahim criticizes as it typifies modern Arabic literature's suffocating seriousness and unwillingness simply to tell interesting stories.

However, since the book did win the best novel award at the Cairo International Book Fair, and since the American University in Cairo did deem it worthy to have it translated and published, I will admit that perhaps this just was not novel to my liking, and therefore I recommend its purchase for inclusion in Arabic literature collections. Perhaps other readers will see in it more than a remedy for insomnia, as it was for me for many a night.

BLAIR KUNTZ

UNIVERSITY OF TORONTO

The Contemporary Middle East. Edited by Karl Yambert. A Westview Reader. Boulder, CO. Westview Press, 2006. Pp. 305. Bibliography. Index. $24.95 (Paperback). ISBN 0813343399

These twenty-one essays discuss current issues of the Middle East while providing an historical background. Writers from various backgrounds of academia, foreign service, and journalism bring together wide-ranging thought for a complete analysis of this region. The essays are condensed versions of articles previously published by Westview Press, except for the introduction and the last chapter titled "The Contemporary Middle East: Some Questions, Some Answers" by Shibley Telhami, the Anwar Sadat Professor for Peace and Development at the University of Maryland. Following is a brief description of a few of the essays.

The editor states in the preface that readers who have little knowledge of the Middle East will find this volume a great "catalyst" to understanding the current events affecting this area. (xii) I agree. In the introduction, Arthur Goldschmidt, Jr., professor emeritus of Middle East history at the Pennsylvania State University, explores major differences among people who live in the Middle East. He reminds the reader that the Middle East is composed not only of Arabs, but also other populations, such as Jews, Kurds, Turks, Iranians, etc. He states that "while most Middle Eastern peoples are Muslims" (xviii), there are other religious groups as well. Furthermore, Muslims are divided into two major sectarian groups, Sunnis and the Shiʿites, and the distinction is an important one to be recognized by those who would classify everyone together.

The first three essays are categorized under the heading "History and Background" where the writers elaborate on the differences among

Middle Eastern populations, including religious practices, ethnic backgrounds, and languages. For example, in Chapter Two, Colbert C. Held, a former Foreign Service officer in the Middle East, writes about the numerous languages spoken, as well as the various dialects of Arabic. He reports that speaking Arabic is considered the "hallmark of being Arab" (8), because it is the language of the Qurʾan.

Bernard Reich, professor of political science and international affairs at George Washington University, speaks to the influence of Israel on United States' foreign policy in Chapter Six, titled, "The United States and Israel". This chapter is particularly important, because authors of other essays often refer to this important relationship as they explain events and foreign policies in other countries in the Middle East.

Chapter Seven, "Israeli-Palestinian Relations Since the Gulf War", by William L. Cleveland, professor of history at Simon Fraser University, and Chapter Nine, "Whither Palestine and the Palestinians?" by the late Samih K. Farsoun, formerly professor emeritus of sociology at American University, explore the life of the Palestinians "since the process of Zionist settler colonialism, which started in the late nineteenth century." (107) They offer insight into the reasons various peace plans have not succeeded. Cleveland writes extensively about the Oslo Peace Accords, and Farsoun goes further in addressing the future for the Palestinians.

Within the section called "Iraq and Iran", Anthony Shadid, winner of the 2004 Pulitzer Prize for International Reporting and the Islamic affairs correspondent for the Washington Post, interviews in Chapter 12 a professor in Tehran who "was reluctant to let her name be published since our visit came during one of the recurring bouts of repression that occasionally gripped the capital." (151) She said Islam had lost its spirituality and identity and that she missed the Islam of her youth. She further stated with anger that "No shah could ever de-Islamize Iran the way the Islamic regime did." (151) Shadid also interviews Hasan Yusufi Eshkevari, a "devout Muslim" and revolutionary who went to jail during the 1970s while Mohammad Reza Shah Pahlavi was in power. However, Shadid writes of Eshkevari's criticism of the current Islamic Republic in Iran. Eshkevari believes that Islam alone was not meant to rule a country, and that if the government is an Islamic one, and the government fails to bring about equality and a successful economy, then the failure of the government becomes a failure of the faith. (144)

In Chapter 19, Yvonne Haddad, professor of History of Islam and Christian-Muslim Relations at Georgetown University writes an essay titled "Islamist Perceptions of U. S. Policy". She addresses on page 241 the question that many Americans asked after the attacks of September 11, 2001, "Why do the hate us?" Her answers echo words found throughout this book, that United States foreign policy involving the Arab-Israeli conflict has been perceived by much of the Middle East as favorable toward Israel. International and U. S. policy makers and scholars may differ on many issues, but how the Arab world perceives the decisions of the western world dominates their feelings and actions towards the United States.

Each chapter begins with a summary of the essay and a brief description of the writer. Editorial entries have been made if there have been relevant changes or events since the essay was first written. The preface includes pertinent events that took place just before the book went to print.

Too few maps are included. For the reader unfamiliar with the Middle East, maps are of paramount importance for understanding a range of issues from agriculture to military conflicts, especially those that involve border concerns. For example, on page 177, Shibley Telhami writes about the Iran-Iraq dispute over the Shatt-al-Arab waterway, and a map showing the exact location of this waterway would have been helpful. A listing of included maps would also have been valuable.

This excellent book will be beneficial to both general readers and scholars. Academic libraries and public libraries should acquire this book. There is a detailed table of contents. The bibliography classifies additional resources by countries and particular subjects of interest. There is a glossary of terms, a biographical register of people who have had significant impact on the region, a chronological list offering a timeline of events from 622 (year one of the Muslim calendar) through 2005, a list of notes citing passages from the essays, and an extensive index.

<div align="right">Antoinette W. Satterfield</div>

University of North Carolina

Formation of the Modern State: The Ottoman Empire, Sixteenth to Eighteenth Centuries. By Rifa'at Ali Abou-el-Haj. 2nd ed. Syracuse: Syracuse University Press, 2005. Pp. xxii, 183. Bibliography, index. $19.95 (paperback). ISBN 0-8156-3085-9.

Formation of the Modern State by Rifa'at Ali Abou-el-Haj appears here in its second edition. The text itself is little altered from its first edition (Albany : State University of New York Press, 1991), and the appendices remain largely as they originally appeared. The principal changes are found in the added Preface to the Second Edition and the Afterword, the latter a revised version of an article that appeared originally as "Theorizing in Historical Writing: Ottoman Society in the Middle Period," in *Festschrift für Andreas Tietze*, ed. Ingeborg Baladauf and Suraiya Faroqhi (Prague: Enigma Corp., 1994). The principal points of the first edition remain:

–The "middle" period of Ottoman history must be understood on its own terms, not as a period without change or with change imposed from outside, largely Western influences.

–The period from the late sixteenth through the eighteenth centuries must be studied in a comparative perspective.

–Certain key texts need to be better studied, especially *nasihatnameler* [advice to princes], which should be read as partisan or personal statements, not as accurate descriptions of prevailing conditions.

The strengths and weaknesses of the original also remain. The effort to overcome exceptionalism in the study of Ottoman history by adopting a comparative perspective remains important. So does the use of theoretical perspectives to cast light on a society in transition from internal, not just external, pressures. The writing style, however, remains dense, even elliptical; and the appendices are particularly affected by this style of composition. The Afterward adds serious questions about the idea of the Nation State, both as it applies to Turkish Nationalism and as it affects the historiography of the "middle period," with its compromises among significant interest groups. From the reviewer's own viewpoint, Abou-el-Haj also makes a case for the study of this period as significant in its own right, not just one overshadowed by the previous period of expansion into Europe and the subsequent period in which large parts of the Balkans were lost to European powers and newly-minted regional states.

The bibliography is a clue to the greatest weakness of the new edition. Nothing later than 1990 is cited, a inexplicable omission in a second

edition. Even *The Ottoman City and its Parts: Urban Structure and Social Order*, edited by Irene A. Bierman, Rifa'at A. Abou-El-Haj, Donald Preziosi (New Rochelle, N.Y. : A. D. Caratzas, 1991) is still listed as "in press." Thus the new edition addresses no new literature, whether it takes account of the author's ideas or ignores them entirely. This makes *Formation of the Modern State* a time capsule of Abou-el-Haj's thought and the scholars with which he engaged more than a decade ago. A good deal has been published on the Ottoman Empire since 1994, and this failure to engage with newer scholarship limits the value of *Formation of the Modern State*. Nonetheless, the new edition, with the article from the Tietze festschrift, is welcome. A more thorough revision would have been even more useful.

Thomas M. Izbicki

Johns Hopkins University

Selected Onomastic Writings. By Rüdiger Schmitt. Edited by W. Breidbach and Ph. Huyse. Persian Studies Series 20. New York: Bibliotheca Persica Press, 2000. Pp. x + 303. Bibliography, index of subjects, index of names. Hardcover. $48. ISBN: 0933273428.

Professor Rüdiger Schmitt is perhaps the leading specialist in the field of Indo-European onomastics, who has also significant contributions to the grammatical studies of ancient Indo-European languages, such as Old Persian, Classical Armenian, and Classical Greek. His forty-year long academic career is marked by more than fifteen monographs and almost three hundred articles published in the most prestigious philological journals of Europe. The bulk of his scholarly output has been written in German, but a number of articles are in Latin. The volume under review represents a tribute to this distinguished scholar published on the occasion of his sixtieth birthday.

The editors of the volume faced an uneasy task of choosing the most informative and characteristic pieces among the cornucopia of Schmitt's writings for the collection of his selected papers. They eventually decided to concentrate on the less technical works devoted to the study of the Indo-European personal names and, to a lesser extent, place names. The book begins with four general articles introducing the reader to the structure of Proto-Indo-European anthroponyms, as well as the main peculiarities of their reflexes in various daughter languages (pp. 1–66). What follows is a number of essays that dwell on more spe-

cific problems connected with the etymological and cultural analysis of language-specific onomastic data. Seven articles are devoted to Iranian names, with an emphasis on the Achaemenid Period (pp. 95–180), two are tackling Old and Middle Indic onomastic data (pp. 67–94), while the remaining two papers are concerned with Latin and Classical Armenian names (pp. 181–222).

Such a composition is pedagogically very sound. In the absence of a systematic book-length introduction to the study of name-giving among the Indo-Europeans, this volume can fill in this niche in the comparative philology. A diligent student will be able to apply the methodological principles explicated in Schmitt's articles to the analysis of proper names in other Indo-European traditions, such as Slavic or Celtic. It must be emphasized, however, that the knowledge of the comparative method in historical linguistics and at least some rudimentary acquaintance with the Indo–European sound laws constitute necessary prerequisites for the appreciation of the book under review. *Indo–European Language and Culture: an Introduction* by B. Fortson (Blackwell, 2004) would represent an ideal preliminary reading/reference companion for those American readers who are less versed in linguistic matters. The readers should be also aware that, despite the English title of the book, all the essays collected there are in German.

The format of the reviewed volume closely follows the standards of *Kleine Schriften* accepted in the community of philologists and historical linguists. The original pagination of the articles selected for publication is marked in bold type within the body of the text and is repeated in the headers. The interference with the text of the articles has been largely limited to the connection of editorial misprints. Both these factors facilitate bibliographic references to the original publications. At the same time, Schmitt took pains of rereading the majority of the papers collected in this volume, and made brief comments reflecting the progress of scholarship achieved in the recent years. These notes are collected in the Addenda and Corrigenda section (pp. 223–24), and cross-referenced through the letter "N" placed on the margin next to the commented *loci* in the original articles.

The reference style is not uniform throughout the book: some articles follow the humanities format and some follow the social science format; some contain a separate bibliography and some do not. This deficiency, endemic to the collections of selected papers, is abundantly compensated for by the full bibliography of the works of Rüdiger Schmitt that he provided himself to the editors of the volume (pp. 225–82). By con-

trast, the standards of transcription and transliteration are fully consistent. The Greek forms are cited in the original alphabet, while all the names, words, and citations originally recorded in the Near Eastern and South Asian writing systems are given in the Roman transliteration. The author uses the Erlangen-style reconstruction of the Proto-Indo-European forms and the interpretative transliteration of D. N. MacKenzie for Middle Persian.

The book under review is a must for all the libraries focusing on the Indo-European and/or Indo-Iranian studies, and can be also recommended to Classical and Middle Eastern librarians. While its narrow subject matter limits the potential number of its readers, the fact that the articles collected there consitute both the introduction and the original contribution to the study of the Indo-European onomastics written by the leading authority in the field warrants a scholarly interest for this volume for many decades to come.

<div align="right">ILYA YAKUBOVICH</div>

UNIVERSITY OF CHICAGO

A Concise history of the Middle East. By Arthur Goldschmidt Jr. & Lawrence Davidson. 8th edition. Westview Press, ©2006. Pp. xvi, 559. ISBN 9780813342757

Like its previous incarnations, this edition is an interesting and easy to read college textbook whose aim is to help the reader better understand the people of the Middle East. What makes it different from the usual Middle Eastern history is that the authors give you more than just people, places and events—they describe the social, economic and political conditions which gave birth to, and were later shaped by, Islam.

After some basic information on Islam and the Prophet, the authors present the history of the area concentrating on how Islam has influenced the political development of the various countries up through the 20th century.

The main change from previous editions is the inclusion of a chapter entitled "The War on Terrorism", and covers the post-9/11 political developments; but instead of diving into this complicated topic (what is terrorism, what is a terrorist), the authors examine the present political, economic and social conditions of the countries of the Middle East and

why some people commit terrorist acts, as well as the responses of
foreign and local governments and the consequences of these acts.

<div align="right">BARBARA BROWNELL</div>

OCLC

Citizens without Citizenship: Mada's First Annual Political Monitoring
   Report: Israel and the Palestinian Minority, 2000-2002. By Nimer
   Sultany. Haifa: Mada, Arab Center for Applied Social Research, 2003.
   Pp. 214. Bibliography. $20.00 ISBN: 9659057318 (Paperback)

Mada al-Carmel, the Arab Center for Applied Social Research, the
publisher of *Citizens without Citizenship*, is a non-profit independent
research institute in Haifa, Israel that "promote[s] theoretical and ap-
plied research on the Palestinian community in Israel" (MADA website:
`http://www.mada-research.org/`). Since its establishment in 2000, Mada
has published monographic book series, annual reports, articles and
papers, and public opinion surveys. Their full catalog can be viewed
at `http://www.mada-research.org/publications.shtml`. Many of their
monographs are available only in Arabic or Hebrew, while the annual
reports are available in Arabic, Hebrew or English. *Citizens without
Citizenship*, the title reviewed in this article, is considered an annual
report and is available for purchase in Arabic, Hebrew or English. I
have read and review the English version.

Nimer Sultany, the author of *Citizens without Citizenship*, is an at-
torney and activist in Israel and acts as the Coordinator of Mada's
Political Monitoring Project. The Political Monitoring Project was es-
tablished to "monitor the attitude of the State of Israel and of Jewish
Israeli society toward Palestinian citizens of the state. . . in response to
the al-Aqsa intifada and October 2000 protests" (9). This report aims to
document the "manifestations of the majority's attitude toward Pales-
tinian citizens" and focuses on the time period from September 2000 to
December 2002, examining the changes that occurred for Palestinian
citizens of Israel during this time period (9).

The report is divided into four chapters. The first, "Legislation and
Resolutions in the Knesset," reviews laws passed, bills proposed and
resolutions adopted by the Israeli Knesset from 2000–2002 that discrim-
inate against or restrict Palestinian citizens in Israel. This chapter, like
the others in the book, is well-organized and meticulous. It traces, in
narrative form, the history of bills—authors of the bills, records of votes

on the bills, excerpts of the texts of the bills, quotes from MKs during debates on bills—as well as analysis of the effects of the bills/laws. It also details treatment of Palestinian Israeli MKs in the Knesset. The second chapter of the book, "Government Policy," details policies and decisions of the government that affected Palestinian Israeli citizens from 2000–2002. Examples include instances when the state tried to revoke Israeli citizenship from several Palestinians, closed an Arab newspaper, and revived of the Public Council for Demography to set policy to "ensure the preservation of the Jewish character of Israel" (100). The book details both the government defense of these policies as well as the public criticism of them. The third chapter, "Public Opinion Surveys," reviews surveys conducted for Israeli media outlets or by Israeli researchers at universities and institutes. It examines the results to survey questions such as: Are Palestinian citizens loyal to the state of Israel? Do Palestinian citizens of Israel pose a danger to state security? Would you want Arabs to live in your neighborhood? Should the Jewish character of the state be retained? The results reveal many of the prevailing attitudes in Israeli society. The fourth chapter of the book, "Public Expression of Hatred and Racism," includes "statements, articles, websites, and other expressions of hate, racism, and verbal and physical violence towards Palestinian citizens of Israel" made by the media, politicians, scholars, judges, rabbis, artists and others (141).

The report is well-organized and its purposes are clearly stated. It relies on valid sources (Knesset documents, Ha'aretz, etc....) and is well-documented with detailed footnotes. It includes a bibliography, but there is no index, only a table of contents. Each chapter also includes a brief introduction.

Citizens without Citizenship provides an important perspective that should be included in all academic libraries. Its focus on gathering primary source documents (Knesset transcripts, newspaper articles, speech transcripts, laws, etc.) to document Israeli state policy towards its Palestinian citizens as well as public reaction to these policies— both from Jewish Israeli citizens and Palestinian Israeli citizens, is unique. *Citizens without Citizenship*, and the other MADA publications, presents a timely, detailed, record of recent events in Israel that all scholars should appreciate. I highly recommend acquiring the entire series of MADA publications.

Liz Cooper

Emory University

Globalization and the Muslim World: Culture, Religion, and Modernity. Edited by Birgit Schabler and Leif Stenberg. Foreword by Roy Mottahedeh. Modern Intellectual and Political History of the Middle East. Syracuse: Syracuse University Press, 2004. Pp. 266. ISBN: 0815630247 (paper) $19.95

Globalization and the Muslim World deals with some important facets of spirit and matter in an interesting way. This anthology presents the outcome of a workshop held at Harvard University's Center for Middle Eastern Studies in 1999 that addressed theoretical and empirical questions of globalization, modernity, and the Islamic world. To get the whole picture one can view the contents of this book:

Part One: 1. Civilizing others : global modernity and the local boundaries (French/German, Ottoman, and Arab) of savagery, by Birgit Schaebler; 2. Subduing globalization: the challenge of the indigenization movement, by Mehrzad Boroujerdi; 3. Subjectivity, political evaluation, and Islamist trajectories, by Sayres S. Rudy; 4. Islam in the West: modernity and globalization revisited, by Jocelyne Cesari; 5. Islam, knowledge, and "the West": the making of a global Islam, by Leif Stenberg,; Part Two: 6. Globalization, migration, and identity: Sudan, 1800-2000, by Heather J. Sharkey; 7. Globalization and the Internet: the Malaysian experience, by Toby E. Huff; 8. The global mufti, by Jakob Skovgaard-Petersen; 9. Where does globalization take place?: opportunities and limitations for female activists in Turkish Islamist non-governmental organizations, by Catharina Raudvere; 10. From postmodernism to "glocalism": toward a theoretical understanding of contemporary Arab Muslim constructions of religious others, by Patrice C. Brodeur'; 11. The scandal of literalism in Hamas, the Israeli-Palestinian conflict, and beyond, by Anne Marie Oliver.

Going by the title, *Globalization and the Muslim World*, one would expect that, at least, this book provides a focused approach, along with some sort of a vertical or horizontal survey of emerging patterns. And such an expectation does bear in mind the fact that eleven chapters are by a heterogeneous group of writers. This focused approach, could eventually bypass the three oft-repeated themes adopted by most writers of this genre, viz., clash of civilizations, west versus rest, and modernity versus fundamentalism. What would a vertical approach mean? Being vertical refers to narrowing issues, and analyzing hierarchies, in a systematic manner. In other words, vertical matrix may relate to subcategories of any given area of study—with interdisciplinary approach.

And that this analysis systematically balances its selection of themes, writers, and areas of interest. By horizontal, one would be interested in an evaluation of trends of a globe that is become flat—converging, connecting and collaborating—with manifested destinations visible in open-sourcing, off-shoring, in-sourcing, free trade, etc.

Based on the above hunt for any innovativeness in the content, one thing is obvious: The anthology does co-locate keywords that interest a student of globalization, such as, privatization (p. 90); less developed countries (50–52, 54–56), business (138, 150), information society (145–147), etc. By and large, these are only incidental occurrences. Otherwise there is no deviation from the worn-out themes in this book.

Further, chapter three, Subduing globalization. . .leads a reader to look for a more significant issue in this book. And this significance is based on two contentions. One, the title claims to deal with global and religious orientation, and second, a book on global and indigenous context is expected to touch base on local and religious orientation, as well. Hence, with a book on the subject of "Islam in globalization context," any sensible reader may ask: How Islam, per se, fits in a local-global debate? In other words, how much is local and how much is global? Is there a possibility to see this in numbers, say in a ratio of 80/20 or 20/80, respectively?

Moreover, while life of a Muslim connects and collaborates with another Muslim universally, the actual process begins at a local level. A global sense follows thereafter, leading the process towards what is conceptually aspired as a global Ummah. Chapter four, Islam, knowledge, and "the West," deals extensively with such aspired domain. While this universality is accepted on its face value, the book does not deal with the concept of universal brotherhood. Interestingly, there is only a passing remark on this very significant subject in *Globalization and the Muslim World*. Questions such as whether Islamism is a political or religious phenomenon are treated in less than illuminating manner (chapter eleven, The scandal of literalism in Hamas, p. 209). Given these details, the subject of globalization then calls for a different outlook in writing about the dynamics.

The Muslim World, as agreed by scholars, be it Shiᶜa or Sunni, has a predominant bias towards local, rather than global aspects, and this is true in more than one way. The pillars of their creed, as well as functional details that matter in fulfilling obligatory duties, tend to be more tilted towards local space and time. In fact, each pillar looks for a local

conditioning, in order to achieve success. It is worth illustrating here these local conditions. First, *Shahada* (To witness that there is no God but Allah, and that Muhammad is His prophet, servant and messenger) is a personal matter, representing involvement of the ultimate local, i.e., inner-self. Second, *Salah* (prayer), both by space and time, is performed in a localized setting. Here global sense is in two areas, viz., first, equality in congregational prayers and second, directionally focused towards the Kaʿbah at Makkah. However, the local Imams determine details relating to altitude, longitude and latitude. Third, fasting in Ramadan is performed in accordance with local timings. Fourth, *Zakah* (charity) is always, and gets higher reward, if offered to the near, dear, as well as to close neighbors and relatives. Fifth, *Hajj* is performed only by a physical visit to the designated space, Makkah, and within a local time frame. Even the accountability in the Hereafter, theologically speaking, is also personal and individual, and never reported to be corporate, global or universal.

Let's return to the contents page. Glocalization, is the term used in this book to understand locale of the Muslim World. This term is extensively dealt with in chapter ten, From postmodernism to "glocalism." This discussion of glocalism is all about the individual and his/her relationship with the believers of other faiths, or simply stated, interfaith transactions. Itdoes not, however, deal with the domains relating to local conditions for faith, per se, in a globalized world. In brief, local and global in the Muslim World goes hand in hand, and understanding this in the light of proportions, say 80/20 would have simplified the subject. Most books on globalization in relation to the Muslim world, including the book in hand, provide no clear perspective about such a worldview.

Another weakness of the book is obviously in the fact that the coverage is all about a debate held in a previous era, i.e., a) a world before 9/11, b) a bubble that was (or pre-dotcom-bust), and c) a geo-politics of the Muslim World that was pre-gulf wars (Afghanistan and Iraq wars). Since 2001, many of the perspectives on this trio are different, anyways. A glance at the emerging literature reveals that the debate on the subject of globalization is loosing traditional syntax and semantics, and the Internet (or the global wedge) is much-a-do-about the digital divide, as some specialists opine.

A good point, however, is that the bibliography has been updated with some publications appearing in 2000–2001, and one reference to the editor's own book published in 2004.

Nevertheless, what is offered in *Globalization and the Muslim World* is still important as a record of intellectual thought, with a symbiosis of multinational, multicultural, as well as global context. The editors, Prof. Birgit Schabler (Middle Eastern history, University of Erfurt, Germany) and Prof. Leif Stenberg (Islamology, Lund University, and Religious Studies, Växjö University, Sweden) have presented the product of a workshop in a scholarly style. The case studies are rich in data, and the theoretical and historical studies are full of insights. These are the strengths of the book, as we are reminded the book-cover: "Written by scholars from a range of disciplines concerned with the Middle East and Islam (history, religious studies, anthropology, sociology, political science) and covering the Muslim world extensively (from Malaysia, Turkey, Sudan, Egypt, Israel/Palestine to Muslim communities in Europe and the United States), this important contribution to the debate on globalization sets a standard in dealing with this pervasive force in the field of Islamic and Middle Eastern studies."

In addition, a thematic approach makes *Globalization and the Muslim World* readable (such as, Migration patterns in Sudan, Internet in Malaysia, The global mufti, Turkish female activists, so on and so forth). A word about one or two of these is appropriate. Internet in Malaysia visualized in a broader framework of worldwide hosts (Table 7.1 and Table 7.2, p. 142–143). The discussion is with a slant towards Malaysia's multimedia super corridor (p. 141–47). "The Global Mufti," deals with al-Jazeera channel's program ("Sharia and Life" / *Al-Sharia wa-al-Haya*), in which Imam Yusuf al-Qaradawi is portrayed as "the new media shaykh." The article, on the whole, explores the effects of telecommunication as a central component, if not the very essence, of the current drive for globalization (p. 154), treated within the context of Islamic knowledge and Muslim identity. Media monitoring specialists will find food for thought in this analytical essay (Chapter eight, Global Mufti, pp. 153–165).

A number of illustrations presented in figures and tables offer excellent taxonomies in understanding mind-maps, especially, in chapter three, "Islamist trajectories": viz., Table 3.1, "Redefining and modeling globalization;" Figure 3.1 "Subjectivity, ideology and globalization;" Figure 3.2 "Degrees' of fundamentalism;" Table 3.2 "Islamism and globalization" (pp. 56–69). These maps enable visualizing as possible alternatives to existing methodological tools in order to understand the interface of the local with the global in the case of Islamist ideologies.

Moreover, linguists and other scholars will find a valuable narrative on "the frog and the scorpion: A fable" (Chapter eleven, The scandal of literalism in Hamas: p. 215–221).

The index is user-friendly and elaborate, and the book's price is modest.

Globalization and the Muslim World is useful reading for students of political science and for scholars interested in modern religious-political thought relating to international relations. Those interested in area studies in relation to globalization will benefit from the scholarly opinions, theoretical dimensions, and traffic of ideas in an interdisciplinary world.

Mohamed Taher

Ontario Multifaith Council, Toronto

Family & Court: Legal Culture and Modernity in Late Ottoman Palestine. By Iris Agmon. Middle East Studies Beyond Dominant Paradigms. Syracuse: Syracuse University Press, 2006. Pp. xxiii, 264. Illustrations, maps, notes, bibliography, index. $39.95. ISBN 0-8156-3062-X (Hardcover).

Based primarily on late Ottoman Shariʿah court records from Jaffa and Haifa, Iris Agmon, professor in the Department of Middle East Studies at Ben-Gurion University of the Negev in Israel, examines the status of the family and its relations with the court system. In her in-depth study Agmon "...aims at exploring the court records of late Ottoman Jaffa and Haifa—their textual conventions, their orthography, the legal procedures of their production, and the background of their procedures—for the sake both of learning about the legal culture of these courts and of improving the methodology used for drawing on court records as a historical source." (p. 7) The book is divided into four parts with two chapters each, ending with references and an index.

The first part, "Entering a Sociolegal Arena" opens with a chapter on "Historical Settings" (p. 3–21) in which Agmon defines and characterizes the period under review as well as her aims and methodology. Her interpretive strategy is inspired by hermeneutic philosophy, according to which she examines a small number of court cases in extreme detail and from various points of view. This enables her to draw elaborate information and conclusions regarding the place of individuals, the family, and the society at large and their relations with the courts, as

well as the status, structure, and the working of the administration of justice. Agmon also follows the historical, social, and economic development of the Palestinian port cities of Jaffa and Haifa during the late Ottoman period, including changes in the Shariᶜah courts there. The second chapter, "Family and Court" (p. 22–57) starts with a survey of the scholarly study of family history in Middle Eastern historiography. Agmon then explains her methodology regarding the use of court records for historical reconstruction, and details the chronological coverage and types of court records found in the courts of Jaffa and Haifa.

Part two, "Presenting Claims" opens with a chapter on "The Court Arena" (p. 61–97) examining the structure and operation of the courts. Following an introduction, the courts' operation is examined through a case study in which Agmon analyses in depth the various steps of the procedure and their reflection in the court records. The role and background of each participant—court officials, plaintiff, and defendants— are examined in detail. This is followed by a chapter on "Documenting the Family" (p. 98–126) examining two main types of court documents: the registration (*sijill*) and protocol (*ḍabṭ*). Following an introduction, a case study shows how court proceedings are reflected in these documents, how they were used, what their purpose was, and what can be deducted from them.

Part three, "Negotiating Versions", starts with "Gender and Family" (p. 129–167) examining the concepts of gender and social justice and their manifestation in court proceedings. The following chapter, "Attorneys and the Justice of the Qadi" (p. 168–195), examines the background, qualifications, and operation of attorneys and judges in the court, using court cases as case studies. The last part, "Reshaping Solutions", opens with a chapter on "Family Experiences" (p. 199–228), focusing on urban middle class families, concentrating on individuals represented in the court records, most of which were discussed in previous chapters. The study ends wit a "Conclusion: Family, Court, and Modernity" (p. 229–238). Agmon provides an extensive list of references (p. 241–257) and a well structured index.

In this study Agmon examines in depth few court cases involving family issues. The study is based primarily on the documentation of these court cases as well as memoirs and later scholarly studies on the late Ottoman period in general and on Palestine in particular, the administration of justice, and the family. Based on these rich and minutely examined sources, Agmon portrays the developing status of individuals of both genders in the family and the interrelation between families and

the court, as well as the operation of the court in Jaffa and Haifa during the late Ottoman period. Although court cases are initiated to answer specific needs and for a particular, limited purpose, Agmon manages to acquire much background information regarding family life as well as the interactions among family members and between them and the surrounding society. Similarly, court records and official state publications enable her to improve our knowledge and understanding regarding the operation of the administration of justice. This is an important contribution to the study of the family, gender, and the Ottoman Shariʿah court system and how they interacted, as well as on life in Jaffa and Haifa in the late Ottoman period. This book is a must in research libraries with collections on the modern Middle East, gender and family studies, and the place of the court system in public life.

RACHEL SIMON

PRINCETON UNIVERSITY

Occupied by Memory: The Intifada Generation and the Palestinian State of Emergency. By John Collins. New York: New York University Press, 2004. Index, bibliography. ISBN 0-8147-1638-5 Paperback.

John Collins is an Assistant Professor of Global Studies at St. Lawrence University. He co-edited *Collateral Language: A User's Guide to America's New War* (New York University Press, 2002). *Occupied by Memory* is the revised edition of his 2002 University of Minnesota Ph.D. dissertation, "Children of the Stones: The Intifada, Popular Memory, and the 'Generation' of Palestinian Nationalism".

Occupied by Memory is about the relationship between the 1987–1993 intifada memories of mainly the "children of the stones," narrative, and nationalism in Palestine. This relationship highlights the concept of generation, in this case the "intifada generation," at the center of the narrative of identity. Yet, this is not a tract on the narrative of nationalism oscillating between heroism and victimization. Having imbibed from his family's commitment to social justice, and intellectually influenced by the critical theories of postmodernism, deconstruction, and discourse analysis, the author tackles in his words "the production of social memory, the discursive construction of youth, the relationship between biography and memory."

The critical examination of the role of memory in the production of identity is based on interviews along with observation of various forms

of cultural production (such as poems, political leaflets, songs, etc.), and current events. Collins immersed himself in the communities in which he conducted the interviews, the bulk of which were conducted in Balata Refugee Camp in Nablus in the occupied West Bank. In eight chapters, the author frames, expounds on, and analyzes the memory of the intifada and how memory reflects the Palestinians' understanding of their past. He concludes that the impetus for the Palestinians identity is derived mostly from the memory of people living in a "permanent state of emergency."

The Appendix provides useful background information on the conditions leading up to the intifada. The Glossary of Arabic Terms provides useful definitions of Arabic words and phrases. The substantial bibliography is made more useful by being divided into three parts: Interviews, Newspapers and Magazine, and Books and Articles. Researchers interested in the study of discourse analysis, the study of ethnography, the study of nationalism, the study of social movements, the politics and study of memory, and the oral history from the region will find this book very useful. The lay person interested in the Palestinian question will find this book very informative. Highly recommended.

Fadi H. Dagher

Columbia University

Advanced Cataloguing Practice: Based on Anglo-American Cataloguing Rules (Second edition). By Krishan Kumar and B. S. Garg. New Delhi, Har-Anand Pub., 2005. Pp. 264. ISBN 8124110743 (Paperback Rs. 95; Hardback Rs. 495) USD $22.00 (Distributed among others by www.bagchee.com).

Despite the advances in librarianship and access mechanisms, the notion of creating a catalog record by libraries remains as vital as ever. Hence, teaching and learning the art, craft and science of cataloging continues to be a foundational course of the profession, globally. And in this conceptual context lies the importance of a book that deals with in-depth cataloging strategies.

Intended as a cataloging manual for Library schools and students in different countries, this book illustrates the cataloging process in great detail. The book has 17 chapters. Chapters 1 to 7 discuss the Rules as stated in AACR2; Chapters 8 to 16 pertain to interpretation of the rules in cataloging different types of printed materials; Chapter

17 concentrates on a single issue, viz., how to handle conflicting issues that relate to authorship. While, the card catalog is generally archaic in first world countries (having moved from Card Catalogs to OPACs and WebPACs), third world countries, including Indian libraries, continue using card catalogs, and hence the need of card catalog formats and templates. This is the focus and strength of *Advanced Cataloguing Practice*.

A word about the details that assist in descriptive cataloging is worth mentioning here. A title page is given as a case study. And the illustration on how to categorically develop a functional card catalog follows, including information that would be represented in respective fields, such as, main entry, subject added entry, name entries, title and author analytical entries, cross references, and other added entries, depending on exigencies and/or need to deal with composite and collected works, etc.

Using this manual a student can determine call numbers of two different systems of library classification, i.e., those using Colon Classification (CC) and Dewey Decimal Classification (DDC) call numbers. Students can compare and practice on similar works using these examples. Such an approach is worth emulating by those who wish to promote an indigenous (or eastern approach based on Ranganathan's CC) and global (or western based on Dewey's DDC) compatibility for access to information and control of literature in wider domains. Moreover, users in the British commonwealth countries will easily follow the contents, because the book uses British spellings. Many Asian and African libraries that are not totally automated will benefit from the contents of this book. Herein are the other strengths of *Advanced Cataloguing Practice*.

In addition, the book deals specifically with cataloging of books, serials and monographs. In short, it is all about printed resources. Multimedia, electronic and digital formats are out of bounds. The reviewer feels this is a major weakness of the book. That is, instead of giving examples of integrated cataloguing (incorporating digital, physical and virtual) to accommodate variety, diversity, and convergence, the book still considers print as a primary channel of communication. The authors may consider bringing out a second volume dealing also with this area.

Obviously, *Advanced Cataloguing Practice* makes no mention, whatsoever, about this changing dimensions of information handling and

information dissemination. Excluding techniques suitable for handling electronic materials may impact the training: a reader may feel that what is included in the book is all that they have to deal with in real life.

Do we want our students to be trained using older versions of primary tools? The book in hand uses AACR2, 1978; and Library of Congress Subject Headings, 20th ed., 1997. The authors have justified the use of old editions of tools, as Indian library schools and libraries continue to use these. Latest editions are too costly. For reasons unknown to this reviewer, the authors have not used the AACR2 revised version (2002) (that accommodates all the current physical formats) or LCSH (at the time of writing this book it was 27th edition, 2004; today 29th 2006) that is constantly updated based on literary warrant. And from the book it is difficult to understand which edition of CC (latest in the market 7th edition, 1987) and DDC (DDC 22, 2003) is followed in illustrating the procedures. Moreover, knowledge workers are expected to be up-to-date with the state-of-the art of technology and techniques to be on par with their competitors. In this age of outsourcing, libraries mostly either perform copy cataloguing (based on OCLC or RLIN databases), or perform original cataloguing. And the book has nothing to offer to such a contemporary audience.

Today library schools, globally, also teach MARC, metadata, data mining, taxonomy and ontology to catalog every resource systematically and to facilitate every user finding his/her book. Now, the library profession considers that the movement is from cataloging, per se, to knowledge capture (of tangible and intangible assets), while knowledge sharing and knowledge management as professional duties evolve in the 21st century. By implication, bibliographers, cataloguers, as well as indexers need to be educated according to changing times. Such significant cataloguing issues are not dealt in the book.

Based on all the above concerns, a future revision of the book may require serious re-consideration to incorporate the missing segments.

Nevertheless, the book does have an interesting approach to visualize difficult cataloging issues. For instance, cataloging serials or handling pseudonyms are tasks that call for critical thinking and extensive experience. Similarly, cataloguing collective monographs and corporate authorship titles are tasks that are quite demanding and labor-intensive. In such a situation, *Advanced Cataloguing Practice* becomes handy and useful. A student or practitioner finds these explanations of rules very

easy to understand. On the whole, the book is written in lucid language. Moreover, the book brings forth the evidence-based experiences of decades from the pen of two experts in the field, Professors Kumar and Garg. The work follows a systematic approach and can be considered an excellent practical manual for printed resources. The price of the book is certainly reasonable to the extent that even students can afford to purchase a personsal copy for their use.

This book is, hence, recommended as a useful tool for cataloging-in-practice in Library schools that continue to teach AACR, as well as, for catalogers and technical service librarians.

MOHAMED TAHER

ONTARIO MULTIFAITH COUNCIL, TORONTO

Librarianship and Information Science in the Islamic World, 1966–1999: An Annotated Bibliography. By Sterling J. Coleman. Scarecrow Press, 2005. Pp. 436 pages ISBN: 0810851792 (Paperback) $60.00

"Country-by-country, this comprehensive, annotated bibliography brings together the vast number of articles, books, conference papers, theses and dissertations, and reports that have been written about librarianship in the Islamic World. . . It highlights sources published on a wide variety of library and information science related topics including academic libraries, bibliometrics, cataloging, collection development, exhibitions, finance, gray literature, indexing, information communication, information science, library staff, literacy, management, national libraries, networks, online databases, periodicals control, preservation, public relations, reference work, research, school libraries, security, technical services, and user training" (publisher).

Librarianship and Information Science in the Islamic World, henceforth referred as "Bibliography", is a significant reference tool. This significance is in one aspect, i.e., it aims to present the subject in a holistic manner—combining whatever belongs to the physical world and the transcendental world or religion—and thereby complies with the Islamic way of life. Most conventional bibliographies in the field of Islamic librarianship–or Oriental Librarianship, Arab Librarianship, Middle Eastern Librarianship, and most recently, area studies librarianship–separate matter and spirit (i.e., state and church)—whereby the major focus is on religious aspects only.

Sterling Coleman Jr., deserves is to be appreciated for being inclusive. He treats this inseparability in a natural way, and includes thematic categories, such as medical, agricultural, theological, religious, and such other diverse literature under one single cover—all listed under one sequence by country. So far so good: But, those who understand the sensitivity involved in this might ask why subjects, such as medicine and agriculture (that which is all about the materialistic world, and moreover that which also relates to non-Muslims in the same geographic and cultural context) are Islamized in this bibliography? We need not address that debate now, but move on to other issues dealt in this bibliography.

A major strength of this Bibliography are the annotations. Many similar resources do not provide such detail. Another advantage is that it is arguably the most recent printed bibliography on librarianship in the Islamic World—covering approximately 15 Arab and 18 non-Arab countries. Interestingly, the author has checked major databases (cited in the book) for identifying nearly 2000 entries that deal with state-of-the-art of librarianship in Muslim countries and must have looked further for more resources, as well.[1]

A few shortcomings are, however, obvious. The total absence of on-line, digital and Web resources is glaring, and this lack gives the impression that Islamic Librarianship is in the pre-Internet age. Among the tools of the trade, an author index is available, but the lack of a subject index (with people, organizations, places, languages, titles, journals, etc.) detracts from the value of this Bibliography. With the present arrangement of entries by authors (under geographic region), there is no way, first, to view the topics in one glance, second, to visualize precisely the level of advancement (professional, technological, academic, manpower, etc.), and third, to ascertain the languages covered in this work. Librarians, just as any other users, need to find information quickly. In addition, there are a few duplicate entries, as well (e.g., nos. 493/1670; 992/179; 1788/939, among others).

One good feature is that the Bibliography is focused in terms of dates of publication (1966–1999). But, despite this precision, one fails to see any explanation or logic in bundling some countries or in limiting it to a period of thirty-three years. In terms of the timeline of Islamic Librarianship, neither 1966 is sacred, nor 1999 significant.

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[1] Fred Burchsted. *Finding Periodical Articles on the Middle East*
<http://hcl.harvard.edu/research/guides/mideast/periodicals/> 2005

The following geographic regions seem to be randomly grouped in a bundle: Islamic South Asia (p. 267–303 (to include South Asia, Southeast Asia, India, Nepal, Bhutan, Sri Lanka, etc.); listed separately are Pakistan (p. 214), Bangladesh (p. 303) and the Maldives (p. 403). Geographically, Southeast Asia includes Brunei (p. 324), Cambodia, East Timor, Indonesia (p. 325), Laos, Malaysia (p. 350), Myanmar, Philippines, Singapore, Thailand, Vietnam, Andaman Islands. Similarly arbitrary is the grouping of the geographic region Mashreq (p. 54), while it treats other neighboring countries independently, including Egypt (p. 79), Syria (p. 130), etc.

This is not an argument about categorization. Such bundling can be useful; but the regional categories are not accurate or consistent. Moreover, the bibliography does not deal exclusively with Muslim majority countries; nor does it deal exclusively with what is understood as the Islamic World—a term mentioned in the title, with no explanation whatsoever. An illustration of this is in the two hundred entries under the category Islamic South Asia. As stated above the category of South Asia tends to include more material from India, and Southeast Asia (Muslim minority countries—and for classification, most of these entries might not properly fall under the concept of Islamic Librarianship). In addition, the book even includes references originating from the Western world (e.g., nos. 1336, 1333, 1354, 355, etc.).

Further, a few significant publications (incidentally those that are core for the subject of Islamic Librarianship and are published between 1966 and 1999), and the reviewer's own works that in one way or other reflect Islamic Librarians' perspectives—on many topics–are absent from the Bibliography.[2] Moreover, significant contributions by lead-

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[2] Pearson, J. D. *Oriental and Asian bibliography: an introduction with some reference to Africa* (Hamden: Archon Books, 1966); Diana Grimwood-Jones, Ed. *Arab Islamic bibliography: the Middle East Library Committee guide, based on Giuseppe Gabrieli's Manuale di bibliografia musulmana.* (Hassocks: Harvester Press, 1977); Geddes, Charles L. *Guide to Reference Books for Islamic Studies.* (Denver, Colorado: American Institute of Islamic Studies, 1985); Pantelidis, Veronica S. *Arab World: Libraries and Librarianship Nineteen Hundred and Sixty Thru Nineteen Hundred and Seventy-Six : A Bibliography* (Mansell, 1979); Meho, Lokman I., and Nsouli, Mona A. *Libraries and Information in the Arab World: An annotated bibliography* (Greenwood Press, 1999); Atiyeh, George N., Ed. *The Book in the Islamic World: The Written Word, and Communication in the Middle East.* (State University of New York Press, 1995); Taher, Mohamed. *Islamic Librarianship.* Studies in

ing professionals made at four international meetings of the Congress of Muslim Librarians and Information Scientists (which include at least a hundred articles and presentations, held between 1982 and 1995 in the USA, Malaysia, Turkey, and Iran) are uncited—except for a passing reference to one of these (see no. 3). Also overlooked is the Special Library Association's Arabian Gulf Council Chapter annual presentations and The Book in the Islamic World Conference (1990), etc. It is hoped that in a revised version the author will be influenced by the above comments.

Nevertheless, that the Bibliography is annotated makes it especially useful, and it is the most recent reference book on this subject available. It is moderately priced compared to the other such bibliographies (for instance, even though it is limited in scope to the field of Arab world librarianship, Lokman Meho's bibliography costs $102.95). Thus, Sterling's Bibliography deserves a place in collections that specialize in library and information science. And, for all the area studies librarians it will serve as a handy tool.

MOHAMED TAHER

ONTARIO MULTIFAITH COUNCIL, TORONTO

Librarianship Series, Vol. 1. (New Delhi, Anmol, 1997); Taher, Mohamed. *Quantitative Study of Islamic Literature*. (New Delhi , M. D. Publications, 1993); Ashoor, Mohammed-Saleh Jamil, and Chaudhry, Abdus Sattar. *The Education of Library and Information Professionals in the Arabian Gulf Region* (London, Mansell, 1999)

Editor's Note

Correction to Blair Kuntz, "Arabic Transliteration Scheme: ISO or LC?" *MELA Notes* 78 (2005) 56:

The only serious competitor to the LC scheme, however, is the ISO scheme (first edition published in 1984) which has been adopted by the United Kingdoms branch of the Middle East Libraries Committee and by other European library committees.

Corrected text supplied by the author (02/10/2006):

The ILO standard has been adopted as the official British standard for romanization of Arabic (BS4280) (although MELCOM UK has agreed on the adoption of LC romanization tables), and outside the English-speaking world the national standards for romanization of Arabic in many Euopean countries are also based on ISO (Vernon, p. 11).

We are grateful to Paul Auchterloine for having noticed the error and bringing it to our attention in an email:

From: Paul Auchterlonie
To:
Date: Thu, 12 Jan 2006 12:59:20 +0000 (GMT Standard Time)

Dear Mr. Rodgers,

At our MELCOM (UK) meeting yesterday, it was pointed out by Geoffrey Roper that in the latest number of MELA Notes (no. 78) there is a statement that "the ISO scheme...has been adopted by the United Kingdom's branch of the Middle East Libraries Committee and by other European library committees" (p. 56).

I cannot speak for other countries, but no UK university or national library uses ISO transliteration for Arabic or Persian, or has done so for twenty years. I was present at the MELCOM meeting in Oxford in the mid-1980s when the Committee discussed the issue of recommending a transliteration scheme to all its member libraries. As it was felt that the future lay in shared cataloguing and that North American libraries would be supplying the bulk of new records for Middle Eastern languages, the Committee decided to recommend LC transliteration and this has been our policy ever since, to which all member libraries of university or national

status have adhered. All libraries contributing to COPAC (the online union cat-
alogue of members of the UK Consortium of Research Libraries, plus the British
Library and the National Libraries of Scotland and Wales) have submitted their
records for material in Arabic and Persian in LC transliteration since COPAC be-
gan in the 1990s, and there is no reason to believe that any library is contemplating
changing.

MELCOM (UK) feels that readers of MELA Notes should not misled by a factual
error of such fundamental importance. I would be grateful if, as editor of the journal,
you could incorporate a correction to Blair Kuntz's statement in the next issue of
MELA Notes.

With best wishes,
Paul Auchterlonie.

———

Paul Auchterlonie
Chair MELCOM (UK)
University of Exeter
Old Library
Prince of Wales Road
Exeter EX4 4SB
U.K.

Books Received for Review in MELA Notes[*]

Akash, Munir & Fouad Moughrabi (eds.) *The open veins of Jerusalem* (Syracuse Unversity Press, 2005)

Arfi, Badredine. *International change and the stability of multiethnic states: Yugoslavia, Lebanon and the crisis of governance* (Indiana Unversity Press, 2005)

Assaad, Ragui (ed.) *The Egyptian labor market in an era of reform* (American University in Cairo Press, 2002)

al-Bayati, Abdul Wahab. *Love, death and exile : poems translated from Arabic* by Bassam K. Frangieh (Georgetown University Press, 2004)

Burgat, Francois. *Face to Face with Political Islam* (New York: I.B. Tauris, 2003)

Burke, Jason. *al-Qaeda: casting a shadow of terror* (Palgrave, 2003)

Cragg, Kenneth. *The Qurʾan and the West* (Georgetown University Press, 2006)

Charfi, Mohamed. *Islam and liberty: the historical misunderstanding* (Zed Books, 2005)

De Waal, Alex (ed.) *Islamism and its enemies in the Horn of Africa* (Indiana University Press, 2004)

Economic Trends in the MENA Region, 2002 (Cairo & New York: American University in Cairo Press, 2002)

Eisenberg, Laura Zittrain & Neil Caplan. *Negotiating Arab-Israeli peace: patterns, problems, possibilities* (Bloomington & Indianapolis: Indiana University Press, 1998)

El-Mikawy & Heba Handoussa (eds.) *Institutional Reform & Economic Development in Egypt* (Cairo & New York: American University in Cairo Press, 2002)

Ener, Mine. *Managing Egypt's poor and the politics of benevolence, 1800–1952* (Princeton Unversity Press, 2003)

Fahmy, Khaled. *All the Pasha's men: Mehmed Ali, his army and the making of modern Egypt* (Cairo: American University in Cairo Press, 2002) [Paperback edition]

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[*] To date, books listed have been received and reviewed, await review, or will not be reviewed because they are out of scope

Geaves, Ron. *Aspects of Islam* (Georgetown University Press, 2005)

Haji, Hamid, Founding the Fatimid state: the rise of an early Islamic empire (London: I.B. Tauris Publishers, 2006)

Hamouda, Sahar & Colin Clement (eds.) *Victoria College: a history revealed* (Cairo: American University in Cairo Press, 2002)

Handoussa, Heba & Zafiris Tzannatos (eds.) *Employment Creation and Social Protection in the Middle East and North Africa* (Cairo & New York: American University in Cairo Press, 2002)

Held, Colbert C. *Middle East patterns: places, peoples and politics*. 4th ed. (Westview Press, Boulder CO)

Hewison, R. Neil. *The Fayoum: history and guide*. 3rd ed. (Cairo: American University in Cairo Press, 2001)

Hitti, Philip K. *History of the Arabs from the earliest times to the present*. Revised 10superth edition (New York: Palgrave Macmillan, 2002)

Inati, Shams C. (ed.) *Iraq: its history, people and politics* (Humanity Books, 2003)

Jaeckel, Ralph & Gulner Doganata Erciyes. *A dictionary of Turkish verbs in context and by theme* (Washington, DC: Georgetown University press, 2005) Jwaideh, Wadie The Kurdish national movement : its origins and development (Syracuse Unversity Press, 2006)

Mahfouz, Naguib. *Naguib Mahfouz at Sidi Gaber: reflections of a Nobel Laureate, 1994–2001: From conversations with Mohamed Salmawy* (Cairo: American University in Cairo Press, 2001)

—. *Khufu's wisdom* (American University in Cairo Press, 2003)

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—. *Thebes at war* (American University in Cairo Press, 2003)

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Nojumi, Neamatollah. *The rise of the Taliban in Afghanistan: mass mobilization, civil war and the future of the region* (New York: Palgrave, 2002)

Nsouli, Mona I. & Lokmna I. Meho. *Censorship in the Arab world: an annotated bibliography* (Lanham, MD: The Scarecrow Press, 2006)

Rabkin, Yakov M. *A threat from within: a century of Jewish opposition to Zionism* (New York: Zed Books, 2006)

Rosen-Ayalon, Myriam. *Islamic art and archæology of Palestine* (Walnut Creek, CA: Left Coast Press, 2006)

Rubin, Barry. *Islamic fundamentalism in Egyptian politics.* Updated ed. (New York: Palgrave Macmillan, 2002)

Shamir, Shimon & Bruce Maddy-Weitzman (eds.) *The Camp David summit—what went wrong?* (Sussex Academic Press, Brighton & Portland, 2005)

Sirageldin, Ismail (ed.) *Human Capital: Population Economics in the Middle East* (Cairo & New York: American University in Cairo Press, 2002))

Wayne, Viviane. *Inshallah: in pursuit of my father's youth* (Santa Barbara, CA: Fithian Press, 2002)

Yavuz, M. Hakan & John L. Esposito (eds.) *Turkish Islam and the secular state : the Gulen movement* (Syracuse Unversity Press, 2003)

Zubaida, S. *Law and power in the Islamic world* (I.B. Tauris, 2005)

Annual Meeting 2005 Washington, DC

MELA Business Meeting

Friday, November 18, 2005
2:00-4:00 p.m.
Medici Room — Marriott Wardman Park Hotel — Washington

MELA Members in Attendance

Midhat Abraham, Muhammad al-Faruque, Johnny Bahbah, Joyce Bell, Basima Bezirgan, Brenda Bickett, Joan Biella, Ali Boutaqmanti, Fehl Cannon, Leonard Chiarelli, Saeed Damadi, Mark Day, Mary-Jane Deeb, Roberta Dougherty, Christine Dykgraaf, John Eilts, Hikmat Faraj, George Fawzi, Khalil Foutah, Christof Galli, Meryle Gaston, James Gentner, Karam Habashy, Abd al-Ahad Hannawi, David Hirsch, Anchi Hoh, Michael Hopper, Mozghan Jalalzadeh, Martha Jenks, Hossein Kamaly, Kris Kern, Akram Khabibullaev, Omar Khalidi, Shayee Khanaka, William Kopycki, Connie Lamb, Peter Magierski, Fereshteh Molavi, Christopher Murphy, Sarah Ozturk, Mehdi Rahimzadeh, Andras Riedlmayer, Kay Ritchie, Jonathan Rodgers, Simon Samœil, Karl Schaefer, Rachel Simon, Arthur Smith, Mary St. Germain, Dona Straley, Fawzi Tadros, James Weinberger, M. Lesley Wilkins, Kristen Wilson, Gamil Youssef.

Minutes

The 2005 Annual Meeting of the Middle East Librarians Association convened convened at 2:00 p.m., Friday, November 18, 2005 in the Medici Room, Marriott Wardman Park Hotel, Washington, D.C.

President Lesley Wilkins called the meeting to order and welcomed all those present. Everyone in the room identified themselves and their respective institutional affiliations.

President's Report: Lesley reported that four new MELA committees have been established: The David H. Partington Award, Education, Cataloging and Bylaws. The Bylaws committee was created during the Executive Board meeting the previous night.

Over the past year, MELA noted the passing of one of its members, Hamid Mahamedi. MELA made a contribution to the Mahamedi

Memorial Fund at the Library of University of California, Berkeley. In addition, a condolence letter was sent to MELA's 'sister" organization in Europe, MELCOM-UK, upon the passing of Derek Latham, one of the early pioneers of the field of Middle East librarianship. Lesley also noted that the serious illness of two members of MELA's Executive Board over the past summer has made the board re-examine some of its housekeeping duties to ensure that more than two people are aware of essentials like MELA website account and other information.

MELA endorsed two projects over the past year with letters of support. The first was a MEMP project dealing with Iraqi serials submitted to the NEH. The second was approved during the previous night's Executive Board meeting for the WISE project proposal submitted to the Institute of Museum and Library Services (IMLS). More about this project would be heard during the report of the Education Committee.

Lesley then thanked the Executive Board for its activities over the past year, and gave special thanks to Vice-President Anchi Hoh for her efforts in organizing and coordinating the MELA/ALC joint program activities and for the delicious lunch enjoyed by many just prior to the convening of the present meeting. A grateful acknowledgement was given to the meeting's corporate sponsors, Dar Mahjar, OCLC, Inc and Sulaiman's Bookshop.

Vice-President's Report: Anchi gave a short report, first thanking everyone on the joint program/planning committee, especially John Eilts, Lesley, Christopher Murphy, Hirad Dinavari, and Joan Biella. She said that the joint program was a very good and useful learning experience. She is willing to provide information on her experiences should there be further cross-organization activities in the future. She mentioned that ALC director Al Kagen talked to her during lunch and expressed interest in future collaboration between ALC and MELA.

Secretary-Treasurer's Report: The minutes for last year's meeting were approved. William went over the details of this year's Treasurer's Report, thanking those who prepaid for MELA events in advance, and hoped that next year there would be a system of making payments online through PayPal. The text of the report will appear in MELA Notes.

MELA Notes Editor Jonathan Rodgers gave his report. He announced that the new issue of MELA Notes is nearly ready to go, consisting of five articles, a brief communication, fourteen reviews, last year's MELA minutes, and books received but not reviewed. He ac-

knowledged the determined efforts of book review editor Rachel Simon in both soliciting books for review, and following-up with the time-pressed MELA reviewers to receive the completed reviews. He also thanked Janet Heineck, and now William, for continuing to maintain the MELA membership database and for paying the bills.

Progress has been made in digitizing MELA Notes. This year volumes 34–38 (1986–1987), and numbers 60 and 61 from 1994 have been completed thanks to John Eilts and his continuous work over the years in this regard. There are now 42 issues of MELA Notes fully digitized and available for public access online, with only 25 remaining for the full run.

Jonathan reminded everyone that articles and contributions are always welcome in MELA Notes, noting in particular that articles describing significant collections of books, manuscripts and archives held by institutions or individuals, in addition to articles of a more practical nature, are especially encouraged.

Lesley read the MELA Listserv Manager's report contributed by Ali Houissa, who could not be present due to a very new addition to his family. MELANET-L membership has increased by 20 per cent over the past three years, bringing the total membership to 211 members. Although most of the subscribers are based in North America, an estimated 35 percent are based overseas. Although MELA membership is not a prerequisite for joining, new MELA members are automatically added to the listserv. Regarding institutional affiliation, Library of Congress ranks first with thirty-one subscribers, followed by Harvard with ten and Princeton with eight. Members include professional librarians, academics, specialists from both public and private sector institutes, and many active and retired MELA members. A variety of message traffic appears on the MELANET-L, including queries and responses for specific information requests, news of events and conferences, job announcements, and other developments and discussion within the field of Middle East and Islamic studies librarianship. MELA-Net's archives are available starting from October 7th, 1994.

John Eilts gave the report as the MELA Webmaster. He reported that the new mela.us domain started in January of 2005, with MELA's URL now being `http://www.mela.us`. The site has been indexed by the major search engines including Google and Yahoo. Since the new domain's inception, there have been 2,364 unique "hits". Most of these come on Tuesdays through Thursdays between 11:00pm and 1:00am.

Visitors are led to mela.us from other websites, most notably MESA's. PayPal is still being explored as an option for sending payments to MELA. A minimal sum will be needed to set this up. John will continue to explore this and will post an announcement on MELANET-L.

David Hirsch, of the George N. Atiyeh Prize committee which also included Roberta Dougherty, announced the winner of this year's award, Martha Jenks of University Texas-Austin. Martha is currently enrolled in the University of Texas at Austin's dual-degree program in Middle Eastern Studies and Information Science. The award is now in its fifth consecutive year.

Muhammad al-Faruque spoke for the Partington Award committee on behalf of its chair, Ed Jajko, who was unable to attend the meeting. This award, financed by long-time MELA member Fawi Abdulrazak and named in honor of David H. Partington, a founding member of MELA, was established to recognize significant contributions and accomplishments by individuals to the field of Middle East librarianship. In this first year of the award, the committee, which also included Jere Bacharach, labored for months in their work. The result was two awardees: John Eilts of Stanford and Geoffrey Roper of Cambridge. Their names were inscribed on a silver trophy, and each is the recipient of a framed certificate and citation as well as a cash prize of 100 dollars.

John Eilts is a founding member of MELA and served as its president and vice-president several times over the course of the past three decades. He was a prime mover in the foundation of MEMP and the drafter of its bylaws. His work with RLG contributed greatly to the way Middle East materials are electronically cataloged today. He has made important contributions to setting the standards followed by major research libraries in cataloging Middle East materials. His is a name present throughout the record of MELA's history from its earliest stages until now in his role as MELA's Webmaster. John then came forward to accept the award.

In speaking about Geoffrey Roper, the co-recipient of the Partington Award, Muhammad introduced him as the foremost modern bibliographer of Islam and the Middle East. As the second editor of the well-known *Index Islamicus* and head of the Islamic Bibliographic Unit at Cambridge University, Geoffrey oversaw the transition of Index Islamicus from a print-based resource to an electronic one, first on CD-ROM, then on the World-Wide Web. He was the editor of *World Survey of Islamic Manuscripts* (vol. 1–4). Geoffrey was also instrumental in or-

ganizing a conference on the history of printing in the Islamic world. Although retired, Geoffrey serves as advisor and consultant to other bibliographic projects. Since he was unable to attend the MELA. Lesley will send the award to Geoffrey.

Lesley then spoke about the newly created Bylaws Committee. A number of issues have come up in the past two years that might best be looked at by the committee. Among these are special membership status for retired members, regularizing the status of the Webmaster and Listserv managers, electronic/snail-mail voting, PayPal, and reverting to having terms of presidency for one year, with the position of vice-president being president-elect. The aim of this committee would be reviewing the bylaws and presenting any proposed changes 60 days before the next annual meeting for approval by vote. Shayee Khanaka will be the chair of this committee and will be asking other members to join.

Meryle Gaston spoke briefly on the activities of the newly reconstituted Cataloging Committee and introduced the other members. The Committee is charged with identifying and considering issues, making recommendations and working with other appropriate bodies regarding issues related to cataloging and classifying Middle East library materials. The main activity of the committee has so far been in drafting, distributing, and tabulating the results of a survey on cataloging practices among MELA members and their respective institutions. Survey results were to be discussed in a session following the Business Meeting. Full results of the survey will be available on the MELA website soon.

The Committee on Education, chaired by Brenda Bickett, was up next. Brenda introduced the members of this new committee and its goals, which includes providing members with programs and opportunities to stay current with aspects of the field of Middle East studies librarianship and related disciplines. An example of this is the forthcoming workshop on Turkish studies, partially funded by the Institute of Turkish Studies, planned to precede next year's MELA meeting. Similar workshops to cover other countries are likewise envisioned.

Another activity of the committee was the drafting of a letter of support to Web-Based Information Science Education (WISE), a consortium of web-based library science schools who applied to IMLS for a Laura Bush Twenty-First Century Librarian Initiative grant, with the support of a number of library associations including MELA. The grant is to improve library science education by expanding the range of

courses available and offering them to students in all WISE schools via distance learning. MELA's participation would involve consultation and development of a course for area studies librarianship.

Discussion will also take place with library schools to encourage student internships in libraries with Middle East collections as another way to recruit persons into the professions. This will require major discussion and MELA members are encouraged to offer any suggestions or thoughts they may have in this area.

Andras Riedlmayer spoke next as chair of the Committee for Iraqi Libraries, which has labored to compile bibliographies of manuscript cataloges of Iraqi libraries and lists of museum objects that might have been stolen from Iraqi museums, as well as serve as clearinghouse for information regarding the condition of Iraqi libraries. This can be found on the Committee's website hosted by the Oriental Institute (`http://oi.uchicago.edu/OI/IRAQ/mela/melairaq.html`). This past summer, MELA members David Hirsch, Shayee Khanaka, and Basima Bezirgan were involved in two workshops held for Iraqi library science educators in Amman, Jordan. These were NEH-funded events organized by Harvard University and the Simmons College Graduate School of Library and Information Science, seeking to bring Iraqi educators current regarding trends in librarianship in general, and Middle East librarianship in particular.

Other efforts by the committee included drafting a grant proposal to provide books and materials to Iraqi libraries. Funding of this grant seems unlikely now because of US government funding cutbacks for Iraqi reconstruction efforts.

The Committee on Legal Affairs chaired by Peter Magierski reported on its activities, which included compiling and posting information related to important legislation affecting Middle East librarianship including the Patriot Act, copyright and intellectual property, and the preservation of antiquities act. Some updates to the legislation have been compiled and will appear soon on the MELA website. Committee member William Kopycki recently compiled a case study of requirements for clearing books held at US Customs. This will also be posted on the website soon. MELA membership is encouraged to bring issues of interest to the attention of the committee.

Christof Galli spoke for the Nominating Committee and reported the slate of candidates for different MELA offices. These were for President: Anchi Hoh and Ali Houissa, Vice-President/Program Chair Michael

Hopper and Omar Khalidi and Member-at-Large Basima Bezirgan and Saad Dagher. The floor was opened for write-in candidates. There were no further nominees, and the election took place during a well-deserved break.

After the break, the following results of the election were read— President: Ali Houissa, Vice-President/Program Chair: Michael Hopper, Member-at-Large: Basima Bezirgan.

Reports of other meetings. Roberta Dougherty reported on her attendance at the MELCOM International Meeting held in Alexandria, Egypt, mentioning that it was a good opportunity to meet with librarians of all kinds from the Middle East. She encouraged MELA members to try to attend future meetings.

David Hirsch reported on the 2nd Symposium of the History of Printing and Publishing in the Languages and Countries of the Middle East, held November 2–4 at La Bibliothèque nationale de France in Paris. Papers covered a variety of topics including Hebrew typefaces, Armenian bookbinding and early Persian lithographs. The next such symposium will take place in two to three years' time, and will likely be held in Leipzig, Germany. Proceedings will be published.

Future conferences. David Hirsch mentioned the possibility of MEL-COM and MELA to have a joint program at WOCMES, scheduled to be held in Amman, Jordan, from June 6–10, 2006. Further information about the conference and hotel rates will be forthcoming from the organizers. David also asked members interested in such a program to contact him.

Andras Riedlmayer gave more information he received about a training program for Iraqi librarians held in May 2005 in Amman, Jordan. This was a USAID-funded project organized by DePaul University and OCLC and included MELA members William Kopycki and Alaa al-Talmas. Trainees underwent six days of practical training in cataloging techniques and technologies.

Andras also said that he received a pamphlet from Basima Bezirgan regarding the Iraqi Association of Libraries and Information (IALI), founded in 1969. The Association seeks contacts with librarians from all over the world. This information will be posted on the Committee's website.

Library of Congress Cataloging report: Sarah Ozturk reported on the activities of Library of Congress (hereafter LC) cataloging for Middle East/North Africa Division. In FY2005 the Regional Cooperative Cat-

aloging Division cleared 16,000 items. Materials in Amharic, Arabic, Armenian, Georgian, Hebrew, Kurdish, Ladino, Turkish, Yiddish, and other languages of the Middle East totaled 11,500 completions, while materials in English and other Western languages totaled 5,000. The migration to RLIN21 affected cataloging operations and especially the input of bi-directional text. LC was greatly involved in testing and reporting problems with RLIN21. The upgrade to Voyager with Unicode also took place recently.

The MENA team lost one member with the transfer of Anchi Hoh to another division within LC. In the area of romanization, the new Ladino scheme has been approved and posted. Joan Biella is also spearheading the drive for a Judeo-Arabic table. Cutter numbers for Islamic scholars in Islamic law are being updated. Development in Kurdish cataloging continues, as is cataloging for Zaza, an important minority language in Turkey. Classification for Zaza language and literature will be PK6921–6929.5. A handout was distributed of recently-approved LC subject headings of interest to the MELA community.

Mary-Jane Deeb of LC gave her report on acquisition activities for Middle East. New acquisitions of note include 220 rare Armenian and Armenian-Turkish publications and pamphlets, 5 rare Karamanli books, 150 rare books from Iran and the Persian-speaking region, 10 major award-winning Iranian films, including *Children of Heaven*, *The Circle*, and *The Inner Half*, and compact discs of classical Iranian music from the 1940 to the 1980s. Hirad Dinavari has been tremendous help in identifying Persian books and materials for acquisition and cataloging. LC also made a visit to Iran and set up exchanges with the National Library.

From the National Library of Egypt, LC has acquired a rare set of microfiche of the newspaper of the Muslim Brotherhood. This was done in exchange for books on science. The arrangement was brokered by LC staff member Fawzi Tadros.

LC also received hundreds of gift books from authors from all over the Arab world this past year.

New digital initiatives by LC include the work of Islamic art historian Christiane Gruber, who spent a year annotating and describing over 400 calligraphy sheets held by the Near East Division in a project overseen by Christopher Murphy. These calligraphy sheets, actually pages of manuscripts that have been torn and sold to collections all over the world, will be digitized and mounted in FY2006 on LC's website and will be of interest to researchers and scholars.

Work on the Timbuktu manuscripts project continues. LC will digitize and display 22 of these manuscripts (approximately 1,600 digital images—`http://www.loc.gov/exhibits/mali/`). These will be available to the public in December. A global gateway project on the theme of Islam and science has begun in cooperation with the National Library of Egypt. This project will combine 60 manuscripts in LC's collections dealing with medicine, pharmacy, agriculture and mathematics with 60 of the best manuscripts on these topics held by the National Library. Noted historian George Saliba of Columbia University will write a history of Arab science for the project. Annotations and text will appear in both Arabic and English. A leading expert in Islamic manuscripts, ʿAbd al-Sattar al-Halwaji, provided LC with assistance in cataloging manuscripts for the project.

LC Programs: In November 2000, LC sent a team to work with the National Library of Iraq, since this time LC has continued to provided assistance and advice. Attempts have also been made to bring Iraqi librarians to the United States for training, but problems and misunderstandings with the head of the National Library have surfaced. All of this is part of the effort to save 40,000 documents that are currently sitting in a refrigerated truck in Iraq.

Other LC program activities included the participation of the mayor of Baghdad for a conference and exhibition entitled "The New Iraq: Memory and National Identity", which included images of documents in the Iraqi National Archive. There was also a video presentation of people who suffered under the previous Iraqi regime. Another program was also held on "Jordan through the Ages" which included an exhibition of lithographs and other materials.

Simon Samœil gave an OACIS update. There are currently 19 libraries from the United States and the Middle East involved in the project. New participants include the American University of Beirut, New York Public Library, Stanford, the University of Utah and the University of Arizona. Efforts are being made to recruit al-Assad Na-

tional Library in Syria and the National Library of Egypt in order to include their records and holdings within the project. As of August 31, 2005 there are 37,896 titles and 48,971 holdings in the OACIS database. Three interns came from the Middle East to work on the project, two from the Bibliotheca Alexandrina and one from University of Balamand (Lebanon). An online form has been designed with Middle East libraries in mind to make their contributions possible since many libraries do not keep their bibliographic records in MARC format. One library, Tishreen University in Syria, has recently been trained in the use of these forms. Their most recent contribution to the project took place in November.

Next year, Simon and colleague Elizabeth Beaudin will talk about the AMEEL project, an electronic Middle East library for which Yale has received funding for the next four years. Digitizing of a small number of scholarly journals will be one component of the project. This will start by contacting university publications with the hopes that there would be less restriction regarding copyright permissions. AMEEL will also tackle the challenge of creating a new repository of digital objects while it attempts to arrange agreements to connect to existing repositories maintained by commercial entities such as JSTOR, Brill Publishers, and Oxford University Press. Another outcome of this project will be to enhance inter-library loan opportunities between library of the Middle East and North America.

Muhammad al-Faruque made an announcement about the Asian, African and Middle Eastern Studies section of ACRL (AAMES) forum of ALA/ACRL, of whose newsletter he is editor. He requested MELA members to participate in sections activities and encouraged broader participation in ALA activities and meetings.

Mark Day announced that he will be retiring from Indiana University in a year's time. He expected that there would be an announcement for his position by summer 2006.

Robin Dougherty invited members to attend the MESA panel during which she was to present a paper on early 20th century sheet music

Lesley then called for any new business to be discussed. Hearing none, she thanked outgoing officers Omar Khalidi for his service as Member-at-Large and Anchi Hoh as Vice President. She also thanked MELA members for giving her the opportunity to serve as President over these past two years.

With that, the business meeting adjourned.

Middle East Librarians Association
University of Pennsylvania Libraries
3420 Walnut Street Philadelphia, PA 19104-6206 USA
William J. Kopycki, Secretary-Treasurer
Secretary-Treasurer's Report
November 17, 2006

INCOME

Dues, subscriptions, meeting registration	$5,467.39
MELA/ALC lunch remainder; 2006 Lunch	$1,465.95
Three mailing list rentals	$300.00
David Partington Award Fund contribution	$200.00
Turkish workshop payments	$588.48
Bank interest	$63.12
TOTAL INCOME	**$8,084.94**

EXPENSES

MELA Meeting 2005	$2,699.47
MELA Notes No. 78 printing	$752.60
Atiyeh Award	$320.52
Partington Award prizes	$200.00*
Postage and supplies	$690.05
TOTAL EXPENSES	**$4,662.64**

Checking account balance as of November 15$^{\text{th}}$, 2006: $16,315.82

Savings account balance as of November 15$^{\text{th}}$, 2006: $5,279.68

As of November 15, 2006, we have 93 members paid-up through 2005 and/or 2006. Seventeen new members have been added since December 2005.

As of November 15, 2006, we have 34 library subscriptions to *MELA Notes*, with 20 subscriptions being handled through vendors.

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* Co-recipient Geoffrey Roper requested that his prize money be donated to the World Organization for Human Rights, USA.

ADDITIONAL NOTES FROM THE SECRETARY-TREASURER

As can be seen from the summary statements above, the MELA bank accounts continue to grow. Our major expenditures continue to be the costs associated with the MELA annual meeting, and the costs of printing and mailing MELA Notes.

Thanks to the efforts of John Eilts, it is now possible to make payments to MELA via PayPal. This has been an instant success, and as of this writing there have been 61 payments made by 55 individuals (both members and non-Members). Payment by PayPal does have a cost, currently 2.9% + 0.30 USD for every US-based transaction, and 3.9% + 0.30 USD for international transactions. Our overseas members will need to check the PayPal website (`http://www.paypal.com`) to see if payments can be made from their respective countries.

The obvious impact of PayPal is that the service charge is subtracted from the amount paid, not added to the cost. For example, a triple payment of Dues, Lunch and Registration from a US-based member totals $70.00. In practice, $67.67 goes into the MELA bank account, while the remaining $2.33 is paid by MELA to PayPal. Thus, of the $3,795.00 in payments MELA has collected via PayPal, $128.61 of this is paid as PayPal service fees, resulting in a net receipt of, $3,596.39 for our organization.

Which brings us to a related topic: membership dues and renewals. You will notice that this year we have been fortunate to welcome 17 new members to the MELA roster, 11 of whom were only added since the introduction of PayPal this past October. The fact is that our total membership roster has actually dropped by four over the past year (97 members were listed as paid-up as per the Secretary-Treasurer's 2005 report, compared to 93 for the current year). The ebb and flow of the MELA member tide is something that should be worthy of investigation over the forthcoming period, but in the meantime I will be sending out renewal reminders to individuals who paid in 2005 but have not yet paid for 2007, and will also be sending out a general reminder to all by e-mail in September 2007.

Other behind-the-scenes developments from this office include the use of online banking services and a debit card from MELA's bank (PNC Bank); this has helped a great deal in making payments. I have also been using Microsoft Money for bookkeeping. This has enabled better tracking of payments and receipts. It can also lead to the creation of more granular financial reports as needed.

I further anticipate looking at ways to improve the MELA membership database in terms of information we collect from our members and how the database is structured. This will help MELA understand a bit more about itself as we look at our past, and towards our future.

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Respectfully submitted,
William J. Kopycki
Secretary-Treasurer

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Editor's Report November 2005

During the year 2004–05, one annual issue of *MELA Notes*, number 78 (2005), was published (in print and electronically: `http://www.lib.umich.edu/area/Near.East/MELANotesIntro.html`) and distributed to the membership and subscribers. I expect that it will appear before the end of this year.

The current issue consists of the following articles:

- "Is the Organization for Standardization (ISO)'s Arabic Transliteration Scheme an Improvement over Library of Congress'?" by Blair Kuntz, University of Toronto

- "Islam as Practiced by the Kazaks: A Bibliography for Scholars" by Simon Michael Braune, Indiana University

- "CRL Middle East Political Website Archiving Pilot Project" by David G. Hirsch (UCLA), with the assistance of John Eilts (Stanford), Meryle Gaston (UCSB), Shayee Khanaka (Berkeley), Adam Siegel (UC Davis)

- "Annotated Survey of Religious Periodical Literature Available in Tbilisi, Georgia and Mc'xeta, Georgia" by Paul Crego, Library of Congress

- "Collection development on the Middle East in the British Library, focusing on the Arabic collections" by Debbie Cox, British Library

  Brief Communication:

- Saima Fazli, George Atiyeh Award Statement

- 14 Reviews

- MELA Business Meeting 2004 Minutes and Reports

- Minutes of the 2004 Annual Business Meeting (Nov. 18th, San Francisco).

We are extremely grateful for the hard work of Rachel Simon, Book Review Editor, who continues to solicit with success a significant number of books for review from publishers and, somewhat astonishingly, many competent and helpful reviews from time-pressed or seemingly reluctant contributors. We wish as well to thank our Secretary-Treasurer, William J. Kopycki, for the much appreciated services he provides, such as maintaining the member files, taking care of the distribution of the issues, and paying the bills.

There is more progress to report this year on the MELA Notes back-run electronic conversion project: Numbers 34–38 (1986–87) and 60–61 (1994)—thanks again to John Eilts. There are now 42 issues in electronic format.

As always, the editor urges the membership to submit articles and to encourage colleagues to do so. I am seeking in particular this year articles that describe significant collections (books, manuscripts, and archives) of institutions or individuals and their histories. Additionally, submission of articles of a more practical or professional or technological nature is also encouraged.

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Respectfully submitted,
Jonathan Rodgers
Editor

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MIDDLE EAST LIBRARIANS ASSOCIATION

CONFERS UPON

ABAZAR SEPEHRI

THE

DAVID H. PARTINGTON AWARD

IN RECOGNITION OF

OUTSTANDING CONTRIBUTIONS TO THE PROFESSION

PRESENTED AT THE 35th ANNUAL MEETING

BOSTON, MA   NOVEMBER 17, 2006

CITATION

A bazar Sepehri spent the major part of his professional life at the University of Texas at Austin where he was the Middle Eastern Studies Librarian from 1979 until his retirement in 2005. Under his able leadership the program at the University of Texas flourished. Currently it ranks among the top ten Middle East collections in the country. He was also instrumental in receiving a large grant from the US Department of Education to acquire, catalog and preserve Turkish and Azerbaijani periodicals, a project that he has also supervised. The University recognized his contribution by awarding him the Professional Librarian Excellence Award in 1993 and a Staff Honor Award in 1998.

Abazar Sepehri also served the Dropsie University in Philadelphia and then moved to Princeton where he was the Near East Bibliographer. From Princeton Sepehri went to the University of Chicago Library where he served as the Assistant Head of its Middle East department. Prior to coming to the United States, Sepehri was the Head of Acquisition Department of the Tehran Book Processing Center and he also worked as the Kurdish Translator for the Foreign Broadcasting Service of the US State Department in Kyrenia, Cyprus.

Sepehri not only maintained a high standard of Middle Eastern librarianship and librarianship in general, but also contributed to the world of scholarship. With three books and numerous periodical articles to his credit, he has enhanced our understanding of complexities in Middle Eastern librarianship, especially in the areas of Iranian publishing industries and the acquisition of library materials from the Middle East in general.

Sepehri's contribution to the profession, especially to the Middle East Librarians Association is no less remarkable. In 1984 he served as the Vice-President and Program Chair of the MELA and then in 1985 he led the organization as its President. Being a frequent contributor to its journal, the MELA Notes, and by providing active leadership, he has promoted the cause of Middle East librarianship in this country and helped the organization to set on a better ground.

al-Samir
Brooklyn, New York
1936-1957

The Middle East Microform Project (MEMP) of the Center for Research Libraries is pleased to announce the availability of **al-Samir** ("as-Sameer : the Entertainer") on microfilm for the period November 1936-June 1957.

al-Samir was once the largest circulating Arabic daily publication in the United States. It was founded and edited by Lebanese writer, journalist and poet Elia Daher Abu Madi (1889-1957).

Born in Muhaydathah, Lebanon, Abu Madi moved to Alexandria, Egypt in 1910 where he originally sold cigarettes in his uncle's store by day and studied Arabic grammar by night. It was there that he published his first volume of poetry entitled *Tadhkar al-Madi* ("A souvenir of the past") in 1911. He began working for various Arabic newspapers before the age of 20.

Abu Madi immigrated to the US in 1912 and originally settled in Cincinnati with his brother Mourad. He moved to New York in 1916 and originally wrote for Arab-American newspapers such as *al-Fatat* and *Mir'at al-Arab*. He established *al-Samir* in 1929, which appeared as a fortnightly publication until November 1936 when it became a daily paper, and continued publishing until his death in 1957.

The newspaper was published in Brooklyn, a center of Arab immigrant population in the early 20th century, and contained news and articles concerning the Arabic community in America along with international news. All of the editorials were written by Abu Madi.

MEMP has preserved on microfilm the daily edition of the title from November 2, 1936 – June 28, 1957 [gaps]. This run is on 29 microfilm reels and can be acquired through MEMP for $2900 plus shipping. MEMP members receive discounted pricing at member rates.

The mission of MEMP is to cooperatively acquire and preserve unique and valuable research material pertaining to the field of Middle Eastern studies. MEMP was established in 1987 by the Middle East Librarians Association and is administered by the Center for Research Libraries.
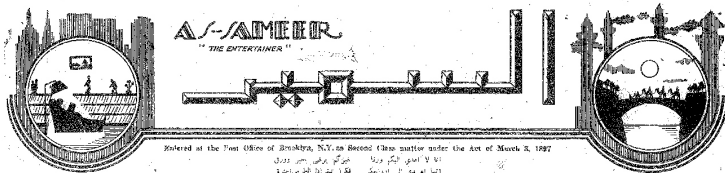
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