

RECENZJE

John O. Hunwick and R. Sean O'Fahey (eds.), *Arabic Literature of Africa. Volume 1. The Writings of Eastern Sudanic Africa to c. 1900*. Compiled by R. Sean O'Fahey, with the assistance of Muhammad Ibrahim Abu Salim, Albrecht Hofheinz, Yahya Muhammad Ibrahim, Bernd Radtke and Knut S. Vikør, E. J. Brill, Leiden-New York-Köln 1994, XV, 434 pp., bibl., ind.

The collection of studies published by the famous Dutch scholarly publishing house under the general title *Handbuch der Orientalistik* has been enriched by 13th volume which, in fact, forms a new series in itself, initiated by the book under review. R. S. O'Fahey's book is the first of six planned volumes grouped under a rather comprehensive title: *Arabic Literature in Africa (ALA)*—a name which applies exclusively to the Africa South of the Sahara, or so-called Black Africa (Bilād as-Sūdān). It is a bio-bibliography of Arabic writings of whatever character: literary, historical or theological, equipped with extensive historical and literary surveys. As a result, it is not only a mere bibliography, it is a sort of a literary history of the Sudan in its own right. The complete series will contain Arabic writings from the Bilād as-Sūdān sensu largo, created both by Arabic-speaking authors as well as those to whom Arabic was only a vehicular tool of communication within an Islamic cultural environment, where it played a role analogical to that of Latin in mediaeval Christian Europe. The area covered by ALA extends from the Atlantic Ocean to the Red Sea and the Indian Ocean and comprises a most heterogenous conglomerate of races, nations, languages and cultures. Arabic as a mother-tongue is spoken only by a minority in the Bilād as-Sūdān as a whole—and by a majority in the area covered by the first volume prepared by O'Fahey, roughly corresponding to the territory of the present Sudanese Republic. This situation will only repeat in the westernmost part of lands under consideration—Mauritania, to be covered by the last volume in the series.

The coverage of this part of the Islamic world by other bio-bibliographies of Arabic writings has been highly inadequate. C. Brockelmann's *Geschichte der Arabischen Literatur (GAL)* is limited in scope—too little

was known in that author's times on the Arabic literature in Black Africa. F. Sezgin, on the other hand, who aims at completing and eventually replacing the Brockelmann's work, decided to limit his series of surveys (*Geschichte des Arabischen Schrifttums*—GAS) to the first 400 years of Islamic history, a period to which we can hardly ascribe any writers from Black Africa (the oldest extant Sudanese works date from the 16th-17th c.c.). *The Arabic Literature of Africa*, as planned, will apparently replace respective parts of Brockelmann's survey and will continue—as regards the area of Black Africa—the work by Sezgin. A question will possibly arise as soon as Sezgin will have finished with his first period of 400 years, as to whether the continuation – perhaps much more abundant in authors and works—should include volumes devoted to particular branches (like GAS) or be first split along geographical lines (and how?).

The book starts with a short presentation of the whole proposed ALA series. Then follows an explanation of the first volume's scope and structure. The author says—in all his modesty—that the work is uncomplete and unsatisfactory, yet in reality it is a first comprehensive bio-bibliographical survey of Arabic writings in the Sudan, based on practically all information available at the moment.

Chapters 5-10 and 12 reflect the current state-of-the-art knowledge in the field, based on original ongoing research by the compiler and his collaborators, while chapters 1-4 and 11 derive from library research. O'Fahey expresses his feeling about the inadequacy of both parts and tries to put stress on what he considers to be most in need of further study—these remarks are very important. We learn how limited is our present knowledge and how many other unexplored sources still await investigation.

An overview of the Arabic writings that follows, was set against a historical background of the area. Then, Chapter 1 lists all the known writings from the period before the Turco-Egyptian invasion of the Sudan in 1820, mainly, but not exclusively, based on the *Kitāb at-ṭabaqāt* by Muḥammad an-Nūr Ibn Ḍayf Allāh. Chapter 2 entitled *Chronicles and related material* presents above all the outstanding *Funğ Chronicle*, which despite its name mostly contains materials for the history of the Turco-Egyptian period. The *Funğ Chronicle*, known under its conventional name, is a conglomerate of several works—more or less interrelated—by different authors and dispersed in manuscript form in various collections. A unified version of the chronicle is yet to be established—a challenge for the scholars worldwide. Beside that, there are several local chronicles from Wādāy, Dār Fūr, Bağirmi and others, and—hundreds if not thousandsof—genealogical works, of which only a

selection of most representative and perhaps most easily accessible titles is listed.

Chapter 3 covers the Turkiyya, or the period of the Turco-Egyptian rule in the Sudan (1821-1885). Works enumerated there were arranged in subchapters on official publications, writing families like *Awlād aḍ-Ḍarīr* and *Salāwiyya*, as well as individual authors (among them Muḥammad Ibn ‘Umar at-Tūnisī, mainly known as the author of two books which constitute a major source on ethnography and history of *Dār Fūr* and *Wādāy* sultanates, unparalleled for his times). Chapter 4 contains popular poetry and Chapter 5 the traditions of the *Sammāniyya ṭarīqa* (order), with its branches. Chapter 6 presents a ṣūfī literary traditions of the *Idrīsiyya* order, Chapter 7—the *Sanūsiyya* and Chapter 8 – the *Ḥatmiyya*. Chapter 9 enumerates writings of one of the most prolific and versatile family of writers—Ismā‘īl al-Walī and his descendants, and Chapter 10—the writings of the *Mağāḍīb*, a saintly clan of the *Ġa‘aliyyūn* tribe.

Chapter 11 comprises the description of several ṣūfī orders less markedly represented in the Sudan, i.e. the *Hindiyya* and the *Sa‘diyya*, as well as various branches of the *Qādiriyya* and the *Tiğāniyya*. Then, finally, comes Chapter 12 with the writings of the *Mahdiyya*—including works by the *Mahdī* himself and by his followers.

The chapters and subchapters begin with general historical introductions; personal entries of individual authors mention all biographical details available, while a meticulous description of each work in a separate paragraph is equipped with full lists of known manuscripts and printed editions (if applicable) as well as a short description of its contents (if only a copy was accesible for inspection). All bio-bibliographical information is profusely annotated.

An important proportion of materials gathered in this first book come from the “Sudan Texts Bulletin” published by the New University of Ulster in Coleraine (STB), the “Research Bulletin of the Centre of Arabic Documentation in Ibadan” (RBCAD) and the “Arabic Literature in Africa: a Bulletin of Biographical and Bibliographical Information” (BALA) from Evanston. It would be convenient to see references to those primary essays more consistently cited in the corpus of the work, as a matter of objective documentation.

A praiseworthy innovation of ALA is the English language of the book, much more widely read and understood than German of GAL or GAS, specially in the areas of concern. The book contains an extensive bibliography divided, according to Oriental usage, into Arabic (plus Turkish and Malay)

and European sections; separate sections are also devoted to general works of reference, manuscript collections and works most frequently commented upon.

We do not find a number of European translations of the Mahdī's works by his contemporaries. It should therefore be of interest to add to the bibliography the *Proclamation du Mahdi du Soudan*, very early edited in original Arabic and translated into French by Gustave Adolphe de Calassanti-Motyliniski, in the "Bulletin de Correspondance Africaine", fasc. V-VI, 1884, pp. 462-469, after a manuscript copy obtained from Ġāt by Colonel Alfred Le Châtelier, the then *commandant* of Warqala (Ouargla). Even earlier than that, a German translation of the Mahdī's proclamation appeared in the "Österreichische Monatschrift für den Orient", September issue of 1883.

Notwithstanding the most diversified Arabic vernacular and vehicular dialects spoken locally, all writings were basically produced in literary Arabic and were meant to be such by their authors. Even if we can detect dialectal influences in the texts, adding up to the local flavour, perhaps it would be more appropriate to follow strictly the rules of *al-fuṣḥà* in transliteration of terms and proper names. The author complains about the difficulty of making any reliable generalization concerning dialectal differences of colloquial Arabic within that *secteur déshérité de la dialectologie arabe* (as called by David Cohen), yet we can remind here an overview article by Arlette Roth: *L'arabe parlé au Tchad et au Soudan – quelques contributions à sa caractérisation*, in REI, LV-LVIII, fasc. 1, 1987, pp. 407-419, as well as her earlier valuable compilation: *An Arabic-English-French Lexicon of the Dialects Spoken in the Chad-Sudan Area*, Paris 1969-1972—both seem to have been overlooked by the author.

The book closes with usable and useful indexes: of authors, of titles, of first lines and refrains, and a general one; they are essential tools for mining the riches in ALA.

Proofreading could and should have been executed a little more carefully in order to avoid some obvious printing mistakes, specially abundant in the Bibliography. The general index entry *Rosetta* (= al-Rashīd, Egypt) has no indication of pages and ar-Rashīd does not appear in the index at all. Furthermore, this Egyptian city's name is rather Rašīd than ar-Rašīd. From an editorial point of view, the book of such a scope and containing such a multitude of transliterated names and terms, must have created serious technical problems and it would be asking for the humanly impossible to expect a result perfect in every small point.

A peripheric or border area of the Arabic-speaking world which Bilād as-Sūdān obviously is, was the birthplace of some outstanding works of Islamic thinking in human sciences—we hope to have more occasions to speak about them in detail in connection with further volumes. This peripheric area is also a promised land for any further research. The first volume of ALA shows already that the remarkable contribution of the Mahdiyya to the development of Islamic thought is yet to be studied, and likewise a general literary history of the Sudan is to be rewritten after a thorough investigation of new material.

We look forward to continuation of this valuable reference work.

Bogusław R. Zagórski,
Ibn Khaldun Institute, Warsaw

The Legacy of Muslim Spain, edited by Salma Khadra Jayyusi. Chief consultant to the editor Manuela Marín. Vols. 1-2. Leiden—New York—Köln 1994, XVI, 1098 pp., bibl., ind., maps, ill. *Handbuch der Orientalistik*, Abteilung I: *Der Nahe und Mittlere Osten*, Band 12. ISBN 90 04 09954 9.

This is a two-volumes paperback unaltered re-edition of the one-volume hardback book originally published in 1992, appearing now again due to the wide response and demand from the book market. “Muslim Spain” as a term seems to be a flagrant misconception, and though widely in use is an historically incorrect term. The phenomenon of Al-Andalus, now irreversibly passed, geographically extended far beyond the borders of Spain and included what is now Portugal; on the other hand “Muslim Spain” sounds like a contradiction in itself—the country became “Spain” when it was not “Muslim” any more. Nevertheless, despite all reserves, the term is well enough established in all major European languages so as to try to go against this tradition would probably mean adding to misunderstanding. The volume at hand, a part of Brill’s famous *Handbuch der Orientalistik* series, inscribes in the chain of several other “legacies” (like *The Legacy of Islam* or *The Legacy of Israel*) and adopted their general construction pattern which consists in a collection of monograph articles by different authors on most diversified subjects meant to cover practically all important aspects of the Andalusī (in this case) history and culture.