

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.

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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.

The book, with a foreword by the editor, splits into nine parts entitled: *History, Language and Literature, Music, Art and Architecture, Social History and Lifestyle, Economic History, Philosophy, Religious Studies and Sciences, Technology and Agriculture*, and ends with a concluding chapter by Margarita López Gómez on Islamic Civilisation in al-Andalus: *A Final Assessment*. Each part contains from one (*Music*) to twelve articles (*History*)—49 articles altogether, written by a group of leading international scholars in Andalusī studies (to name only a few: James Dickie, Mikel de Epalza, Pierre J. E. Cachia, Federico Corriente, Oleg Grabar, Johann Christoph Bürgel and many others, including S. K. Jayyusi herself).

The world of Al-Andalus appears in this book in all its richness and diversity, as an entity so much different from the other parts of the Muslim World. Based on the interaction, syncretism and fusion of Islamic and Christian traditions, with a distinct flavour of the Jewish contribution, the Andalusī culture became a brilliant conglomerate influencing the ways of development of European culture of its age and in the ages following its dramatic collapse and discrimination. The cultural transmission was mainly one-way, bringing from Al-Andalus to mediaeval Europe the preserved intellectual heritage of the Antiquity as well as new scientific and technological achievements of the Muslims and their non-Muslim subjects alike.

We cannot overestimate the value of the book prepared by S. K. Jayyusi and her collaborators as a commemorative volume to celebrate the 500 anniversary of the end of the Islamic statehood in the Iberian Peninsula. It is a sort of encyclopaedia, a *summa Andalusiae*; each article of the book should present the most recent state-of-the-art in the given field, together with the author's assessment and selective bibliography on the subject. The contributions are informative and explicative, therefore both a scholar and a layman alike will find them extremely useful.

The book ends with an extensive index (although not quite complete since it omits all specialised Arabic terminology, mentioned or even discussed in the book) and a set of maps drawn to elucidate the discussed matter. The maps are rather sketchy and the index does not include Arabic names of geographical places mentioned either on the maps or in the articles. An unprepared reader may encounter difficulties in matching Arab and modern names of places. Perhaps a detailed geographical gazetteer, like the one accompanying K. M. Setton's *A History of the Crusades*, could be a practical solution? 23 plates of colour and black-and-white illustrations, placed at the beginning of vol. 1, even though scarcely integrated into the text, are a nice addition to the book.

While it was certainly unthinkable to cover really all Andalusī themes, yet there are several omissions, some of which seem to be of importance. For example, we do not find a presentation of the historical geography of Al-Andalus in Islamic times. Furthermore, there is no article on a noteworthy phenomenon which constituted the specific Muslim toponymy of the country. Aljamiado writing system and literature cannot be easily found in the book—they are neither mentioned in the contents nor in the index, but may be detected where they, in fact, should be dealt with, i.e. in the article on Moriscos (with two additional illustrations, exceptionally located where they belong, in the part on History, not in Language and Literature). The relevant bibliographical lists do not even contain the authoritative aljamiado anthology edited by Reinhold Kontzi from Tübingen.

We would like to have here an article (rather than a short note) devoted to the impact of the consecutive waves of Andalusī refugees arriving in the countries of North Africa (ethnic factor, cultural influences, names, linguistic peculiarities) and, in broader terms, a discussion on Al-Andalus as a part of Al-Maghrib—its position, role and importance within a wider entity. Then, the very particular position of the Andalusī tradition in Spanish and extra-Spanish culture, in literature (Irving, Chateaubriand), architecture (the mosque of Paris or the Kórnik palace near Poznań), fine arts (Roberts, Regnault), folklore etc., etc., also deserves a separate article. Noblesse oblige—the name of a handbook applied to this work causes the reader to expect from it more comprehensiveness and systematic approach, as well as greater consistency in transliteration (or more efficient proofreading). Despite these few critical remarks the reviewer considers the book a very useful and much expected overall monograph, a sort of a must for every reference library, not only in Oriental studies.

Bogusław R. Zagórski

W.F.G.J.Stoetzer, *Theory and Practice in Arabic Metrics*, Het Oosters Instituut, Leiden 1989, 201 pp.

This book which only now we have been able to get through the once iron curtain deserves special attention. Despite of the fact that it was published six years ago, it nevertheless has to be presented here in detail. *Theory and Practice in Arabic Metrics* is a special publication. I would like to call it an essay in philological investigation, the sort of investigation usually undertaken by police departments to discover the culprit. This is exactly what