

Thirty Years of Research on the History of the Medieval Maghrib (Seventh to Sixteenth Centuries)

Mounira Chapoutot-Remadi

Université de Tunis

Because of the extensive but widely dispersed research on North Africa in the Middle Ages, carried out not only in the three countries of the Maghrib, but also in France, England, Germany, Italy, Spain, the United States, and elsewhere, this sketch cannot by any means be exhaustive. Further adding to the difficulty of compiling a survey such as this is the poor circulation of information, especially within the three Maghrib countries. For the purposes of this paper, "the Maghrib" means Morocco, Algeria, and Tunisia. The information available on Libya is too fragmentary to take into account in an analysis of this kind.

Researchers in several countries share common preoccupations: virtually everywhere, they have felt the need to sketch an overview, whether complete (that is, Maghrib-wide) or partial (Tunisian, Algerian, or Moroccan). Needless to say, I have relied on these important works, many of which are mentioned below.

REFERENCE WORKS

The national libraries of all three Maghrib countries have published bibliographies.

The *Bibliographie Nationale Tunisienne* was established in 1970. Two retrospective series (1958–1968 and 1969–1973) were issued in 1974–1975, and regular periodical publications have appeared since in Arabic and French. The National Library has also published some fifty specialized bibliographies in conjunction with cultural or political events. Among their subjects have been Ibn Hanī al-Andalusī (the first such publication, in 1973); Imam Mazrī (1975); Ibn Khaldūn (1980); Ibn Sīnā (1980); and Ibn Jazzar (1983). The Algerian National Library, created after independence in 1962, also maintains bilingual listings.

Other useful works include the bilingual *Catalogue de la bibliothèque: Occident musulman* (3 vols.; Casablanca: King Abdul Aziz ibn Saud Foundation for Islamic Studies and the Humanities, 1987); Marcelle Beaudiquez, ed., *Inventaire général des bibliographies nationales rétrospectives* (Munich: K. G. Saur, 1986); and Jean Déjeux, *Dictionnaire des auteurs maghrébins de langue française* (Paris: Karthala, 1984).

Overviews and broad historiographical surveys published in North Africa include 'Abd al-Salam ibn Suda, *Dalil mu'arrikh al-Maghrib al-Aqsa* (Tetouan: Institut Moulay Hassan, 1950. 2d ed.; 2 vols.; Casablanca: Dar al-Kitab, 1960–1965); Muhammed Manuni, *Al-Masadir al-'arabiyya li-ta'rikh al-Maghrib* (Rabat: Manshurat Kulliyyat al-Adab wa-l-'Ulum al-Insaniyya, 1983); Université de Tunis, *Esquisse d'un bilan de la production scientifique, 1958–1983* (Tunis: Ministère de l'Enseignement Supérieur et de la Recherche Scientifique, 1983); Jean Fontaine, *Fihris ta'rikh al-mu'allifat al-tunisiyya* [with Arabic text by Hammadi Sammud] (Tunis: Bait al-Hikma, 1986); and Mohamed Yalaoui, "Les Recherches sur la Tunisie médiévale au cours des trentes dernières années (1956–1986)," in *IBLA*, no. 159 (1986), pp. 61–72, an overview done on the fiftieth anniversary of the journal.

Among the surveys compiled or published abroad are those of the Association Française des Arabisants, *Dix ans de recherche universitaire française sur le monde arabe et islamique* (Paris: Editions Recherche sur les Civilisations, 1982); *Mille et une livres sur le monde arabe* (Paris: Maison des Sciences de l'Homme, 1984); and Mohamed Ben Madani, "Thèses soutenues sur le Maghreb dans les universités françaises en 1987," in *The Maghreb Review* XIII, nos. 1–2 (1988), pp. 136–140. Claude Cahen, *Introduction à l'histoire du monde musulman médiéval, VIIè–XVè siècles. Méthodologie et éléments de bibliographie* (Paris: Maisonneuve, 1982) is, as the author indicates in the introduction, the third of its kind, the first being Jean Sauvaget, *Introduction à l'histoire de l'Orient musulman: Eléments de bibliographie* (Paris: Adrien-Maisonneuve, 1943), which Cahen updated in 1961 and which was revised again in 1982. Also by Cahen is "L'Historiographie arabe des origines au VIIè siècle H" in *Arabica* XXXIII, fasc. 2 (1986), pp. 133–197. Other articles and books of note are Jean-François Clément, "L'Historiographie récente du Maroc. Réunion d'Aix-en-Provence, 2–4 juillet 1987," in *Bulletin de l'Association française d'études sur le monde arabe et musulman*, no. 2 (December 1987), pp. 117–132; Bernard Rosenberger, "Vingt ans de recherches sur l'histoire médiévale marocaine," in *Arabisant*, no. 26 (1987), pp. 9–43; and Pessah Shinar, *Maghrébin contemporain: Essai de bibliographie sélective et annotée sur l'Islam. Maroc, Algérie, Tunisie, Libye (1830–1978)* (Paris: CNRS, 1983).

SPECIALIZED INSTITUTIONS AND THEIR PUBLICATIONS

In Morocco, the Institut Universitaire de la Recherche Scientifique (IURS, previously known by the acronym CURS) publishes the Arabic language journal *Majallat al-Bahth al-‘Ilmi*. The Faculté des Lettres at the Université Mohammed V in Rabat puts out two journals: *Hespéris-Tamuda*, which dates from 1960 when it consolidated *Hespéris*, published by the Institut des Hautes Etudes Marocaines since 1921, and *Tamuda*, which had appeared from 1953 to 1960 in Tetouan; and the *Majallat Kulliyyat al-Adab wa-l-‘Ulum al-Insaniyya bi Ribat*. Since 1984, the Université de Fès has also had its own publication, the *Majallat Kulliyyat al-Adab wa-l-‘Ulum al-Insaniyya bi-Fas*. The faculties at Casablanca, Marrakesh, Kenitra, Oujda, and Agadir will likely have publications of their own in the future.

Other Moroccan periodicals include the *Majallat Dar al-Niyaba* (Tangiers); and *al-Kitab al-Maghribi*. The *Bulletin de la société d’histoire du Maroc* has appeared in Arabic since 1986, with the title *Majallat Jam‘iyyat Ta’rikh al-Maghrib*.

The Service des Antiquités, which became the Service de l’Archéologie et du Patrimoine and then the Institut National des Sciences de l’Archéologie et du Patrimoine, publishes the *Bulletin de l’archéologie marocaine*.

Algeria, like Morocco, has a number of universities and institutions of higher learning. The four biggest are Algiers, Oran, Constantine, and Annaba. From 1934 to 1964, the Faculté des Lettres et Sciences Humaines in Algiers published *Annales de l’Institut des études orientales d’Alger*, which was replaced by the *Revue d’histoire et de civilisation du Maghreb* from 1966 to 1970. *La Revue africaine*, published by the Algerian Historical Society from 1856 until 1962, was the oldest Algerian journal. Between 1953 and 1971, the Centre de Recherche Anthropologie, Préhistoire, et Ethnographie published *Libyca: Revue d’anthropologie, histoire, ethnographie*. Recently, the Université d’Oran has been particularly active in its support of anthropological publications and has attracted a group of researchers interested in modern and contemporary history.

In recent years, Tunisia has experienced a process of decentralization. The Faculté des Lettres et Sciences Humaines in Tunis, the successor in the 1960s of the Institut des Hautes Etudes de Tunis, is responsible for *Cahiers de Tunisie*, which replaced the *Revue tunisienne* in 1953. This journal was originally open to all disciplines but since 1982 its content has been confined to the humanities. In fact, most of the articles in *Cahiers de Tunisie* are historical. Ten-year tables appeared in vol. XVI, no. 68 (1968), covering 1953 to 1963; in vol. XXI, nos. 83–84 (1973), covering 1963 to 1972;

and in vol. XXXI, nos. 125–126 (1983), covering 1973 to 1982. See also the 1985 *Mémoire en documentation* (DBA) of S. Hafsa, “*Les Cahiers de Tunisie*, Index, 1er trimestre 1953–2è trimestre 1984.” The tables and index permit an analysis of the nature of the journal’s content. The tables’ classification of material by discipline, author, and rubric (articles, reviews, and chronicles) provides quick access to this information. Most of the articles are in Arabic or French, but the journal also accepts articles in English, Italian, and Spanish. The historical contributions generally deal with Tunisia, the Maghrib, the Mediterranean world, and the Arabo-Muslim world.

In Table 1, the figures that follow the slash indicate the number of Tunisian contributions. The decade ending in 1982 saw an upsurge of articles in Arabic: twelve on the history of the Middle Ages; one on modern history; and two on contemporary history. The Faculté des Lettres—called the Faculté des Sciences Humaines et Sociales since 1986—has an Arabic language review, *al-Hawliyyat*, which appears yearly and contains articles primarily on language and literature but also includes pieces on history.

Three other facultés des lettres are located in Tunis—at Manouba, in Kairouan, and in Sfax—but only the first currently has a department of history. There is also an Ecole Normale Supérieure at Sousse; however, none of these relatively new institutions yet has its own publications.

The *Revue de l’Institut des belles lettres arabes* (IBLA), published in Tunis since 1937, celebrated its fiftieth anniversary by publishing several surveys of publications on Tunisian history. The *Revue d’histoire maghrébine*, founded by Abdeljelil Temimi in 1973, has recently published its seventy-fifth number. It also publishes articles in several languages and, while it has tended to emphasize modern and contemporary history, it also accepts studies on other periods. The *Revue tunisienne des sciences sociales*, published by the

TABLE I
Contents of *Cahiers de Tunisie*

YEARS	MIDDLE AGES	ANCIENT	MODERN CONTEMPORARY	
1953–62	33/8 ^a	40/3	20/0	27/2
1963–72	26/10	52/7	20/3	27/6
1973–82	44/26	30/19	19/8	46/22

^aThe first number represents the total number of articles; the number following the solidus indicates the number by Tunisian authors.

Centre d'Etudes et de Recherches Economiques et Sociales (CERES), welcomes historical contributions, and the Center maintains a department of research historians. From 1972 to 1976, when CERES invited teachers to serve as research associates, its department of history published a large number of articles in the *Revue tunisienne des sciences sociales*. That department established the Congrès d'Histoire et de Civilisation du Maghreb in December 1974 and published that organization's *Actes*. Other reviews that occasionally publish articles on history include *al-Hayat at-thaqafiyya*, *al-Hidaya*, and *al-Fikr*.

Still other institutions that are interested in history and publish some works in the field are the Publications de l'Université de Tunis, a service attached to the Faculté des Sciences Humaines et Sociales and which publishes the theses of faculty members; the Bait al-Hikma (or al-Mu'assasa al-Wataniyya li-l-Tarjama wa-l-Tahqiq wa-l-Dirasah), which has a double mission of translating basic texts from other languages and editing Arabic manuscripts; the Société Tunisienne de Diffusion, which publishes some works of history and some editions of texts; and the Institut National d'Archéologie et d'Art (INAA), which has many researchers and an important Islamic department devoted to the study of the archeological patrimony of the Islamic era.

Tunis also boasts two professional associations for historians: the Association d'Histoire et d'Archéologie and the Société Tunisienne des Historiens Universitaires (STHU). The latter, founded more than twenty years ago, has taken over the management of the Congrès d'Histoire et de Civilisation du Maghreb and organizes historical seminars and congresses. It has regularized the meetings of the Congrès, bringing Maghrib specialists together every three years. To promote as broad a participation as possible, themes that cut across all historical periods have been selected as topics. The first congress, in December 1974, lacked a precise theme but permitted the opening of contacts between specialists; the second (1980) had as its theme "Dépendances, résistances et mouvements de libération au Maghreb." The third, held in Oran in 1983, was focused on "Sociétés rurales." The fourth congress (1986) looked at "Villes et sociétés urbaines"; and the fifth, held in Tunis in November 1989, considered the issue of "Echanges et contacts entre les pays méditerranéens et le Maghreb." The *Actes* of some of the congresses have been published. The first, in two volumes, was done by CERES in 1979 and includes six essays in French and eight in Arabic on medieval history. The second and fourth constitute special issues of *Cahiers de Tunisie*—nos. 117–118 (1981) and nos. 137–138 (1986), respectively. The former has seven contributions on the history of the Middle Ages, three of

which are in Arabic; the number of articles on the Middle Ages and the language distribution among them are very similar for the *Actes* of the fourth congress.

Tunis is the location of two other institutions that are very useful for all researchers. One is the Centre de Documentation Tunisie Maghreb (CDTM), which organizes conferences of specialists from the Arabo-Muslim world and makes available to researchers a library that attempts to collect all publications pertaining to the Maghrib. The second, relatively new, center is the Centre d'Etudes Maghrébines à Tunis (CEMAT), which provides facilities and services similar to those of the previous center but complements it with its excellent stock of American publications.

In France, the most productive research institutes are the universities, the Centre National de la Recherche Scientifique, the Ecole Pratique des Hautes Etudes, the Centre de Recherche et d'Etudes sur les Sociétés Méditerranéennes, the Institut de Recherches et d'Etudes sur le Monde Arabe et Musulman (IREMAM), the Association Française des Arabisants (AFDA), the Union Européenne des Arabisants et Islamisants (UEAI), and the Société Asiatique. Much of this research takes the form of theses, and a central catalogue of theses lessens the problems arising from the tremendous geographical dispersion of the material and the people.

Several French periodicals provide outlets for such research. The *Revue de l'Occident musulman et de la Méditerranée* (ROMM) in Aix-en-Provence, the *Cahiers de la Méditerranée* of Nice, *Arabica*, *Studia Islamica*, and the *Revue des études islamiques*, with its supplement of abstracts called *Islamica*, are open to work on the Arab and Muslim world regardless of specialization. In addition, *Revue historique*, *Annales*, *économies*, *sociétés*, *civilisations*, and *Revue d'histoire économique et sociale* sometimes publish articles on Maghrib history.

In Spain, the Instituto Hispano-árabe de Cultura, the Consejo Superior de Investigaciones Científicas (CSIC), and the universities all do work on Muslim Spain and the Maghrib, especially Morocco. The review *al-Qantara*, which has replaced *al-Andalus*, the *Cuadernos de historia del Islam*, the *Revista del Instituto de estudios islámicos*, and *al-Awraq* all publish articles on the Maghrib.

In Great Britain, the School of Oriental and African Studies is interested in research on the Maghrib and publishes a journal, the *Bulletin of the School of Oriental and African Studies*. Other important periodicals from Great Britain are the *Journal of African History* and the *Maghreb Review*.

In the United States, the difficulties of geographical dispersion are overcome to a large extent by the existence of a professional organization, the American Institute of Maghrib Studies (AIMS).

HISTORICAL RESEARCH IN THE THREE
MAGHRIB COUNTRIES AND ABROAD

Before discussing the postindependence evolution of the historiography of the Maghrib in the Middle Ages, a reminder of the legacy of colonial history, which differed markedly from contemporary trends, is in order. There is no point in reproaching the medievalists of the colonial period for their failure to learn Arabic, which deprived them of access to important sources. A work such as Emile Félix Gautier, *Le Passé de l'Afrique du Nord: Les Siècles obscurs* (Paris: Payot, 1927) certainly generated lively debate. In retrospect, some studies from the colonial era retain their value. The Tunisian scholar Mohamed Yalaoui has paid fitting homage to the memory of "Marçais, Fagnan, Bercher, Lézine, and many others who, by editing important texts, undertaking essential corrections, and generally breaking the ground, blazed the way for the following generations while indicating fruitful directions for research."¹

Sources for the History of the Middle Ages

To study the period from the seventh to the sixteenth centuries, researchers must have access to the manuscript sources. Editions that make such sources readily available to the greatest number of scholars are, therefore, of the utmost importance. On the occasion of a 1988 colloquium held in Rabat, "Les Manuscrits Arabes de l'Occident Musulman," the King Abdul Aziz Foundation published a list of catalogues of Arabic manuscripts throughout the world. Perhaps the most valuable work of this kind, however, is Kurkis Awwad, *Faharis al-makhtutat al-ʿarabiyya fi-l-ʿalam* (2 vols.; Kuwait: Institute of Arab Manuscripts, 1984).

Also of importance are the previously mentioned guide of ʿAbd al-Salam ibn Suda; Muhammad Bu Khabzah, *Fihris makhtutat khizanat titwan* (Tetouan: Wizarat al-Dawlat al-Mukallafa bi-l-Shu'un al-Thaqafiyya, 1981); Muhammed Manuni, *Dalil makhtutat dar al-kutub al-nasiriyya bi-tamkrut* (Mohammedia: Matbaʿat Fidala, 1985); Mukhtar al-Saddiq Bel-ʿArbi, *Fihris makhtutat khizanat Ibn Yusuf bi-marrakush* (Marrakesh: Université d'al-Qadi ʿIyadh, n.d. [mimeographed]); Muhammad Hajji, *Fihris al-khizanat al-ʿilmiyya al-sabihiiyya bi-sala* (Kuwait: Institute of Arab Manuscripts, 1985); *Makhtutat kulliyyat al-adab wa-l-ʿulum al-insaniyya* (Rabat: Université Muhammad V, 1980 [mimeographed]); and two catalogues edited by ʿAbd al-Hafiz Mansur, *Fihris makhtutat al-maktabat al-ahmadiyya bi Tunis* (Beirut: Dar al-Fatah li-l Tabʿa

wa-l-Nashr, 1969) and *Fihris al-⁵am li-l makhtutat rashid Hasan Husni ⁵Abd al-Wahhab* (Tunis: Institut National d'Archéologie et d'Art, 1975).

Within North Africa itself, there are no archives for the Maghribi Middle Ages. But Charles Emmanuel Dufourcq has made extensive use of the Archives of the Crown of Aragon in his books *L'Espagne catalane et le Maghrib aux XIIIème et XIVème siècles* (Paris: PUF, 1966); *La Vie quotidienne dans les ports méditerranéens au moyen âge* (Paris: Hachette, 1975); and *La Vie quotidienne dans l'Europe médiévale sous domination arabe* (Paris: Hachette, 1978). These archives contain a wealth of untapped and useful information on commercial relations between Spain and the Maghrib.

Noteworthy collections of archival materials include Maximiliano Agustín Alarcón y Santón, *Los Documentos árabes diplomáticos del Archivos de la corona de Aragón* (Madrid: E. Maestre, 1940); Angeles Masia de Ros, *La Corona de Aragón y los estados del Norte de Africa* (Barcelona: Instituto Español de Estudios Mediterráneos, 1951); Louis de Mas-Latrie, *Traité de paix et de commerce et documents divers concernant les relations des chrétiens avec les arabes de l'Afrique septentrionale au moyen âge* (Paris: Plon, 1865); Michele Amari, *I diplomi arabi* (Florence: Le Monnier, 1863); and two collections edited by Evariste Lévi-Provençal, *Documents inédits d'histoire almohade* (Paris: Geuthner, 1928) and *Trente-sept lettres almohades* (Rabat: Matba⁵at al-Iqtisadiyya, 1941).

Many other archives, the most promising of which are in the important Italian trading centers of Venice, Florence, Genoa, and Pisa, have hardly been exploited at all, but as scholars investigate their resources, our knowledge and understanding of the medieval Maghribi economy will undoubtedly improve greatly. Some studies have already appeared—for example, those on Venice by Bernard Doumerc, who in 1982 defended a thesis at the Université de Toulouse-Le Mirail entitled “Venise et la Barbarie de 1230 à 1510.” He is now preparing a thèse d'état on a related topic. Doumerc participated in the 1980 and 1986 sessions of the Congrès d'Histoire et de Civilisation du Maghreb, resulting in the publication of “Venise et la dynastie hafside à la fin du XVème siècle,” in *Cahiers de Tunisie XXIX*, nos. 117–118 (1981), pp. 573–580; and “La Ville et la mer: Tunis au XVème siècle,” in *Cahiers de Tunisie XXXIV*, nos. 137–138 (1986), pp. 111–130. An exploration of the Genoese archives resulted in Georges Jehel, “Catalogue analytique et chronologique des actes du notaire Petrus Batifolius,” in *Cahiers de Tunisie XXV*, nos. 99–100 (1977), pp. 69–137. Philippe Gourdin has worked in the same collection, while material from the Pisan archives is central to Mékia Bensaci, “Familles et individualités pisanes en relations avec le Maghrib,” in *Cahiers de Tunisie XXVIII*, nos. 113–114 (1980), pp. 57–75.

It may still be possible to discover some *waqf* (a pious endowment, usu-

ally called *habus* in North Africa) documents that date to the Middle Ages, at least to the Hafsīd era. Family archives will certainly continue to shed precious light on this institution. Abdelhamid Henia, who works on such records with a group of researchers in Tunis, has discovered some, and another young Tunisian researcher has published part of a private archive in Muhammad Hassan, "Wathīqa fi-l-ta'rikh al-rifi: tahbis hanshir Ibn Mansur bi-l-Mahdiyya 'ala ribat al-Munastir 825/1422," in *Revue d'histoire maghrébine* XV, nos. 49–50 (1988), pp. 221–248. Perhaps one day notarial archives will be found that will bear comparison with Ibn al-'Attar's book edited by Pedro Chalmeta and F. Corriente, *Kitab al-Watha'iq wa-l-sijillat* (Madrid: Academia Matritense del Notariado and Instituto Hispano-árabe de Cultura, 1983).

The Geniza Documents are also a good source for the history of the Maghrib. Such works of S. D. Goitein as "La Tunisie au XI^{ème} siècle à la lumière des documents de la Geniza du Caire," in *Etudes d'orientalisme dédiées à la mémoire de Lévi-Provençal* (2 vols.; Paris: G.-P. Maisonneuve et Larose, 1962), II, pp. 559–579 and "Medieval Tunisia, the Hub of the Mediterranean," in *Studies in Islamic History and Institutions* (Leiden: E. J. Brill, 1966), pp. 308–328, more than amply demonstrate the value of the Geniza records.

Published and Translated Sources

Despite its importance and the veritable infatuation of which it was the object some years ago, the work of Ibn Khaldun, while accessible, still requires a solid, scholarly critical edition. The Arabic text most widely used now was published in 1956 in Beirut by Dar al-Kitab al-Lubnani. The work consists of seven volumes: one for the *Muqaddimah* and six for the history itself.

There are, of course, translations of Ibn Khaldun. William MacGuckin, Baron de Slane, *Histoire des berbères et des dynasties musulmanes de l'Afrique septentrionale* (4 vols.; Algiers: n.p., 1852–1856) was the first into French. A more recent translation is by Vincent Monteil, *Discours sur l'histoire universelle* (3 vols.; Beirut: Commission Libanaise pour la Traduction des Chefs-d'oeuvre, 1967–1968; new ed.; Paris: Sindbad, 1978). Perhaps the best translation is Frantz Rosenthal, *Ibn Khaldun: The Muqaddimah; an Introduction to History* (3 vols.; Princeton: Princeton University Press, 1967). There is also a translation of Ibn Khaldun's "autobiography" by Abdesselam Cheddadi, *Le Voyage d'occident et d'orient* (Paris: Sindbad, 1985). Several North African colloquia have focused on Ibn Khaldun; one particularly noteworthy study to have emerged from them is Ali Oumlil, *L'Histoire et son discours, essai sur la méthodologie d'Ibn Khaldun* (Rabat: Faculté des Lettres et des Sciences Humaines, 1983).

The medieval Arab geographers who described the Maghrib are almost

all known to us through the work of Michael Jan de Goeje, *Bibliotheca Geographorum Arabicorum* (Leiden: Brill, 1870–1894). The writings of some of them—particularly al-Idrisi and al-Bakri—have been reprinted. Italian researchers have published al-Idrisi, *Nuzhat al-mushtaq fi khitraq al-afaq*, A. Bombaci, Umberto Rizzitano, R. Rubinacci, and Laura Veccia Vegliari, eds. (Naples: Istituto Universitario Orientale di Napoli, 1970–). Another translation of those parts of al-Idrisi dealing with the Maghrib in the sixth century A.H. (twelfth century C.E.) is Mohamed Hajj Sadiq, *al-Maghrib al-‘arabi min “Kitab nuzhat al-mushtaq” li-l-Idrisi* (Paris: Publisud, 1983). Those portions of al-Bakri concerning the Maghrib were translated by de Slane, *Description de l’Afrique septentrionale* (Paris: n.p., 1859). This was reprinted, along with the Arabic text, in 1965 in Paris by the Librairie d’Amérique et d’Orient. The work of Ignatii Iulianovich Krachkovsky, *Arabskaya geograficheskaya literatura* (Moscow: Academy of Sciences of the USSR, 1957), which was translated into Arabic by Salah al-Din ‘Uthman Hashim as *Ta’rikh al-adab al-jughrafi al-‘arabi* (Cairo: Lajna al-Ta’alif wa-l-Tarjumat wa-l-Nashr, 1963) and then reprinted in Beirut by Dar al-Gharb al-Islami, remains very valuable; so does André Miquel, *Géographie humaine du monde musulman jusqu’au milieu du XIème siècle* (Paris: Ecole des Hautes Etudes des Sciences Sociales, 1963–1988), the deepest and most magisterial analysis of Arabic geographical literature.

Critical editions of several important texts appeared in the 1980s. Muhammad Ibn Marzuq, *al-Musnad al-sahih al-hasan fi mu‘athir mawlana Abi-l-Hasan*, Maria J. Viguera, ed. (Algiers: Sharika Wataniyya li-l-Nashr wa-l-Tawzi‘, 1981) and by the same editor in a Spanish edition, *El Musnad: Hechos memorables de Abu al-Hasan, sultan de los Benimerines* (Madrid: Instituto Hispano-árabe de Cultura, 1977). Parts of this important work had earlier been translated by Evariste Lévi-Provençal and Pedro Chalmeta). Ibn ‘Idhari al-Marrakushi, *al-Bayan al-mughrib fi akhbar muluk al-andalus wa-l-maghrib*, Muhammad Ibrahim al-Kettani et al., eds. (Casablanca and Beirut: Dar al-Gharb al-Islami and Dar al-Thaqafa, 1985); Ibn al-Zayyat, *al-Tashawuf ila rijal al-tassawuf*, Ahmad Tawfiq, ed. (Rabat: Université Muhammad V, 1984); and the anonymous *Kitab al-istibshar fi ‘aja’ib al-amsar*, ‘Abd al-Hamid Saad Zaghlul, ed. (Casablanca: Dar al-Nashr al-Maghribi, 1985).

A group of *fuqaha’* (plural of *faqih*, an interpreter of Islamic law) under the direction of Muhammad Hajji has published a collection of *nawazil* (plural of *nazila*, a legal action) that is very helpful in understanding the social history of the Maghrib. This is the work of Ahmad ibn Yahya al-Wansharisi, *al-Mi‘yar al-mu‘rib wa-l-jami ‘al-mughrib ‘an fatawa ‘ulama’ ifriqiyya wa-l-andalus wa-l-maghrib* (13 vols.; Beirut: Dar al-Gharb al-Islami, 1983). This edition replaces a lithographed, less legible version of the text