

how can it be the basis of the criterion of knowledge and of their claim that logic [*sic*] is a canonical instrument the correct use of which safeguards the intellect from error." Read: "Since this is a statement not based on knowledge, being the first that they have established, how can it be the basis of the criterion of knowledge and of what they claim is a canonical instrument regard for which safeguards the mind against stumbling in (lit.: slipping from) its examination."⁴ Hallaq's translation, as it stands, serves as a good but rough guide to reading Ibn Taymīyah's treatise; it could have stood a few more revisions.

Finally, Ibn Taymīyah wrote another treatise against logic (unnoticed by Hallaq), with specific reference to its use in dialectic argumentation (*jadal*). The work is entitled *Tanbīh al-Rajul al-Ghāfil 'alá Tamwīh al-Jadal al-Bātil* and would seem to be a comprehensive refutation of the *Muqaddimah fī al-Jadal* by Burhān al-Dīn al-Nasafī (d. 684/1285). Future research into some of the problems involved in Ibn Taymīyah's views on logic (e.g., that discussed by Hallaq, pp. xxviii-xxxii) might benefit from an edition and translation of this work.⁵

Despite some significant problems, Hallaq's work should be viewed as an important contribution to Ibn Taymīyah studies, one that *largely* appreciates and critically evaluates the thought of this important intellectual of the Mamluk period.

REUVEN AMITAI-PREISS, *Mongols and Mamluks: The Mamluk-Īlkhānid War, 1260-1281*. (Cambridge: Cambridge University Press, 1995). Pp. 272.

REVIEWED BY JOHN E. WOODS, University of Chicago

Until relatively recently, those interested in tracing the broad outlines of the history of the Mamluk state of Egypt and Syria (1250-1517), one of the longest-lived political entities in Islamic annals, were confronted with an astounding dearth of scholarly articles and monographs. This is certainly true of the study of Mamluk foreign relations, especially those with powers in the East—the Mongols and their successors down to the rise of the Safavid dynasty in Iran. Nevertheless, aspects of the Mamluk "Eastern Question" have been delineated in several pioneering works such as Ahmad Darrag's survey of the Mamluk state under one of the most important sultans of the first half of the fifteenth century, *L'Égypte sous le règne de Barsbay, 825-841/1422-1438* (Damascus, 1961); S. Zakirov's study of the "alliance" between the Mamluks and the Mongols of Russia, *Diplomaticheskie otnosheniya Zolotoi Ordy s Egiptom, XIII-XIV vv.* (Moscow, 1966), and Fāyid Ḥammād 'Āshūr's monograph on relations between the Bahrī Mamluks and the

⁴What Hallaq translates "logic" is, in the text, an attached pronoun the immediate antecedent of which is *mā*; *innahā* (p. 84, l. 7) is incorrect and should be read *innahu*. I would argue that the conjunctive *mā* does not replace "logic" (*mantiq*), as Hallaq has it, but rather "definition" (*ḥadd*).

⁵George Makdisi discussed the MS in "The *Tanbīh* of Ibn Taimīya on Dialectic: The Pseudo-'Aqīlian Kitāb al-Farq," in *Medieval and Middle Eastern Studies in Honor of Aziz Suryal Atiya* (Leiden: E. J. Brill, 1972), 285-294. At least some of the introduction to this work, missing in the MS, can be found in 'Abd al-Hādī's *al-'Uqūd al-Durrīyah min Manāqib Shaykh al-Islām Aḥmad ibn Taymīyah*, ed. Muḥammad Ḥāmid al-Fīqī (Beirut: Dār al-Kutub al-'Ilmīyah, 1938), 29-35.

Mongols of Iran, *al-'Alāqāt al-Siyāsīyah bayna al-Mamālīk wa-al-Mughūl fī al-Dawlah al-Mamlūkīyah al-Ūlā* (Cairo, 1976).

A consideration of these and other works reveals a number of persistent geopolitical, economic, demographic, ideological, and cultural themes in the dealings of the Mamluks with their eastern neighbors extending throughout the two and a half centuries of Mamluk independence. The principal areas of direct conflict—the cities of inland Syria and southeastern Anatolia—were frequently the local counterparts of larger patterns of competition for the control of land and sea commercial routes. Among the most important demographic aspects of the period was the influx into the Mamluk state and along its frontiers of large numbers of refugees, renegades, and political enemies from states in the East in the second half of the thirteenth century. After the collapse of the Chingizids in Iran following the death of Abū Sa'īd Bahādur Khān in 1335, moreover, there was a reflux of Mongol and Turkish tribes from Anatolia and Syria westward onto the Iranian plateau. In the late fourteenth and early fifteenth century, Tīmūr's policy of peopling Transoxiana by the forced migrations of artisans, craftsmen, and nomads from the territories he conquered also contributed to the dynamic nature of the population history of the period. Finally, the establishment of Shī'ism as the state religion in Safavid Iran in 1501 caused many individuals and groups to seek asylum in India, the Ottoman Empire, and the Arab world. In terms of political and religious ideology, from the Mongol conquests to the rise of the Ottomans, the Mamluks were preoccupied with the threat to Syria and Egypt posed by an infidel, apostate, or heterodox potentate in the East, be it "the king of the Tatars," Tīmūr the Lame, or the Sufi Shah Ismā'il Ṣafavī.

Most of the literature on Mamluk-Eastern relations focuses on legal and military issues. (A notable exception is the provocative essay by Michael Rogers, "Evidence for Mamluk-Mongol Relations," in *Colloque internationale sur l'histoire du Caire*, Cairo, 1974, pp. 385-403.) Much ink continues to be spilled, for example, on the subject of the alleged "law code" (*yasa*) of Chingiz Khan and its influence or lack of influence on the Mamluks. The second topic that unflinchingly occupies the interest of researchers and amateurs alike is the Battle of 'Ayn Jālūt, the defeat inflicted by the Mamluk army in 1260 upon the forces of Hulagu, Chingiz Khan's grandson and the conqueror of Baghdad. The present study falls into this category.

Beginning in 1260 and ending with the peace treaty of 1323, hostilities between the Mamluks and the Mongols went on for more than sixty years. During this period, the Ilkhanid Mongols launched six offensives against their Mamluk enemies, invading Syria in 1260, 1281, 1299, 1300, 1303, and 1312. They also carried out a defensive campaign against them in Anatolia in 1277. Amitai-Preiss has provided us a detailed account of the first two invasions of Syria as well as Baybars's "intervention" in Anatolia, or one-third of the period of the Mamluk-Ilkhanid wars.

His scheme of presentation is informed by two major factors. The first is heuristic and lies in the relative abundance of Mamluk historical materials and the consequent paucity of Mongol sources. He acknowledges this state of affairs somewhat tautologically: ". . . most of the information at our disposal on the Mamluk-Ilkhanid conflict is derived from the pro-Mamluk Arabic sources. It is true that the corpus of Mamluk historical works is much larger than its pro-Mongol counterpart, and this might be one reason for this phenomenon . . ." (p. 7). This results in far more space and detail accorded the Mamluk component of the narrative, although Persian, Syriac, and Armenian sources are listed in the bibliography.

The second factor determining the shape of his presentation is the centrality given the personality of the second Mamluk sultan Baybars, who ruled for almost seventeen years from 1260 to 1277. Amitai-Priess even designates the second battle of Homs in 1281 "Baybars's posthumous victory." A more appropriate title for the book thus might be *Baybars Fights the Ilkhanids*.

His method of presentation, moreover, is essentially chronological, focusing on political history. The three battles—'Ayn Jālūt (1260), Elbistan (1277), and Homs (1281)—are the pegs on which the narrative is suspended and, when the Mamluks and Mongols are not fighting each other, they are engaged in waging a "Cold War," maneuvering diplomatically, and conducting espionage. Economy, demography, and ideology receive only passing mention. The last two chapters of the work, however, do deal in some detail with several thematic aspects—mainly military and strategic—of the conflict.

The text is illustrated by three plates—photographs of the Jezreel Valley, Birecik, and the plain of Elbistan—which are unfortunately not very well reproduced in the book. Eight maps, four dynastic and genealogical tables, and a glossary are appended to the text. Especially useful are the maps of the areas of the major battle sites and those of the Fertile Crescent and northern Syria-southeastern Anatolia. In connection with the latter, Amitai-Priess gives the Arabic forms of locales in modern Turkey (e.g., Abulustayn for Elbistan) and these maps facilitate their location. There is a problem, however, with the toponym Dokat, identified as "the family castle" of the Anatolian Saljuq sultan (pp. 166, 174, index). This is certainly the town and fortress of Tokat, usually spelled Tūqāt in Arabic.

The philology of the work is fundamentally sound, but the following points should be noted. The term *bahādur* is identified as a Mongol word (p. 108) although it may in fact be earlier, traced by Sir Gerard Clauson in his *Dictionary of Pre-Thirteenth Century Turkish* to a Hunnish (Hsiung-nu) proper name. The expression *yāsāh* on page 121 is probably a transliteration mistake for *yasākh* ← *yasāq*. Finally, on the meaning of *parvāna*, an element in the name of Anatolian Saljuq strongman Mu'īn al-Dīn Sulaymān, Amitai-Priess quotes the derivation of Claude Cahen in *Pre-Ottoman Turkey* and cites the Persian-English dictionary of Steingass as an authority. Here, he should have consulted works such as Muḥammad Mu'īn's edition of *Burhān-i Qāṭi'* or the *Lughat-nāma* of Dikhudā—he would hardly have used Hans Wehr for the meaning of a Mamluk technical term.

There are some technical problems in the dating of several sections. Between pages 169 and 176, for example, the chronology of Baybars's campaign to Anatolia in 1277 is increasingly bungled.

Page	Amitai-Priess Date	Correct Date
169	Monday, 6 Dhū al-Qa'dah/12 April	Sunday, 6 Dhū al-Qa'dah/11 April
172	Friday, 10 Dhū al-Qa'dah/15 April	Thursday, 10 Dhū al-Qa'dah/14 April
175	Tuesday, 20 Dhū al-Qa'dah/25 April	Sunday, 20 Dhū al-Qa'dah/25 April
176	6 Dhū al-Hijjah/16 May	6 Dhū al-Hijjah/11 May
176	10 Dhū al-Hijjah/20 May	10 Dhū al-Hijjah/15 May

There is another error on page 185 where 29 Jumādā II 679 is identified with 2 November 1280 whereas the correct conversion is 26 October. Here, Amitai-Preiss has given the Gregorian rather than the Julian date.

In conclusion, these are minor flaws in an otherwise competent and workman-like piece of research. We need more detailed monographs of the sort Amitai-Preiss has produced in order to undertake the broader issues discussed at the beginning of this review.

‘ALĪ AL-SAYYID ‘ALĪ, *al-Ḥayāh al-Thaqāfiyah fī al-Madīnah al-Munawwarah: ‘Asr al-Salāṭīn al-Mamālīk 642-923 H.* (Cairo: ‘Ayn lil-Dirāsāt wa-al-Buḥūth al-Insāniyah wa-al-Ijtimā‘iyah, 1414/1994). Pp. 304.

REVIEWED BY RICHARD T. MORTEL, King Saud University

One of the major difficulties facing the historian of the Arabian Peninsula in pre-modern times—with the possible exception of the Yemen—is the paucity of primary source material. This is particularly true of Medina, for which we have no contemporary annals comparable to those produced by several generations of native historians of Mecca beginning in the ninth/fifteenth century with al-Fāsī.

Having myself experienced the problems involved in seeking to reconstruct the political history of Medina during the medieval period, I welcomed the invitation to review a work which promised to discuss cultural life in the second holiest city of Islam during the Mamluk era, in anticipation that the author had discovered hitherto unknown contemporary source materials—a rather unlikely prospect, I am forced to concede—or else had dealt with his chosen subject using a methodology based on a thorough review of all relevant Mamluk-era historical and biographical literature, in order to extract the data pertinent to a study of cultural life in Medina, which would then be subjected to rigorous analysis.

After a careful reading of the work I must, however, confess to a serious disappointment. ‘Alī al-Sayyid’s book, instead of describing Medinese cultural life during Mamluk times, appears to this reviewer as a verbose and quite undisguised apology for the Mamluks, lacking in sophistication or the application of any identifiable modern historical methodology, written with the aim of fostering an exaggerated and oftentimes simplistic perception of the extent of Mamluk political, economic, and cultural penetration in the Hijaz, without any awareness of historical progression. The underlying assumption of the work, repeated *ad nauseam*, is that the Mamluks of Egypt had vanquished both the Crusaders and the Mongols, and had thereby assumed primacy in the Islamic world, and must—of necessity—have controlled the Hijaz in general, and Medina in particular, from the middle of the seventh/thirteenth century (see pp. 5ff., 59, 79, 235-236). The author’s thesis is that the existence of “cultural life” in Medina was due—almost *in toto*—to Mamluk political suzerainty, economic superiority, and, naturally, largesse. Whatever cultural life existed in Medina, he seems to be telling the reader, must be the product of Mamluk influence.

Without, however, denying the significance of Mamluk influence in the Hijaz, I do call ‘Alī al-Sayyid’s point of view into question. Although the Mamluks repeatedly attempted to extend their sovereignty over the Hijaz from the reign of Sultan Baybars, the