

Salma K. Jayyusi (General Editor); Renata Holod, Attilio Petruccioli, and Andre Raymond (Special Editors). *The City in the Islamic World*. 2 vols. Leiden • Boston: Brill, 2008. 1494 pp.; ISBN for the 2-Volume Set: 978-90-04-16240

While her acclaimed edited collection on al-Andalus (*The Legacy of Muslim Spain*, 2 vols. [Brill, 1992]) remains significant, Salma Jayyusi has surpassed that earlier work with *The City in the Islamic World* in both scope and ambition. The latter work was conceived to address an existing gap in scholarly works dealing with cities, but it was also “specially expanded not only to include snapshots of historic fabric but also to deal with the transformation of this fabric into modern and contemporary urban entities” (p. xiii). Thus augmented with material on the present, the work is transformed from a static historic record to a testimony not only of the past grandeur of Islamic cities but also their rapid destruction and present caricature through the joint processes of colonization and modernization.

The conceptual design of these volumes is indicative of Jayyusi’s passion—a rare combination of academic rigor, awareness of the neglect Islamic civilization and the study of Islamic cities have suffered in prior works, and a realistic grounding (despite its poetic sensibility) in “the newest leap into myth-making futures represented by the waterfronts in Abu Dubai or Dubai, with scales of construction visible even at satellite level” (p. xvii).

The city, conceived as “an organic whole” and presented as a microcosm of its mother civilization, is studied within the theoretical framework first developed by the late Paolo Cunreo (d. 1995), but with several critical additions—including post-colonial critique of several earlier works—all of which are included in the first two chapters of Part I (“General Topics”) of the present work. The other three chapters of Part I explore the application of Islamic law in urban life (chapter 3: “Law and the City”), especially in historical context (chapter 4: “Inherited Cities”). This is augmented by a study of specifically “founded” cities, being “exclusively Muslim settlements, tied most often to army encampments and to dynastic palace cities” (xvii). This dyad of city and palace, which had a long-term impact on the formation of “Islamic space”—the new *madinas*, whether of the east or the west, became “the image of Islamic civilization”—is explored in chapter 5, “Founded Cities of the Arab World from the Seventh to the Eleventh Centuries”.

Part II of the first volume, “Regional Aspects,” highlights cities in three regions of the Muslim world in four chapters: “The Ottoman Cities of the Balkans”; “Iranian Cities”; “Indian Cities”; and “The Ottoman Town (Fifteenth–Eighteenth Centuries)”. Part III, “Case Studies”, brings the general exploration of the previous part into sharper focus by exploring various aspects of Baghdad, Fez, Tunis and other North African and Near Eastern cities, Mamluk Cairo, Jerusalem, Aleppo, Busra, Tripoli, Medieval Kirman, Istanbul,

Bukhara, Samarkand, Mughal Agra, nineteenth-century Hyderabad, Harar, Rabat and Salé, and Sana'a in eighteen chapters, with an additional chapter devoted to "the Sub-Saharan city".

The geographical breadth covered in the 663 pages of the first volume is impressive, the overall plan is sound, and the presentation of material is well-organized. The non-uniform use of diacritics is rather surprising, however, and at times confusing.

The second volume consists of Parts IV and V: "City Functions" and "The Modern and Contemporary City". The material in the first volume thus serves as the theoretical and historical background to the second volume's study of the functions of the Islamic city, with special attention paid to the infrastructure of water, communication, education, administration, public order, private retreat, and civic life. The titles of the ten chapters of Part IV provide an idea of their range: "Dar-al Ma: The Architecture of Water in the Islamic Countries"; "The Economy of the Traditional City"; "The Management of the City"; "The Countryside: The Roman Agricultural and Hydraulic Legacy of the Islamic Mediterranean"; "Citizenhood: Proof Against the Century"; "House and Fabric in the Islamic Mediterranean City"; "The Gendered City"; "Guilds in Recent Historical Scholarship"; and "The Waqf in the City". Part V, consisting of eight chapters, brings this two-volume work to the contemporary world of skyscrapers and cities in search of their soul. The case studies include Algiers, Dubai, Casablanca, and Beirut.

One undesirable, but perhaps economically dictated, editorial decision was to collect all photographs, drawings, and other visual images into a single section ("Plates"). Although referenced in the text, they do not have page numbers and are thus difficult to connect to the disparate articles. Indices are inadequate and often unhelpful: place names are offered without further specification; technical terms lack diacritics and are intermixed with non-technical phrases such that "Russian Revolution" appears next to "sabab" (p. 1492) and "*tamga*" is followed by "tanks" and then "taq" (p. 1493).

Despite these shortcomings, this work is a valuable addition and a major contribution to our understanding of the city in Islamic civilization.

MUZAFFAR IQBAL
Center for Islam and Science

