

Summaries of articles

Reading surah 18

M. ARKOUN

In this article, the author analyses the methods and evaluates the results of the classical exegesis as applied to surah 18 of the Qur'an. He then proposes new strategies for approaching quranic speech.

Living space in Arab Egypt

J.-C. GARCIN

Because of the restraints imposed by the physical unity of the Nile Valley, the organization of space in Egypt does not seem to have varied over the course of history. Nevertheless, an examination of the attention devoted to the problem of space in the various sources for the history of Arab Egypt permits us to distinguish three periods: the first, covering the 7th through the 11th century, during which the organization of living space in Upper and Lower Egypt were not the same; during the second period, from the 11th through the end of the 14th century, all of Egypt can apparently be viewed as a unity in this respect; during the third period, beginning with the late 14th century, one again encounters diversification. This evolution of living space (for which the author intends to study a possible analogous development in the evolution of urban and domestic space) can perhaps be used as an index for the rhythm of the general evolution of the country.

The origin and the map of the seas in Arab geographic literature from around the year 1000

A. MIQUEL

In Arab geographic literature from around the year 1000, the sea is much less well-known than the land. Historical thought concerning the phenomenon of the sea, nourished by the traditions of Aristotelianism and of the Qur'an intersected with the inadequacies of a body of knowledge which was content to perceive the sea only from its shores. The only seas which were truly described in this literature are those whose shores belong to the Muslim world; the Southern Mediterranean, the Western portions of the Indian Ocean with its extensions to Iraq and Suez, and the Caspian. As a whole, the sea was viewed as a mysterious world, one with its own laws, landscapes and beings: a world which should be tamed rather than loved in order to extract its nourishment and its riches, such as amber, pearls and coral. It was a world which, much more than the land, was the privileged refuge of Satan.

Daily bread and bread of famine in Muslim Spain

L. BOLENS

The Mediterranean breadbaking tradition between the XIth and XIIIth centuries remained within the Greco-Roman tradition. In times of shortages, breadmaking for the

purpose of food-storage made use of non-domesticated plants, using techniques which connected medieval Andalusia to pre-history. The repertoire of plants consumed in the form of bread can be determined on the basis of technical sources such as treatises on agriculture, medical treatises, botanical glossaries.

**Supplementary crops and food substitutions
in Morocco (XVth-XVIIIth centuries)**

B. ROSENBERGER

This article studies the habits of alimentary consumption, the practices of cultivation and conservation and the innovation by which Moroccan peasants of XVth through XVIIIth centuries confronted the problem posed by the irregular nature of their harvests and their unequal distribution.

**On the textiles industry in the medieval
Muslim world**

M. CHAPOUTOT-REMADI

This study surveys the posthumous work of Maurice Lombard on the textiles industry in the medieval Muslim world. It suggests some corrections in Lombard's assessments and conclusions and assembles additional data drawn from recent research.

**The Islamic system of power according
to Ibn Khaldûn**

A. CHEDDADI

The Muqaddima of Ibn Khaldûn, a Maghribi historian of the 14th century (1332-1406) contains a model of human society which is at the same time a theory concerning the relationship between urban and rural pastoral societies. It is appropriate to study Ibn Khaldûn's conception of the Islamic political system within the framework of this model. One of the key concepts for understanding this model is the notion of jâh, a concept which escaped the attention of modern scholars. Jâh straddles between the social and the psychological ; it evokes notions of prestige, of social rank as well as the aura of power and its fascination. It is a multifunctional concept which simultaneously takes into account the political contest, the dynamics of social structuring and the mechanism for the distribution of economic surpluses. It is related to the concept of mulk (which does not designate an institution, but the reality of a supreme power over a human group of the broadest possible extent) as the other side of the same phenomenon of central power. A detailed analysis of the concepts of mulk and jâh allows the author of this article to propose a model for the system of power in Islam as it emerges from the works of Ibn Khaldûn and more particularly from the Muqaddima.

**The anthropology of economics and the politics
of historical transformation in the Ottoman Empire**

I. SUNAR

This essay attempts to place the problem of Ottoman transformation within the world system perspective without, however, reducing the role of the state either to international dynamics or the interests of social groups. Hence, while the emergence of the European world market economy (and the concomitant international system of states) is viewed as the

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prime mover of Ottoman transformation, the significance of the Ottoman state both in its role as the constitutive center of imperial economic organization and its role as the determining power of society's response to the challenges posed by international developments is acknowledged and explained. The transformation itself is viewed as the consequence of a complex interaction among the exigencies of the state, the pressures of the international state system, and the interests of internal social classes.

Men of religion and power in XVIIth and early XVIIIth century Tunisia

M.-H. CHERIF

That Islam is both dîn and dawla (religion and state) is a commonly held view. This notion, as applied to the case of XVIIth and XVIIIth century Tunisia, is discussed and partially refuted in this article, through the study of the relation of the state with the scholars, on the one hand, and the saints on the other.

State and popular Islam in contemporary Egypt

M. GILSENAN

There are different ideological discourses in Egyptian society which all manifest certain internal tensions and blockages. The relations of social reality and discourse are highly problematic. In the Nasserist period the nation state and the cult of the za'im, or leader, went hand in hand. Opposing forces were suppressed, but their social bases remained and no critical reading of history was generated. The crushing defeat of 1967 exposed the myth of the army and the za'im and discredited this form of nationalism and 'socialism'. Islam remained as an unsullied language of refuge and of traditionalist calls for the recasting of social forms. There are many different currents of Islamic ideology, from the quasi-millenarian to the repressive versions of certain sections of the bourgeoisie. The state's current attempt to utilise religion seems rather to subvert itself and to encourage opposition in a religious idiom.

Holiness, power and society : Tamgrout in the 17th and 18th centuries

A. HAMMOUDI

This study deals with the zaouia of Tamgrout in the 17th and 18th centuries. On the basis of written sources, oral traditions and ethnographic data, the author tries to achieve an understanding of the conditions for the appearance and success of a religious brotherhood.

The nāşriya zaouia emerged in the context of a crisis in which the question of religious and political legitimacy was posed in a very clearcut manner. But the existence of this crisis cannot, by itself, explain the success of Tamgrout. The biography of its founder reveals a paradigm and a strategy. The paradigm emphasizes certain features such as 'ilm and initiation, and it differs from other paradigms such as, for example, mahdism and statism. The strategy exhibits a close connection with the sedentary peasantry, matrimonial alliances, and some relationships with the central government and with nomadic groups who determined the control of commercial routes.

The dissemination of this religious order and the establishment of its affiliates over a period of three generations following the founder's death clearly demonstrate the importance both of competition and negotiation with the central government.

One can, following Laroui, attribute the success of the zaouia exclusively to its

complicity with the central authorities or, following Gellner, to its role in moderating segmentary conflicts. On the other hand, behind the pseudo-unity of maraboutism (which Geertz takes as his principal point of reference), one can track contradictory ideologies and strategies which correspond to the struggles between antagonistic organized groups.

The other shi'ism...

J.-P. DIGARD

Iranian studies in France became highly reputed for the numerous and important studies on the history, dogma and philosophy of shi'ism which they have produced. Paradoxically, it would seem, one can scarcely find any elements in these works which would serve to clarify the current situation in Iran and the role played by religion in that country since 1978. It is as if two shi'isms — each a stranger to the other — could have coexisted there. Several recent works which are analyzed in this review article permit one to conclude that a new « Iranology », done by Iranian scholars, is beginning to emerge, one which will finally enables the western public to understand the "other" shi'ism whose existence has been made so evident by the Iranian revolution.

**The pleasures of collection : fiscal capitalism
in Algerian leadership, 1840-1860**

P. VON SIVERS

Algerians who were associated with the Turkish ruling class prior to the French conquest possessed a primary interest in fiscal and rental incomes derived from agriculture and only secondarily devoted their attention to agricultural production. After the French conquest the number of Algerians in administrative positions rose from about two dozen to over six hundred and the capacity of these administrators to generate fiscal-rental incomes rose accordingly. The leading social stratum of Algerian administrators thus felt little incentive to invest in greater agricultural productivity which played such a central part in the agricultural ventures of French colonialists. In this article the fortunes of about one-third of this stratum are discussed for the year 1860, the first for which income statistics of the upper strata of the Algerian population were collected. There are strong indications in these statistics that the distribution of incomes was so unequal that it acted as a strong impediment to greater investments in agricultural production on the part of the Algerian population.

**The commerce of the House of Iligh
according to the account records of
Husayn b. Hachem, Tazerwalt, 1850-1875**

P. PASCON

By the middle of the 19th century, only a small portion of the trans-Saharan trade destined for Europe still passed through the port of Es-Saouira (Mogador). At Tazerwalt, the family of Iligh continued to assure the protection of the annual moussem festival as well as the protection of one of the principal markets in South-Western Morocco, where products coming from Black Africa were exchanged with those from Europe.

It was the cherifs, descendants of Sidi Ahmed b. Moussa el-Semlali, who, with the exception of some brief interruptions, guaranteed the security of these exchanges for almost two and a half centuries.

In order to do so, they were obliged to organize a police force, procedures of protection,

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banking practices, a penal system, etc., all of which was outside the structure of the central makhzen. For the years 1850-1875, the daily details of these operations are known to us thanks to a register of accounts containing more than one thousand documents which was kept by the scribes of Husayn b. Hachem al-Ilighi.

Thus, for the first time in Morocco, we are able to penetrate the mystico-religious exterior and discover the commercial and financial practices of the heirs of one of the greatest saints of the Sous.

The past forgotten and remembered : in a Tunisian oasis

G. BEDOUCHA-ALBERGONI

Collective memory and genealogy are loci of manipulation and conflict and play an important role in the strategies of legitimation of which the symbol is the name. In the oasis of Al-Mansura, the past which is forgotten can be as valuable as the elaborate memory of it in demonstrating one's claim to antiquity, which is a label of excellence. While one can observe a certain fluidity of groups beyond the rigid framework of a few great lineages, a complex process of adoption and integration currently occasions a sharp polemic. The logic of memory and the adjustments of lineages can be explained in the light of the polarization of the political life of the village caused by the recent arrival and successful settlement of a foreign group in their midst.

A Shi'ite minority in Anatolia : the Alevis

A. GOKALP

The Alevis constitute a religious minority which comprehends more than one-fifth of the Turkish population. The doctrine, cult and pantheon of the Alevis — a branch of the Muslim shi'ite tradition — have been considered heretical throughout the entire history of the Turks in Anatolia. In the first instance, the reasons for this ostracism derive from a doctrinal antagonism. Political hostility follows ; the Alevi lineage brotherhoods which continue the Oghouz-Turkoman traditions of chiefdom are the polar opposite of the strongly centralized Ottoman political rationality. Modern Kemalist ideology is secular and emphasizes Turkishness. As followers of specifically Turkish traditions and as the victims of sunnite persecution, the Alevis became unconditional followers of Ataturk's ideas.

Jewish Communities in the Muslim World : the Jews of Jerba

A. L. UDOVITCH and L. VALENSI

This article analyses the manner in which the two Jewish communities of Jerba have preserved their local cohesion and identity by erecting and rearranging various boundaries with the "other", i.e., their immediate Muslim neighbors. The emphasis thus moves away from the broad range of cultural features Jerban Jews share with their non-Jewish neighbors and focusses on the borderline, on the explicit manifestations and strategies of identification and on the structure of communication between Jews and Muslims in Jerba. Recent changes, external and internal, have rendered the continual application of this strategy of maintaining Jerban-Jewish identity increasingly difficult in Jerba itself, and virtually impossible anywhere else.

The Islamic State and the non-Muslims

B. LEWIS

This article surveys the development of the attitudes, concepts and policies which governed the status of non-Muslims in the Islamic Middle East up to the mid-19th century.

A view of Kudus : Islam in Java

M. BONNEFF

In Kudus, a small town on the north coast of central Java, the pious Muslims of the old quarter of "Minaret" constitute an original type of community. These santri exhibit an archaic devotion to their "saint" which represents a testimony to the strong historic consciousness specific to this region (the Pasisir) where the islamization of Java began in the 15th century. It is from this group that the first manufacturers of krètèk (cigarettes with cloves) originated, who made Kudus into a bastion of the "indigenous" economy at the time of Dutch colonization. Little by little, entrepreneurs of Chinese extraction were able to usurp the control over this production because the santri were not sufficiently well organized, nor did they possess — beyond a common religious ideal — an effective class consciousness.

The case of Kudus provides us with a view of Islam which is somewhat different from that to which we are accustomed — i.e., one which makes global judgments for all Javanese regions as viewed from the principal centers of the island in which the model is excessively "Javanized". In the case of Kudus one has a greater appreciation of the specific role and its limits.