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McVaugh, Michael Rogers, born 9 December 1938 at Washington, D.C., he graduated in 1960 from Harvard University with an honors thesis entitled *The De simplicibus of Arnald of Villanova*, and received a Ph.D. in 1965 in history from Princeton University. In 1976, he was appointed a professor of history of science and medieval history at the University of North Carolina, Chapel Hill, N.C. Since 1996 he was William Smith Wells Professor of History in the Institute for Advanced Study, Princeton. His writings include *The Tabula antidotarii of Armengaud Blaise and its Hebrew translation* (2000). *ConAu*, new rev., 99; *DrAS*, 1969 H, 1974 H, 1978 H, 1982 H; ZKO

McWilliam, Henry Ormiston Arthur, born 20th cent., his writings include *Muhammad and the world of Islam* (London, 1977), and he was a joint author of *The Development of education in Ghana* (1975). LC

Madale, Abdullah T., born 20th cent., he was in 1979 associated with Mindano State University, Marawi City, Philippines. His writings include *The Maranao* (Manila, 1975), and *The Remarkable Maranaws* (Quezon City, 1976). LC: ZKO

Madan, Triloki Nath, born 12 September 1931 at Srinagar, Kashmir, he received his M.A. in 1951 from Lucknow University and his Ph.D. in 1960 from the Australian National University for a thesis on family and kinship in rural Kashmir. For at least ten years he was a professor at the Institute of Economic Growth, Asian Research Center, University of Delhi. He edited *Muslim communities of South Asia; culture and society* (1976). *IWWAS*, 1975/76

Madani, Hamid, 1312/1934- see Bihzadi, Hamid

de **Madariaga**, Maria-Rosa, born 20th cent., she received a doctorate in 1987 from the Université de Paris for *L'Espagne et le Rif; pénétration coloniale et résistances locales, 1909-1926*. ZKO

Madden, Edward Harry, born 18 May 1925 at Gary, Ind., he graduated in 1946 from Oberlin College, Ohio, and received an undisclosed Ph.D. in 1950. He taught at a great variety of academic institutions, including the University of Toronto, and American University of Beirut, before he was appointed in 1982 a professor in the Department of Philosophy, University of Kentucky, Lexington, a post which he still held in 1990. His writings include *The Structure of scientific thought* (1960), *Philosophical problems of psychology* (1962), and he was a joint author of *Freedom and grace; the life of Asa Mahan* (1982). *ConAu*, 1-4, new rev., 1; *DrAS*, 1969 P; *NatFacDr*, 1990; *WhoAm*, 1990-2003

Maddick, Henry William, born 3 June 1915 at Totnes, Devon, he graduated M.A. in 1952 from Oxford University. He was a sometime lecturer in political science at Wadham College, Oxford. On 12 May 1970 he delivered an inaugural lecture at the University of Birmingham entitled *Mud walls and metropolises*. He was associated with the Birmingham Institute of Local Government Studies. His writings include *Democracy, decentralisation and development* (1963), and *Panchayati raj; a study of rural local government in India* (1970). Note; Unesco

Maddison, Francis Romeril, born 20th cent., he was in 1962 an assistant curator of the Museum of the History of Science, Oxford. His writings include *Sir William Dugdale, 1605-1686* (1953), *Medieval scientific instruments and the development of navigational instruments in the XVth and XVth centuries* (1969); he was a joint author of *Mechanical universe, the astrarium of Giovanni De'Dondi* (1966); and he was a joint editor of *Science and technology in Islam; an exhibiton at the Science Museum, London, 1976* (1976). NUC; ZKO

Madelung, Wilferd Willy Ferdinand, born 26 December 1930 at Stuttgart, Germany, he graduated from Cairo University and received a Dr.phil. in 1957 from the Universität Hamburg for *Qarmaten und Fatimiden, ihre gegenseitigen Beziehungen und ihre Lehre vom Imamaf*, and also a Dr.habil. in 1963 for *Der Imam al-Qāsim ibn Ibrāhīm und die Dogmatik der Zaiditen*. He was a German cultural attaché at Baghdad, and a lecturer at his alma mater before his was appointed a professor of Islamic history at the University of Chicago. From 1978 to 1998 he was Laudian Professor of Arabic in Oxford University. His writings include a collection of his articles, *Religious schools and sects in medieval Islam* (1985), *The Succession to Muhammad; a study of the early caliphate* (1997); he edited and translated *An Ismaili heresiography, the "Bāb al-shaytān" from Abū Tammām's Kitāb al-shajara* (1998), *Struggling with the philosopher; a refutation of Avicenna's metaphysics* (2001); he edited *Streitschrift des Zaiditenimams wider die ibaditische Prädestinationslehre* (1985), and *Arabic texts concerning the history of the Zaydī imāms of Tabaristān, Daylamān, and Gilān* (1987). *DrAS*, 1969 H; Schwarz; *Who's who*, 1990-2005; ZKO

Mader, Andreas Evaristus, born in 1881, he was a scholar of Christian antiquity. His writings include *Altchristliche Basiliken und Lokaltraditionen in Südjudäa; archäologische und topographische Untersuchungen* (Paderborn, 1918). NUC, pre-1956

WOLFGANG BEHN, CONCISE BIOGRAPHICAL COMPANION TO INDEX ISLAMICUS: AN INTERNATIONAL WHO'S WHO IN ISLAMIC STUDIES FROM ITS BEGINNINGS DOWN TO THE TWENTIETH CENTURY : BIO-BIBLIOGRAPHICAL SUPPLEMENT TO INDEX ISLAMICUS, 1665-1980, VOL. II(H-M), LEIDEN 2006.

and conquests. Accordingly, contributors explore themes relating to memory, memorization and commemoration in a variety of historical, legal, literary and architectural contexts. Among other things, they examine lists and maps as memory aids, the transmission of knowledge and traditions from medieval to early-modern times, the application of medieval notions of law and statecraft, and the commemoration of individuals, civilizations and dynasties in historical and literary works, and on coinage and monuments.

The goal of this volume is not to present a complete picture concerning culture and memory in medieval Islam, but rather to highlight aspects of this theme. Many important aspects, particularly relating to architecture and art history, are not dealt with in the present volume. As readers will appreciate, some of the most notable Festschriften produced from the 1960s through 1980s in the fields of Islamic and Near Eastern Studies sometimes contained brief notes and useful bits of knowledge. As a rule, publishers no longer publish non-thematic Festschriften. Regrettably, this precluded a number of our colleagues from contributing.

Finally, I would like to take this opportunity to express my appreciation to our co-editor and friend Farhad Daftary, who selflessly undertook the laborious task of editing the contributions and compiling the bibliography. I would also like to thank the administrative editorial team of the Institute's Department of Academic Research and Publications for their diligence and efficiency – in particular Julia Kolb, who assisted in the early stages, and Kutub Kassam with Nadia Holmes, who helped us to see this work through to completion.

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 Edit. Farhad Daftary, Josef W. Meri, Culture and memory in medieval Islam:
 Essays in honour of Wilferd Madelung, London 2003. pp. 5-46 .ISAM 99899

Bibliography of the Works of Wilferd Madelung

Farhad Daftary

Professor Wilferd Ferdinand Madelung was born on 26 December 1930 in Stuttgart, where he completed his early education at Eberhard Ludwig Gymnasium. After World War II, the young Wilferd accompanied his parents to the United States where his father Georg continued his career as an expert in aeronautics, like a number of other German scientists who had then immigrated to America. Soon afterwards, Madelung enrolled at Georgetown University in Washington D.C. for a while before going to Egypt in 1951. He studied for three years at Cairo University, and received his Bachelor's degree in Arabic literature and Islamic history in 1953. In Cairo, where he acquired a solid grounding in classical Arabic, Madelung was a student of the eminent Egyptian scholar Muḥammad Kāmil Ḥusayn (1901–1961), who edited numerous Ismaili texts of the Fatimid period in his well-known *Silsilat Makhṭūṭāt al-Fāṭimiyyīn* series of publications. It was Professor Kāmil Ḥusayn who originally kindled Madelung's interest in Fatimid history and Ismaili studies, subjects which provided the focus of his doctoral thesis written under the supervision of the late Professor Bertold Spuler at the University of Hamburg,

5. DAFTARY, Farhad & MERI, Josef W. (eds.). *Culture and Memory in Medieval Islam. Essays in Honour of Wilferd Madelung*. London, I.B. Tauris, in association with the Institute of Ismaili Studies, 2003, 464 p., fig., bibliogr., index.

Rassemble en trois parties 17 articles sur le thème de la mémoire, de la mémorisation ou de la commémoration, précédés d'une bibliographie de l'œuvre de Wilferd Madelung (pp. 8-40).

I. The Transmission of Knowledge : G. Makdisi, « Universities, Past and Present » : compare le développement des institutions d'enseignement supérieur en Orient et en Occident ; S. Schmidtke, « The ijāza from 'Abd Allāh b. Sālih al-Samāhijī to Nāsir al-Jārūdī al-Qatiff: A Source for the Twelver Shi'i Scholarly Tradition of Bahrayn » ; Martin J. McDermott, « Abu'l-Husayn al-Basrī on God's Volition » : l'A. traite ce point à travers les ouvrages de deux de ses disciples, le mu'tazilite al-Malāhimī al-Ī'āraznī (m. 1141) et le shi'ite imamite Saḍīd al-Dīn al-Himnāsī al-Rāzī (m. 1204) ; A. J. Newman, « Between Qumm and the West: The Occultation According to al-Kulaynī and al-Kātib al-Nu'mānī » : alors que Kulaynī puise chez les traditionnistes de Qumm, le recueil d'al-Nu'mānī reflète l'effort de la communauté shi'ite extérieure pour rassembler d'autres ḥadīṭ ; E. Savage-Smith, « Memory and Maps » (cf. c.r. n° 207) ; Wadād al-Qādī, « Abu Hayyan al-Tawhīdī: A Sunni Voice in the Shi'i Century » : des passages d'Abū Ḥayyān al-Tawhīdī, cités ou paraphrasés par l'A., montrent l'ascendance du shi'isme dans les cercles lettrés de Rey et Bagdad au 10^e s. (exemples de controverses sur des points d'histoire et de théologie) mais aussi en milieu plus populaire (anecdotes vécues) et fournissent un témoignage sur le climat socio-culturel de l'époque par un sunnite navré et irrité de constater l'influence des admirateurs fanatiques d'Alī.

II. Memorializing, Remembering and Forgetting : E. L. Daniel, « Bal'amī's Account of Early Islamic History » : l'A. met en évidence la valeur historiographique du texte de Bal'amī, détaille plusieurs passages significatifs où il diffère de Ṭabarī, en particulier sur la question de la chronologie, et rappelle que Bal'amī s'oppose à la vision implicite d'une fin du monde imminente ; J. N. Bell, « Say it Again and Make Me Your Slave': Notes on al-Daylamī's Seventh Sign of Man's Love for God » : parmi les dix signes de l'amour de l'homme pour Dieu énumérés par 'Alī b. Muḥammad al-Daylamī (10^e s., élève d'Ibn Ḥafīf), le septième est le plaisir ressenti par le mystique lorsqu'il est appelé par quelqu'un d'autre à

se souvenir du Bien-aimé. Daylamī commente cette étape en citant deux ḥadīṭ évoquant l'un Abraham, l'autre le Prophète. L'A. montre le parti qu'a su tirer Daylamī de ces deux histoires, et la façon dont elles sont présentées et interprétées par d'autres auteurs ; J. Bray, « Lists and Memory: Ibn Qutayba and Muḥammad b. Ḥabīb » ; D. J. Wasserstein, « A Jonah Theme in the Biography of Ibn Tūmart » ; A. Amanat, « Meadow of the Martyrs: Kāshifī's Persianization of the Shi'i Martyrdom Narrative in the Late Tīmūrid Herat ».

III. Commemorating Rulers, Dynasties and Conquests : M. L. Bates, « Khurāsānī Revolutionaries and al-Mahdī's Title » (cf. c.r. n° 184) ; L. Treadwell, « Shāhānshāh and al-Malik al-Mu'ayyad: The Legitimation of Power in Samānīd and Bāyīd Iran » (cf. c.r. n° 214) ; I. K. Poonawala, « The Beginning of the Ismailī Da'wa and the Establishment of the Fatimid Dynasty as Commemorated by al-Qāḍī al-Nu'mān » ; P. E. Walker, « Purloined Symbols of the Past: The Theft of Souvenirs in the Rivalry between the Abbasids and Fatimids » ; S. A. Arjomand, « Conceptions of Authority and the Transition of Shi'ism from Sectarian to National Religion in Iran » ; P. Smoor, « 'Umāra's Poetical Views of Shāwar, Dirghām, Shīrkūh and Salāh al-Dīn as Viziers of the Fatimid Caliphs ».

M.G.

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Herat*

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Medrese
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Kulaynī
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Bal'amī (Bal'amī)
Daylamī
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