

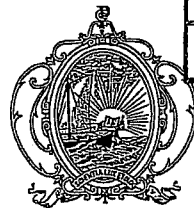
CONTACTS AND INTERACTION

Proceedings of the 27th Congress
of the Union Européenne des Arabisants et Islamisants
Helsinki 2014

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

edited by

JAAKKO HÄMEEN-ANTTILA, PETTERI KOSKIKALLIO
and ILKKA LINDSTEDT



PEETERS
LEUVEN – PARIS – BRISTOL, CT
2017

Türkiye Diyanet Vakfı İslam Araştırmaları Merkezi Kütüphanesi	
Dem. No:	280604
Tas. No:	297.03 C.4.D

280604

Abdülkadir el-Cezairi (010435)

Şam (181587)

Libya (120177)

THE BIOGRAPHY OF THE EMIR
'ALĪ B. AL-AMĪR 'ABD AL-QĀDIR AL-JAZĀ'IRĪ:
FROM DAMASCUS TO LIBYA (1911)

ANTONINO PELLITTERI
Palermo

01 Ekim 2020

In the frame of the subject proposed for this 27th UEAI Congress, I have decided to deal with the presence of *maghāriba* in the city of Damascus during the late 19th and the early 20th century, which is what I have been focusing for some years.¹ In particular, I would like to deal with the system of relationships, contacts and mutual interactions between *Maghrib* and *Mashriq* in the late Ottoman period,² through the biography of the Algerian Emir 'Alī b. al-amīr 'Abd al-Qādir al-Jazā'irī, who is considered *za'īm min zu'amā' al-islām wa ra'īs min ru'asā'ihī* for the resistance that he opposed to the Italian aggression against Libya in 1911 (*al-ḥarb al-tarābulusiyya ṣafha min ḥayāt al-butūla wa-l-sharaf*).

The biography of the Emir, who was the son of the more renowned 'Abd al-Qādir, was published in Damascus in 1918 by the publishing house al-Taraqī under the title: *Tārīkh ḥayāt ṭayyib al-dhīkr al-amīr 'Alī b. al-amīr 'Abd al-Qādir malik al-aqtā' al-maghribiyya wa sulṭān al-arbād al-jazā'iriyya*. I bought this biography, which can hardly be found in the common market circuits, in a little book shop at Ḥalbūnī, in Damascus. The biography was composed posthumously under the supervision of the Emir's son Muḥammad Sa'īd, who was another notable member of the 'Abd al-Qādir's family in Damascus. It has to be considered as belonging to the historiographical genre, and for this reason we have to make some

¹ Among my works upon this subject, I adduce here *Magribini a Damasco, 'ulamā', emigranti e combattenti secondo le fonti storico-biografiche e la documentazione d'archivio arabo-siriane*, Rome, 2002; *Quelques remarques sur les Algériens engagés dans l'Orient arabe entre muhājir et mujāhid*, in B. MICHALAK-PIKULSKA (ed.), *Authority, Privacy and Public Order in Islam*, Proceedings of the 22nd UEAI Congress, Leuven, 2006, pp. 435–446; *Maghāriba nel Bilād al-Shām nel sec. xviii: soldati e ulema maghribini secondo fonti arabo-siriane e l'opera biografica di Khalil Efendī al-Murādī (m. 1795)*, in P. SANNA (ed.), *Il Mediterraneo nel Settecento: Identità e scambi*, Studi Settecenteschi 29–30, Naples, 2009–10, pp. 429–448.

² On this subject, see M. G. SCIORTINO (ed.), *Al-Maghrib al-'arabī: The System of Relationships within the Arab-Islamic World: Centre and Periphery*, Roma, 2013.

373-380

diplomatic mission.¹⁰⁵ Beyond the risk presented by al-Mundhir, Justinian probably also saw a useful opportunity, alongside his initiatives with Axum, Ḥimyar, and the Ḥujrids, to frustrate Sasanian ambitions through a calculated interference in Naṣrid activities on the fringes of Roman territory. In this respect, the Jafnids presented an opportunity to turn Arab allies against Sasanian interests in a different, eastwards sphere in conjunction with efforts towards the south, which were conducted using the Ḥujrids or perhaps the leaders of Muḍar.¹⁰⁶ Whatever the precise motivation, the recognition accorded to the Jafnids by Constantinople provided them with a consistent degree of extremely influential political backing. This probably helped to raise their stature with relation to other Arab groups in the region, although it is not at all clear how many or whom the Jafnids controlled or how far, beyond the frontiers of the Empire, their influence carried weight.¹⁰⁷ Over time, the Jafnids grew in prominence, power, and influence, visiting the capital and receiving Roman titles. In line with standard Roman policy, they also received subsidies with which to maintain their power through the redistribution of wealth and the ability to finance various projects to maintain their status and position.¹⁰⁸ It is likely that some of this money was also used to hire troops, enlarging their capabilities further and indicating, perhaps, that they had grown beyond their immediate power base.¹⁰⁹ At the same time, they were able to take advantage of other opportunities to pursue more independent initiatives which might further enhance their personal position, and that of the other peoples who made up the Arab allies of the Romans who fought under Jafnid leadership.

Whether or not such peoples included Ghassān, commonly associated with the Jafnids, is very much open to debate: clearly there were people who fought in campaigns such as that at Callinicum under Jafnid leadership, or who mobbed the city of Bostra after al-Mundhir was arrested. It is not known precisely who these people were or

¹⁰⁵ Zach. Rhet. *HE* 8.3; Mundhir launched an attack as far as Syria Prima in 528, recorded by Malalas, *Chron.* 445.

¹⁰⁶ Robin, 'Les Arabes de Ḥimyar', 181.

¹⁰⁷ Cf. *ibid.* 180.

¹⁰⁸ Joh. Eph. *HE* 176 (3.3.42) with reference to the 'revolt' of 581, and describing the withdrawal of such subsidies; also, *Nov. Theod.* xxiv, 2 (12 Sept. 443), one of the few pieces of direct evidence for subsidies paid to Saracen allied troops. The law cautions *duces* against skimming off the *annona* given to the Saracen soldiers. See Isaac, *Limits*, 245.

¹⁰⁹ Cf. Hoyland, 'Arab kings, Arab tribes, Arabic texts', 394–5; Joh. Eph. *HE* 282 (3.6.3) once again, on al-Mundhir's efforts to hire troops with gold.

where they came from, although there are several possibilities.¹¹⁰ Whoever those under Jafnid leadership were, however, comparative evidence from the barbarians in the west as well as the history of state-tribe relationships in the Near East points to the distinct possibility that major changes in the society and politics of the Jafnids, as well as their 'people', would have occurred as a result of the close interface between the Jafnids and the Roman Empire. In the absence of any evidence for the wider population, it is worth examining the activities of the Jafnids since, by the time that al-Mundhir came under imperial suspicion in the 570s, he had become a successful leader who managed to bridge the two disparate but connected worlds of steppe and desert, and the settled Empire. The Jafnids did not produce a state, yet the emergence of some state-like features related to the Jafnids demand an explanation; and the most likely reason is, in my view, the encapsulation of the Jafnids by the Roman Empire which positioned them 'in-between' the state, and the tribe.¹¹¹

Sam

181587

Hauran

080311

DAMASCUS AND HAURĀN

Evidence from the Ḥaurān and the area around Damascus provides a number of clues to the evolving regional power of the Jafnids. Muslim sources such as Hamza al-Iṣfahānī (d. after 349/961) and Yāqūt (d. 626/1229) typically identified numerous sites within and around the Ḥaurān, south of Damascus, as 'Ghassānid', including the putative base of the Jafnids at Jabiya. Attempts to match the majority of these sites with verifiable locations on the ground have proved both contestable and inconclusive.¹¹² Contemporary literary and epigraphic evidence, however, provides some means of assessing the Jafnid presence in an agricultural and economic heartland of significant cultural diversity,

¹¹⁰ Cf. the analogy with Shammar, ch. 1 n. 10. Cf. Robin, 'Les Arabes de Ḥimyar', 191: 'Quant aux Jafnides, ce n'est pas sur une tribu (et certainement pas sur Ghassān) qu'ils ont autorité, mais sur une partie des Arabes du territoire byzantin, apparemment fragmentés en une multitude de groupes tribaux de tailles diverses.'

¹¹¹ Cf. Salzman, 'Why tribes have chiefs', 282.

¹¹² These authors are discussed by Shahid, *Sixth Century*, ii/1, 306–46, esp. 312–41, and Sartre, *Trois études*, 178–88, where attempts are made (particularly in the latter) to identify the sites. For a secure rebuttal, see Genequand, 'Some thoughts', 78; also Foss, 'Syria in transition', 251.

33-108

Institut français du Proche-Orient
Syrie - Liban - Jordanie - Irak - Territoires Palestiniens

Emeviler (050753)

Sam (181587)

Cami (030079)

Le *waqf* de la mosquée des Omeyyades de Damas

Le manuscrit ottoman
d'un inventaire mamelouk
établi en 816/1413

01 Ekim 2020

Türkiye Diyanet Vakfı İslam Araştırmaları Merkezi Kütüphanesi	
Dem. No:	281692
Tas. No:	361-7 EYC. 4

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

par

Mathieu Eychenne
Astrid Meier
Élodie Vigouroux

*Ouvrage publié avec le concours
du ministère de l'Europe et des Affaires étrangères (MEAE-DGM)
et du Centre national de la recherche scientifique (UMIFRE 6, USR 3135),*

et

*avec le concours de la Fondation Osmane Mounif Aïdi,
de l'Agence Universitaire de la Francophonie,
du laboratoire Orient & Méditerranée (CNRS, UMR8167)
et de l'Orient-Institut Beirut*

Presses de l'ifpo
Beyrouth - Damas 2018