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Author(s): Jonathan G. Katz

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sera jusqu'en 1922, fixée à 100 kuruş d'argent. En 1881, l'étalon or est accepté. En réalité, les monnaies d'argent continuent à circuler, et surtout dans les régions périphériques de l'Empire, perdent de leur valeur par rapport à l'or. La plus grande stabilité monétaire ne résout pas les problèmes budgétaires de l'Empire contraint d'emprunter aux banques euro-péennes qui s'établissent dans l'Empire dès 1840 (1863, fondation de la Banque Ottomane franco-anglaise), et aux gouvernements européens. L'impossibilité, en 1875-76, de payer ses dettes contraint le gouvernement à demander un moratoire: en 1881, par l'intermédiaire de l'Administration de la Dette Publique (ou par l'occupation de Tunis en 1881 et de l'Egypte en 1882), les puissances européennes directement installées dans l'Empire exercent un contrôle direct sur les finances et sur les revenus de l'Etat. Fallait-il bannir de ces remarques sur la période, comme le fait Pamuk, les expressions "capitalisme", voire "impérialisme", peut-être trop utilisées, démodées, mais cependant riches d'explications profondes? Il m'a paru nécessaire de faire un compte-rendu détaillé des principales informations développées dans le livre.

L'auteur, qui constate les progrès des études économiques et sociales récentes, remarque que "l'histoire monétaire est un des domaines les moins étudiés dans l'historiographie de l'Empire" (p. XXI); il s'efforce, à tout instant, de placer l'histoire monétaire de l'Empire ottoman au centre de perspectives plus larges: "une meilleure compréhension de l'histoire monétaire devrait autoriser de nouvelles vues sur l'histoire économique et sociale de ces régions" (p. XVIII), ou encore "l'histoire monétaire pose également d'importantes questions sur la nature de la politique économique de l'Etat." (p. XIX). La première phrase de sa Préface annonce également qu'il était impossible d'isoler l'histoire de cette seule partie du monde: "Ce livre concerne la monnaie et l'Empire et leur place dans l'économie mondiale à l'aube de l'ère du capitalisme." L'ouvrage, même s'il relate en détail l'histoire locale de la monnaie, s'intègre dans une histoire économique mondiale, obligatoirement de long terme.

Il me semble enfin que ce livre a un centre. D'abord un centre géographique, la Turquie, même si, dans son chapitre 6, "Money and Empire", Pamuk consacre quelques pages aux régions périphériques (mais il oublie la Syrie). Egalement un centre chronologique: les 16ème et 17ème siècles. Le chapitre 7 "The Price Revolution in the Near East Revisited" me paraît être un chapitre particulièrement réussi où l'auteur expose le débat international qui, depuis quelques années, oppose les historiens. La montée des prix du 16ème siècle est-elle due aux arrivées massives de métal importé du Nouveau Monde? Ou à d'autres facteurs? Pamuk expose clairement les arguments les plus récents proposés par chacun. Les pages 118 à 125 sont consacrées à l'étude de l'augmentation des prix dans l'Empire ottoman, et l'on assiste alors à une agréable et détaillée présentation des articles de Barkan, dans leur version turque et anglaise, mises en parallèle avec les recherches personnelles de l'auteur sur les prix et les salaires à Istanbul, toutes recherches fondées sur de précis et précieux documents d'archives. Dans ce livre documenté et savant, surgit alors la vivacité du "je".

Colette ESTABLET,  
IREMAM, MMSH, Aix-en-Provence

Maya SHATZMILLER, *The Berbers and the Islamic State: The Marinid Experience in Pre-Protectorate Morocco*. Princeton: Markus Wiener Publishers, 2000. 200, xvii pp. \$26.95 (paper). ISBN 1-55876-224-8.

Comprising not much more than 100 pages of formal text, this modest book by Maya Shatzmiller undertakes to examine two large and—as its author argues—interrelated themes. The first of these is the question of Berber identity against the broader medieval Maghrebi backdrop of Arabism and Islam. The second concerns the Marinid dynasty's adoption (and to a lesser extent, adaptation) of Islamic institutions as a means of legitimizing its Berber-dominated state.

Drawn for the most part from articles previously published over the past two decades, mostly in French, and updated for this book, the nine chapters of *The Berbers and the Islamic State* are divided into three sections: "The Berbers' Search for Their Place in Islamic History," "Devising an Islamic State," and "Implementing Islamic Institutions." Some of the material may already be familiar to readers, and the book in fact resembles not so much a collection in the Variorum series as a *majmu'a* or *recueil*, much like those found in Moroccan manuscript collections. Indeed, Professor Shatzmiller could be offering a review of her own book when she describes the *Kitab al-Ansab li-Abi Hayyan*—a source of which she makes extensive use—as a "compilation of previously written texts, divided into three parts, each apparently an independent work, each containing an unequal number of fragments, and each having a slightly different objective while maintaining the Berbers' history as its focus" (page 6).

Does it all work? Shatzmiller in her introduction and conclusion alludes to contemporary debates among Berbers themselves over their identity, and she draws an analogy between Berber acculturation of Islamic/Arabic norms and the legacy of the more recent colonial past. As apposite as this comparison might be, the premise itself remains entirely unexamined in the body of the book. Similarly, Shatzmiller cites various institutions and documents that, she maintains, demonstrate her theme of "how the Berbers participated in the process of the state's formation in the medieval Maghreb, while at the same time resisting uniformity and conformity to cultural norms and institutions, through which acculturation was enforced" (page xvii).

While she insists upon this point at the end of every chapter, nowhere does Shatzmiller attempt a theoretical discussion of "acculturation" or "Islamic norms." The former concept seems to refer largely to the question of language (Berber vs. Arabic) and the latter largely implies norms of Islamic (Maliki) law in terms of state fiscal and administrative policy. Other measures of gauging acculturation (onomastic evidence, for example, or the introduction of *mawlid* celebrations) are ignored. Similarly, in the discussion of Islamic state-formation, Shatzmiller devotes a chapter to the topic of Marinid-Jewish relations but neglects to consider the dynasty's relationship with the *shurafa'*. Another chapter is devoted to the Marinids' enthusiasm for building *madrasas*, but nothing is said of their relations with the sufi *turuq*. Occasional references are made to the Almoravids and the Almohads, the Marinids' dynastic predecessors—as well as to the Zirids, their Granadan counterparts, and the Hafsids, their rivals in Ifriqiya—but the differences that distinguished the Marinids from these other Maghrebi rulers are similarly never explored in any systematic way.

Likewise, readers of this study will invariably find themselves making their own comparisons to the experiences of the Buyids, Saljuqs, Ilkhanids, Mamluks and other medieval non-Arab dynasties outside the Maghreb. Shatzmiller herself observes in passing that Persians, Turks and Indians faced problems of assimilation on the order of the Berbers; by insisting on the particularity of the Zanata Berber case, she seems to have missed an opportunity to use the Marinids as a case study for examining a phenomenon of much larger significance.

Despite these misgivings about the success of the project as a whole, there are some illuminating discussions in the individual chapters. Reviewing the historiography of Berber identity, the opening chapter recounts efforts by Muslim Berbers suffering from an "intellectual malaise" to construct a myth of the early Berber adoption of Islam. Chapter Two examines a pre-Islamic myth of the Berbers' alleged Canaanite/Palestinian origins. The section concludes by looking at the literature later written in praise of Berbers; Shatzmiller astutely interprets this latter-day *shu'ubiyya* movement within the social and political context of a rivalry between "new" and "old" Berbers in 11th-century Andalusia.

Chapter Four looks at rivalries within the Marinid camp that preceded the dynasty's rise to power in the early 13th century and ultimately led to the installation of the Banu Hamama faction on the throne. The key ingredient for success, Shatzmiller argues, was the adoption by the Marinid amir Abu Sa'id of an "Islamic normative sense of mission and legitimacy" that emphasized the "Islamic ruler's obligation to his subjects and to the community."

Shatzmiller speculates about when and where contact between the Berber nomads and the learned urban jurists who taught them this valuable lesson might have occurred (pp. 51-3). Nevertheless, is this ideological breakthrough of Abu Sa'ïd really as remarkable as Shatzmiller insists? After all, as Shatzmiller herself argues, the Almohads also made recourse to similar arguments in justification of their rule.

Chapter Five examines Marinid policy toward the Jews of Fez and notes the dynasty's reliance on Jewish functionaries of various kinds. Shatzmiller characterizes the Marinids as unpopular rulers in their capital city of Fez, burdened by the stigma of their nomadic roots. As an alternative to employing hostile Muslim notables, the Marinids turned to Fez's Jews. Nevertheless, she argues that "the Marinids did not favor the Jews unless they were forced to do so by lack of popular support, or better candidates" (page 67). A backlash against the Jews led to the infamous Fez pogrom of 1465 and indeed precipitated the final collapse of the Marinid dynasty after some two hundred years.

In Chapter Six, Shatzmiller contrasts the role of Jewish courtiers with a wonderfully detailed account, derived from Ibn Marzuq, of a case of financial malfeasance by one Abu'l Fadl al-Mazdaghî. In 1345 it was discovered that this *khatib* and *imam* of the Qarawiyyin Mosque had used *waqf*-endowment funds and orphans' inheritances deposited with him as a public trust to cover enormous private debts. He was then unable to repay the embezzled money. Shatzmiller makes adroit use of the story to illustrate various arguments about the state's control of the public treasury. One can take exception, however, with her interpretation that the sultan Abu'l Hasan's decision to handle the affair more or less within the palace—and thus without recourse to the *qadi*—was an affirmation of "Berber notions of justice" (page 78).

The three chapters of the final section of *The Berbers and the Islamic State* examine aspects of three institutions in particular: the Marinids' establishment of *madrasas* (Chapter Seven), the practices associated with *waqfs* established by Marinid rulers (including *waqfs* devoted to books and libraries) (Chapter Eight), and, finally, land tenure and its attendant questions of taxation and fiscal policy (Chapter Nine). Here Shatzmiller makes comparisons with common usages in Eastern Islamic lands. Most notably, the Marinids, sitting astride the gold caravan routes from the Sudan, were never strapped for cash to pay their troops. Thus they avoided the pitfalls of the *iqta'* system that plagued many of the Eastern counterparts.

To conclude, despite this reviewer's qualms concerning her treatment of the question of Berber acculturation, Professor Shatzmiller writes with ample erudition and has provided a valuable service by assembling her revised articles in a single book. To my knowledge, this is in fact the only book in English devoted to the Marinids, and so undoubtedly it will serve as a first introduction to this important Moroccan dynasty for many students and scholars. For precisely this reason, however, one only wishes that the author had undertaken a more comprehensive treatment of her subject—or at the very least provided a thumbnail sketch of Marinid history in the introduction. And finally (one last, minor quibble), to describe the Marinids (as the subtitle does) as "pre-Protectorate," while technically correct, is certainly no improvement over the more familiar term, "medieval." After all, 450 years transpired between the fall of the Marinids in Fez in 1465 and Lyautey's declaration of the Protectorate in that same city in 1912.

Jonathan G. KATZ  
Oregon State University

Rudolph P. MATTHEE, *The Politics of Trade in Safavid Iran: Silk for Silver, 1600-1730*. Cambridge Studies in Islamic Civilization. Cambridge: Cambridge University Press 1999. 290, xxi pp. £40/\$64.95 (cloth). ISBN 0-521-64131-4.

L'objet de cette étude est plus précis que son titre et son sous-titre ne le laissent entendre: il porte sur le rôle des exportations de soie grège dans les relations diplomatiques et