

stop his criticism of their abuses of power, Eqbal's persistent efforts were continuously delayed, and he was not able to see his project to its conclusion.

In addition to a large number of scholarly essays written in academic journals and books, Eqbal wrote regularly on international affairs for many leading newspapers and publications throughout the world. He wrote on North Africa, Sub-Saharan Africa, the United States, Latin America, the Middle East, the Indian Subcontinent, East Asia, Europe, the Balkans, and China. He analyzed a spectacularly broad range of issues including: revolutionary warfare, American interventionism, unions and labor movements, communalism and the India-Pakistan nuclear arms race, the Islamic revolution of Iran, the Gulf war and the wars in Afghanistan, Kashmir, and the Balkans, the role of NATO in the post-cold war era, the challenge of democracy in the Third World and the threat of military dictatorships, neo-fascist states, and corrupt politicians. Eqbal also was an ardent supporter of Palestinian rights, wrote on the Palestinian-Israeli conflict and, like his close friend Edward Said, was critical of the terms of the Oslo peace process which surrender Palestinian rights and fail to lay the foundation for a just and lasting peace. In the last few years, he followed closely the development of religious and national movements and readily criticized them whenever they slipped into fundamentalism or chauvinism.

With the death of Eqbal Ahmad, the struggle against injustice and intolerance loses one of its few remaining champions. Above all, he will be remembered for his kindness, generosity, and integrity.

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Ulrich Haarmann died on June 4, 1999, in his fifty-seventh year, after battling the sudden onset of leukemia. At the time of his death, he was Director of the Zentrum Moderner Orient (ZMO) in Berlin. He was a graduate of Princeton University, having come as a visitor from Freiburg University, initially for a year. He quickly developed a great affection for the life of an American undergraduate, at the same time beginning many friendships that he maintained throughout his life. His favorable first year at Princeton led him to remain for a second, and to earn a Princeton BA in Oriental Studies in 1965.

The following year he returned to Freiburg to study with Hans Roemer under whose guidance he produced his dissertation on *Quellenstudien zur frühen Mamlukenzeit*. During his career at Freiburg he advanced from assistant professor to full professor (in 1992). He later moved to the Christian-Albrechts University in Kiel, and in 1998 accepted the directorship of ZMO.

Haarmann was a leading figure in Arabic and Islamic studies, not only in Germany, but internationally. He was a visiting professor at several universities in North America and also at the American University in Cairo and Cairo University. He served tours at the German Archeological Institute in Cairo and as Director of the Oriental Institute of the Deutsche Morgenländische Gesellschaft in Beirut during an especially difficult time (1978-80).

Haarmann wrote on a wide range of topics and contributed to many collaborative projects. Although he occasionally wrote on Iranian and Turkish subjects, and even on contemporary topics, his real love was Arabic and Medieval history, especially the history and historiography of the Mamluks. In

addition to his dissertation and his edition of a portion of Ibn al-Dawâdârî's chronicle (*Die Chronik des Ibn ad-Dawâdârî. Achter Band: Der Bericht über die frühen Mamluken*), he wrote scores of articles on various aspects of Mamluk studies, and edited (with Thomas Philipp) *The Mamluks in Egyptian Politics and Society*. He was also a founding member of the editorial board of *Mamluk Studies Review*. At the time of his death he had been working for many years on what many thought would be his *magnum opus* on the role of the sons of Mamluks (*awlâd al-nâs*) in Mamluk society.

It must be said, however, that Ulrich Haarmann was much more than a model academician. He was widely esteemed for his graciousness, self-effacing charm, and humanity. His nurturing encouragement was given freely and genuinely to colleagues, and especially, students around the globe. With his passing our world is diminished. I was lucky enough to have known him for thirty-five years and I cherish memories of walking with him in the streets of Beirut and Cairo, but most of all I remember his youthful, contagious, enthusiasm discussing Islamic history late on a Friday night at the King's Inn, a road house not far from Princeton, with a group of fellow students and a stein of beer.

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