of the five daily prayers. The article traces their roots in pre-Islamic cultic practice (e.g., sunrise prayers performed at the Kaʿba after circumambulation; the Jewish afternoon *minḥah*/minchah prayer) as well as how the Islamic legal tradition later digested this early period of prayer after the five canonical prayers had been established and, especially, after anxiety about morning prayers had been codified into legal thinking.

The final article in the collection, "On the Arabian Origins of the Qurʾān: The Case of *al-Furqān*," is a rebuttal of Fred Donner's 2007 article in the *Journal of Semitic Studies* as well as a series of earlier studies that proposed that the Qurʾānic term *furqān* had exclusively Syriac/Aramaic origins (*purqānā*/*puqdānā*). Drawing on a variety of lexical and poetry sources, Rubin shows that the word *furqān* appears to have existed in early Arabic and meant 'splitting of' or 'separation from', often used in a metaphor for dawn. The Qurʾān's use of *furqān* to refer to revealed teachings fits perfectly, Rubin notes, with the book's metaphor of the light of revelation (e.g., Qurʾān 3:4). Rubin notes that *furqān* in the Arabic/Qurʾānic tradition also incorporates non-Arabic elements from the Jewish exegetical tradition. Use of *furqān* in the Mosaic context is reminiscent of the Hebrew *pdut*, or redemption, which is rendered as *purshānā* in the Syriac Bible (*Peshiṭta*).

Overall, this collection of Rubin's articles is a useful resource for the study of the life of the Prophet and the Qurʾān. Whether or not collections of published articles should continue to exist as a genre is a separate topic. One added benefit of this collection is its thorough index, which is a great boon considering the wealth of information in this volume.

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Peter I. Schneider: *Die Rizk-Moschee in Hasankeyf. Bauforschung und Baugeschichte*. İstanbul: Ege Yayınları, 2008. *Byzas 8. Veröffentlichungen des Deutschen Archäologischen Instituts Istanbul*. Two volumes. Volume 1: 268 pages+75 plates. Volume 2: folder containing 20 large and small format plans, sections, elevations, phasing diagrams and reconstruction drawings in color and black and white. German with 6-page English summary. ISBN 978-975-807-222-4. *(Scott Redford)*

The benighted southeastern Turkish town of Hasankeyf in southeastern Turkey is slated soon to be covered by the waters of the Ilisu dam, one of a series of dams that Turkey has constructed beginning in the 1960s, first on the Euphrates and now the Tigris. Rescue excavations at Hasankeyf, first undertaken by Islamic

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archaeologist and art historian Prof. Oluş Arık beginning in 1985 and since 2004 by Prof. Abdüsselam Uluçam, are but the most prominent examples of an ongoing campaign to excavate and document some of the many historic and prehistoric remains above and below ground in this culturally rich area before they are inundated. (Current media accounts of government policy fluctuate. Some report the planned lifting and re-erection of notable features of the Islamic architectural heritage of Hasankeyf (like the minaret of the mosque which is the subject of the book under review) on a hillside opposite the historic town, above the waters of the planned dam reservoir, near the new town of Yeni Hasankeyf, which is being built in a "neo-Artuqid" style by TOKİ, the Turkish Housing Development Administration. Other media reports discuss the restoration and consolidation of monuments in situ so that they will survive their drowning and presumably reappear in good condition once the economic life of the dam is over and the dam reservoir waters recede.)

Hasankeyf's standing architectural remains are of high quality. Not much was known of them before the rescue campaigns began. It is true that French architectural historian Albert Gabriel worked here in the 1930s, and more recently, Prof. Michael Meinecke (in his *Patterns of Stylistic Changes in Islamic Architecture: Local Traditions versus Migrating Artists*, New York: New York University Press, 1996) incorporated Hasankeyf in his studies of Mamluk period architecture, discussing its architecture in relationship to metropolitan styles, but there had been no excavations here previously or other extended study and documentation campaigns. Prof. Arık's tenure as Hasankeyf excavation director resulted in several PhD dissertations on aspects of the architecture and material culture of Islamic Hasankeyf and a general book: Oluş Arik, *Hasankeyf. Üç Dünyanın Buluştuğu Kent* (İstanbul: İş Bankası, 2004). Prof. Uluçam's research, restoration, and publication projects are ongoing, but he has published one book on restoration and excavation efforts that took place in 2008–2009: *Hasankeyf Tarihi ve Arkeolojik Sit Alanı Araştırma, Kazı ve Kurtarma Projesi: 2008–2009 Çalışmaları* (Ankara: Afşaroğlu Matbaası, 2009).

Like its southern neighbor, Mardin, Hasankeyf's history does not fit neatly into streamlined accounts of the region. Just as a relict Artuqid dynasty survived in Mardin into the fifteenth century, so Hasankeyf (Arabic Ḥiṣn Kayfā) survived as the last outpost of the Ayyubid dynasty, most of which disappeared in the mid-thirteenth century, until that time. Its relatively marginal location combined with other factors to produce a thriving intellectual and artistic center whose mosques, the Sultan Süleyman, Rızk, and citadel mosques and other buildings are the most prominent surviving testimonials.

The Artuqid dynasty, a branch of which ruled here in the twelfth and early thirteenth centuries, is represented at Hasankeyf by the piers of a once massive

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bridge, built across the Tigris in 1116. Despite its peripheral location in relation to northern Syria, northern Mesopotamia, and eastern Anatolia, no doubt this bridge, along with river commerce itself, contributed to the continued prosperity of Hasankeyf, lying as it did north of Mardin on land routes and intermediate between Diyarbakır and Cizre on riverine routes using the Tigris. The importance of the Rızk mosque in Hasankeyf's striking topography is emphasized by its location near the foot of the citadel, squeezed between the citadel rock and the river and right next to Artuqid bridge. As the author of the book under review notes, the size and splendor of its minaret also marked its prominence in the urban landscape.

Peter Schneider's *Die Rizk-Moschee in Hasankeyf. Bauforschung und Baugeschichte* is based on research undertaken in Hasankeyf in the early years of the twenty-first century, as a collaboration between the Deutsches Archäologisches Institut Istanbul branch and Prof. Arık's excavation team from 18 Mart Üniversitesi in Çanakkale. At that time, Adolf Hoffmann was director of the DAI Istanbul. Prof. Hoffmann is a scholar of Hellenistic and Roman *Bauforschung*, a German branch of academic research that translates awkwardly into English as Building Archaeology. Hoffmann recognized the value of a detailed analysis of Islamic architecture at Hasankeyf, and seems to have masterminded German work there.

The work under consideration has its basis in Schneider's dissertation, undertaken under the supervision of Hoffmann and others. Both its considerable strengths as well as its minor weaknesses are the result of its being a work of *Bauforschung* and *Baugeschichte* undertaken by someone not trained in Islamic languages, history, art history, or architectural history. The author, to his credit, acknowledges his scholarly strengths and weaknesses and thanks a wide range of German Islamicists who have contributed, directly or indirectly, to shoring up the historical, epigraphic, and art historical deficiencies of the study. The person who seems to have contributed the most, and the most directly, is Prof. Stefan Heidemann, who read and translated Arabic language texts and provides the texts of and commentary on the mosque's inscriptions.

This reviewer has gone into a certain amount of detail concerning the circumstances surrounding the research that resulted in this book because they elevated a previously understudied town to prominence. More specifically, collaboration between Turkish and German teams contributed directly to the most important discovery of the book. Without excavations by members of Prof. Arık's team, there would be no significant and definitive proof for the existence of an earlier building at the southern end of the mosque. It is this (still enigmatic) earlier building that was reworked, domed, and incorporated into the mosque that was built here in Dhūʾl-Hijja 811/ April–May 1409 by the local Ayyubid ruler, Sulaymān bin Ghāzī. This reworking resulted in a mosque sanctuary that was reconstructed by

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Gabriel as having four domed units of the "inverse T" form so well known from contemporaneous early Ottoman religious architecture, leading to the spilling of a lot of scholarly ink over the years.

The *Bauforschung* emphasis of this book results in a neglect of all that archaeological material that resulted from the excavations with the exception of architectural elements (especially plaster elements of muqarnas decoration), which are lovingly drawn and presented. There is also no discussion of excavation technique and, with the exception of a measured drawing made by the author, no presentation of archaeological sections, stratigraphy, and the like for the excavations of the building that ended up being transmogrified into the sanctuary of the Rızk Mosque.

The Turkish excavations provided proof of a preexistent building, one that the author, based on a description by thirteenth century author Ibn Shaddad (d. 1285) of Hasankeyf that mentions the existence of a *dār al-salṭana* that the author tentatively identifies with this structure. His guess remains as good as that of anyone's in this respect, although the reader would be aided in making up her or his own mind had the passage in question been reproduced in the book.

The author identifies four building phases at the Rızk mosque. The first is the enigmatic pre-mosque building, the possible *dār al-salṭana*. The second is the 1409 Ayyubid mosque itself, of which little remains except the splendid 30-meter-high minaret, most of the portal, and parts of the rest of the entrance and arcaded courtyard. A quick measured sketch of the mosque made by Gertrude Bell in 1911 has aided the author to reconstruct this main building phase, as she made it before the two final construction phases, both of them twentieth century, remade a mosque of the northern part of what must have been an essentially ruined and abandoned building, sections of which had fallen into the adjacent Tigris River.

The author naturally concentrates his analysis of the architectural decoration of the Rızk mosque on its portal and stupendous minaret. Here, as elsewhere, the origins of this book as a dissertation are evident in the thorough investigation of similar decorative schemas in eastern Turkey and Syria. His presentation of plaster muqarnas elements raises even more questions about the close relationship between the Rızk mosque and its sibling across town, the Süleymaniye mosque, which has a similar minaret and extensive plaster decoration. Based on his reading as well as discussions with Islamist colleagues, the author brings up issues of regional affiliation and creativity, raising the standard of this book above one that, however skillfully, limits itself to the study of the mangled and tumbled remains of what once must have been a major monument.

The author and publisher are to be commended for including extensive documentation: photographs and drawings, as well as many measured drawings, most of them available in the second part of this study, not quite a volume, but a card-

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board folder containing loose-leaf sheets, some of them obviously too large to include in the first volume, others not. It is hoped that this kind of rigorous documentation and extensive publication of major Islamic monuments will continue, although soon, shrinking budgets and advancing technology may render this kind of book a kind of relic of its own. As for the text itself, clarity of exposition and documentation are marred by typographic errors in all the languages used, especially but not exclusively in the bibliography and, extraordinarily enough, including the foundation inscription of the building itself. It is a shame that the book did not go through the final proofreading it deserved. It also merited an index.

Peter SCHNEIDER has succeeded at a very difficult task of analyzing and recuperating the building history of a major mosque, of high quality, but in a very bad state of repair. In consultation with a network of scholars, he has developed his thoroughly and clearly documented study to address the place of this building in a fourteenth- to fifteenth-century Islamic architectural historical context. This is an excellent example of what the careful and detailed documentation and study of the academic discipline of *Bauforschung* can accomplish.

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Stephen J. Shoemaker: *The Death of a Prophet: The End of Muhammad's Life and the Beginnings of Islam*. Philadelphia: University of Pennsylvania Press, 2012, 408 pp. ISBN 978-0-8122-4356-7 (*Michael Cook*)

Readers of recent numbers of this journal will not be taken by surprise at the content of this book. For others, I should explain that it is a contribution to a debate about the origins of Islam that is already several decades old. To put it rather schematically, this debate revolves around two distinct but inevitably related questions. The first is how seriously we should take the abundant Muslim sources for the origins of Islam given that, though they give us an inside story, with the exception of the Koran they are late. The second is how seriously we should take the limited number of early non-Muslim sources given that they are external. Since the two sets of sources support very different stories of Islamic origins, it is not possible to answer both questions in a resoundingly positive fashion. A resoundingly negative answer to both is certainly possible but frustrating for historians who want to get on with the job. So the usual answer is some level of positive response to one of the questions, with the result that one body of source materials is privileged over the other. While most commonly it is the Mus-

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