Jerusalem is a place where prophets are stoned; God's ability to create by speaking in Q 36:82 may be based on the creation story in Genesis 1; and a reference to "people of the ditch" in Q 85:4 might allude to the three men cast into the furnace in Daniel 3. These proposed parallels, and many others like them, are untenable because the presence of a shared word or theme is insufficient evidence upon which to make a case for the Quran's familiarity with the Bible. Reynolds sometimes takes things a step further by maintaining that the Quran is somehow responding to particular biblical texts, and this is often done in relation to the New Testament. A verse that says Jesus would not object to being God's servant (Q 4:172) is presented as a reply to the hymn of Philippians 2:3–9 that describes him as God's son. A reference to God having the keys to heaven and earth (Q 39:63) is a response to Matthew 16:19, where Jesus says he will give Peter the keys to the kingdom of heaven. As noted above, there is no doubt that the Quran offers its own interpretations of many stories in the Bible, but Reynolds sees this same interpretive process at work in places where it is not readily apparent.

These shortcomings do not diminish the immense value and usefulness of this book. The previous two paragraphs identify some of the less persuasive voices in the crowded conversation Reynolds has so ably facilitated between the Bible and the Quran. But those voices do not drown out others that are more convincing, and their coexistence is an important reminder of the complex nature of the relationship between the two texts. Those who read attentively as they work their way through it will learn the two things about the Quran that Reynolds closes his book on that likely went unnoticed by their parents and others who read earlier editions of Islam's sacred text—it is of immense interest in its own right and it shows us something of how the Bible was understood in the late antique Near East.

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Mamluk Cairo, a Crossroads for Embassies: Studies on Diplomacy and Diplomatics. Edited by Frédéric Bauden and Malika Dekkiche. Islamic History and Civilization, vol. 161. Leiden: Brill, 2019. Pp. xxvii + 881. $179, €149 (cloth); $162, €135 (ebook).

Edited volumes are notoriously difficult to review, all the more so when there are twenty-eight articles by twenty-five separate authors. This volume, however, is worth the effort. It highlights the role of diplomacy and diplomatic exchange between the Mamluks and the rest of their world, and no scholar of Mamluk history and politics can afford to forego this important contribution to the field. Its added value is that it goes beyond the chronicles and chancery texts to letters and decrees in archives in Europe and the Middle East. As the coeditor Frédéric Bauden notes, many previous scholars working with documents published as long as a century and a half ago approached these with an "indiscriminate confidence" that "generated misunderstandings" on the study of Mamluk diplomatics (p. 3). The articles here—originally presented at a conference at the Université de Liège in 2012—demonstrate the importance of applying new tools of analysis and looking beyond the diplomatic actions of heads of states to the "greater plurality of actors involved in diplomacy" (p. 159).

A major theoretical concern of the volume is rethinking the notion of "diplomacy" in the Mamluk era without a Eurocentric bias. Rather than emphasizing diplomacy between formal states, the authors situate their analyses through the spatial and ideological frontiers that supposedly divided them. "Far from assuming the actual existence of such a concept during the premodern period, we use it as an analytical frame to address several issues pertaining to state formation and legitimation, elite communication and circulation," state the editors regarding the idea of diplomacy at a critical stage in Islamic history (p. xii). Diplomatics thus becomes more than the exchange of ambassadors and formal treaties, becoming in a sense the ways in which the Mamluks and their contacts imagined the world around them.

Following two introductory chapters by the editors on the present state of research, in which a list of documents relating to Mamluk diplomatic relations in archives (pp. 66–85) and an extensive list of

relevant bibliographic sources (pp. 86–104, 161–82) are also provided, the entire range of Mamluk diplomacy is divided into seven parts. The first deals with "Diplomatic Conventions" and includes a summary of the genre of *al-masālik wa-l-mamālik* for creating the Mamluk worldview, with details on diplomatic letter writing and the semiotic value of documents. Yehoshua Frenkel describes the presence of embassies and ambassadors in Cairo. The second part contains five articles on Mamluk connections with the Mongols, discussing the nature of this diplomacy from 1260–1341, the earliest diplomatic exchanges, contacts, and negotiations with the Ilkhanids, relations with Baghdad after the fall of the Abbasid caliphate, and the refugee status of Sulṭān Aḥmad Jalāyir in the Mamluk realm.

Part three continues the chronological order with three articles on the Timurids, Turkmens, and Ottomans. There is an article on the Syrian campaign of Tīmūr, a letter from 818/1415 on diplomacy between Tabriz, Cairo, and Herat, and correspondence with the Ottoman Meḥmed II. The fourth part moves west to diplomatic relations with Nasrid Granada and the Hafsids in North Africa. Part five turns south and east with articles on the relations of the Mamluks with the Yemeni Rasulids, Mecca, India, Abyssinia, and Borno. This is followed by a section on the Latin West, with discussion of European embassies in Cairo and diplomatic exchange with Portugal, Cyprus, Venice, and Florence. The focus is on trade relations rather than conflict with the Crusaders. The final part has two articles on material culture, specifically scribal inkstands and Chinese ceramics. Several of the individual articles also deal with the type and size of paper and inks (index, pp. 861, 870–71). Two of the articles are in French. There is an index, primarily of proper names and English or French terms, but no index or glossary of Arabic terms. A few photographs of documents and objects are also found scattered through the narrative. The volume is well edited with no noticeable printing errors or transliteration slips.

Given the location of Cairo at the crossroads of the Mediterranean and Red Sea, as well as the conflict between the Mamluks and the Crusaders, Mongols, Ilkhanids, and Ottomans, the importance of regional diplomacy for the Mamluk realm cannot be exaggerated. The emphasis in the chronicles is on the lives of the sultans and their emirs, palace coups, wars, imprisonment, and execution; a major value of this volume is pointing out the role and rhetoric of negotiation and diplomatic exchange. While a few letters and decrees are recorded in Mamluk texts, the vast majority of correspondence probably did not survive. This makes the study and restudy of those documents archived all the more important. Due to space considerations, I can only remark on some of the more unusual contributions.

One of the more intriguing discoveries was made by Bauden in identifying twenty-five holograph manuscripts, more than 5,000 folios, of the Mamluk chancery scholar al-Maqrīzī (pp. 410–83). These include reused paper for drafts, resumés, and notebooks, providing a window on the manner in which al-Maqrīzī conducted his craft. Bauden provides a valuable analysis on ways to recognize al-Maqrīzī's handwriting as well as to identify fragments of a given document in different collections. His detailed analysis of two letters (818/1415, 819/1416) by the Turkoman ruler Qarā Yūsuf reveals the diplomatic maneuvering with this ruler's offer to act as an intermediary between the Mamluks and the Timurid Shāh Rukh.

Throughout the Mamluk era, especially after the fall of Baghdad, influence over Mecca was of paramount importance for the legitimacy of the sultans as Islamic rulers. Local Meccan sharifs were chosen or tolerated and Mamluk troops accompanied the annual Egyptian pilgrimage bringing the *kiswa* for the Kaʿba. While the chronicles and Meccan sources provide much detail about these relations, less has been known about links to Mecca from other areas. John Meloy examines two fifteenth-century letters between a sultan from Malwa and the Mamluk sultans (pp. 604–20). These address the humiliation and financial loss received by an Indian delegation in Mecca. Mounira Chapoutot-Remadi examines the Maghrebi pilgrimage relations in Mecca (pp. 540–47). Another rival for influence in Mecca was the Rasulid dynasty in Yemen, which threw off Ayyubid control two decades before the Mamluks. Éric Vallet analyzes the diplomatic networks between the Rasulids and Mamluks, concluding that "the Rasulid sultanate continuously acted as an independent and sovereign power in its relations with the masters of Egypt and Syria" (p. 583). He examines the letters and ambassadors exchanged between the two sultanates. Given Rasulid dominance of the sea trade through the Gulf of Aden and southern Red Sea, the commercial interests of the Mamluks, including the famous Kārimī syndicate, required close diplomatic ties.

While diplomatic correspondence with the Latin West and North Africa has received critical scholarship, much less has been written about Mamluk relations with more distant parts. An article by Rémi Dewière focuses on relations with the Borno sultanate in what is now Niger (pp. 658–82). A letter from the Borno sultan ʿUthmān b. Idrīs in 793/1391, recorded by al-Qalqashandī, asks the Mamluk sultan to return any enslaved Borno Muslims to Borno for protection against attacks by the Judhām Arabs. Although it does not appear that the Mamluk sultan agreed to the request, the letter did signal his acceptance as a legitimate political leader. Information on the materials used by Borno scribes for their letters is given by al-Qalqashandī, who notes that the scribe understood the basic principles of diplomatic correspondence with the Mamluks.

In addition to the focus on diplomacy, this volume offers a wealth of material on society, religion, and politics and on the range of government officials, soldiers, scholars, and merchants during the Mamluk era. These contributions provide an important resource for anyone interested in the broad historical reach of the Mamluks.

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Treasure Trove of Benefits and Variety at the Table: A Fourteenth-Century Egyptian Cookbook. Translated by Nawal Nasrallah. Islamic History and Civilization, vol. 148. Leiden: Brill, 2017. Pp. xix + 704. $172, €149 (cloth); $155, €135 (ebook).

Historians are quite fortunate that Nawal Nasrallah has continued to gift us with her edited translations of Arabic cookbooks from the medieval Islamic world. Her latest contribution is the anonymously compiled *Kanz al-fawāʾid fī tanwīʿ al-mawāʾid*, a work highlighting the most relevant recipes and cooking styles in fourteenth-century Mamluk Egypt. The original tome includes more than 820 recipes in twenty-three chapters; for her translation Nasrallah has consulted all five extant manuscripts—housed in the Cambridge University Library, Chester Beatty Library in Dublin, Dār al-Kutub in Cairo, Oriental Public Library in Bankipore, and Gotha Research Library—as well as the 1993 published Arabic edition.

In a helpful and detailed introduction, Nasrallah outlines the manuscript's intertextual history, its composition, editing, and similarities to other medieval cookbooks. The work likely borrowed from several, including Ibn Sayyār al-Warrāq's *Kitāb al-Ṭabīkh* (tenth century), whose work Nasrallah also edited and translated (Brill, 2007). With clarity and precision, Nasrallah explains the manuscript's organization, logic, and focus. Here, she reminds us that *Kanz al-fawāʾid* is "an instructive text" with generally detailed directions given in the passive voice, as polite requests, or as imperatives. Dishes are thoughtfully and playfully named, and the compiler writes directions with a presumption that his readers are familiar with various ingredients, techniques, and measurements (pp. 6–7). Importantly, the book also offers a variety of substitutions for those who could not afford more luxurious ingredients, recommending molasses, for example, instead of more expensive sugar.

Nasrallah notes that *Kanz al-fawāʾid* includes recipes popular among the humblest of social groups for dishes that then became distinguished among the higher classes by the quality of ingredients, their preparation in more sophisticated kitchens, and the cooks' expertise (pp. 31–32). Indeed, the work was likely most useful in larger and wealthier households: recipes seem to require specialized equipment or "many hands to prepare [. . . including] chores of pounding, sifting, mashing, stirring, squeezing, [and] tending to the fire" (p. 44). But Nasrallah also indicates that *Kanz al-fawāʾid* might have been critical for humbler cooks in Cairo's food markets who prepared specialized dishes that most people (lacking kitchens at home) ate. With its rich and diverse recipes, the text would have boosted each cook's credentials, qualifications, and repertoires, which was required by market inspectors (sing. *muḥtasib*) (p. 48).