Islamic concepts, his model is essentially Greek. Orwin holds that although Alfarabi never openly proclaims the Muslim *umma*, it is nevertheless often present, mainly in the *Book of Religion*. If this is so, the subordination of a religious *umma* to philosophy, as Alfarabi conceived it, demands further elucidation. Orwin accordingly provides several clues for reading Alfarabi as though he were justifying a religious *umma*. Certainly, this possibility also requires a particular interpretation of Islam which is certainly debatable. In sum, Orwin's book goes beyond the scope of an exegetical work on Alfarabi's philosophy. In the final chapters he shows that Alfarabi is able to contend in contemporary debates on the notions of nation and nationalism. Orwin explains that Alfarabi's presentation of the *umma* does not support modern nationalism. Like every book that is worth reading, Orwin's opens several fronts of debate that will surely be appreciated by academics working in these fields.

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CHRISTIAN LANGE:
Paradise and Hell in Islamic Traditions.
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The last few years have witnessed a remarkable proliferation of scholarship related to all aspects of eschatology and apocalypticism in Islamic thought and culture. In *Paradise and Hell in Islamic Traditions*, Christian Lange, one of the leading scholars of Islamic eschatology and apocalypticism, aims "to provide as full an account of the history of the Islamic paradise and hell as is presently possible on the basis of the published and unpublished primary sources, as well as the scholarship produced on the topic in the major modern research languages" (p. 31). This is an ambitious claim, but Lange has indeed succeeded in producing a superb history of Islamic eschatology, one that is carefully researched, elegantly written, and richly detailed.

Lange's introduction argues that Islamic eschatological traditions tend to present this world and the otherworld not as ossified and impenetrable entities; rather, "Paradise and hell … are everywhen" (p. 11). This continuum – the "disappearing boundary between this world and the otherworld" (p. 10) – is a central theme in the book. Lange notes that images of the afterworld are, among other things, "theaters of and for the imagination" (p. 13) – loci for some of the most creative expressions of the Muslim eschatological imagination, but also, at times, fodder for Western anti-Muslim polemics (p. 18).

Lange's first chapter illustrates how Quranic eschatology develops over time, arguing that it becomes "more aligned with biblical traditions" (p. 56) and highlighting parallels between Quranic notions of paradise and hell and those of other Late Antique texts. Chapter 2 surveys three major periods of hadith literature, considering the eschatological tenor of each collection and the milieu in which each was produced.

Chapter 3 discusses parenetic and popular eschatological literature in more detail, including such works as al-Muḥāsibī's (d. 243/857) terrifying and personal *Book of Envisioning*, as well as popular manuals such as *What Refreshes the Eyes*. The discussion of texts that describe the Prophet's ascension narrative hints interestingly at parallels with narratives from neighbouring traditions. Chapter 4 focuses on the

eschatological topographies of two late medieval texts in detail, providing us with a terrific tour of the wonders of the otherworld and its interaction with this world. We encounter paradise and hell colonising tombs (p. 125); human bodies, plants, and animals in the otherworld; and hell as vertically oriented, a "vertigo-inducing abyss" (p. 133) in which movement is severely restricted, versus the fathomless space of paradise in which inhabitants travel freely.

Chapter 5 tackles questions related to the "cosmology, soteriology, and ontology" (p. 165) of the otherworld. Major issues include the location and duration of paradise and hell; modalities of salvation; and the extent to which this otherworld is "real". Lange also surveys theological positions on such questions as whether paradise will exist forever, what a grave sin is, and what the nature of intercession is.

Chapter 6 begins with a discussion of the influence of al-Suhrawardī's ideas on later Shii visions of paradise and hell. He writes: "what we see in the eschatological thought of the followers of Avicenna and al-Suhrawardī up to the early modern period is ontologisation of a philosophical and spiritual concept of paradise and hell" (p. 195). The chapter also surveys Shii hadith material, discusses the Akhbārī revival of eschatology, and ends with the development of Ismaili eschatology.

Chapter 7 charts Sufi views of the otherworld. Lange admirably captures here the range of sentiments Sufis had towards the otherworld, from the outright rejection of Rābiʿa of Basra (d. 185/801), to what Lange terms the "immanentist" view, "the tendency to regard paradise and hell as immanent in creation" (p. 231), espoused by Ibn al-ʿArabī (d. 638/1240) and others. Chapter 8 deals with three areas in which Muslim discourse on paradise and hell shaped worldly spaces and activities: topography, architecture, and ritual. Lange makes clear that the deployment of eschatological imagery on earth "is not referential". There is the sense, he writes, "that these phenomena are truly and fully here on earth. They claim to be the thing itself, not signs of it" (p. 245). Lange describes how Jerusalem, Medina, Damascus, and Cairo, as well as architectural marvels such as the Taj Mahal and Madīnat al-Zahrāʾ, were associated with paradise. The chapter ends with a fascinating treatment of the eschatological qualities of rituals. An epilogue touches briefly on modern eschatological literatures.

Lange's lucid treatment of otherworldly phenomena allows us to see how visions of the otherworld are virtually omnipresent in all aspects of Islamic thought. His diachronic treatment allows the reader to pinpoint important moments of change in otherworldly imagery, and to understand why this change occurs. Lange does not shy away from addressing controversial issues, discussing both topographies of hell and otherworldly sensuousness, but he contextualizes these materials with care and sensitivity. The range of material studied here is truly impressive, providing generalists and specialists alike with succinct descriptions of an array of eschatological texts. The detailed and accurate footnote apparatus is also of tremendous benefit.

The impossible paradox of producing a work of such breadth is how to cover it all equitably. There are moments in the book at which one would have liked to see even more detail or data. More historical texture, for instance, could have been added to the discussion of Cairo or Kerbela, to match that given for Jerusalem, Damascus, and Medina. It would also have been interesting to learn more about how the eschatological associations of these places changed over time. Further, one wonders about the place of Islamic mahdist movements and their literatures in this history of the otherworld. Beyond the Ismaili examples, how might this rich tradition of movements – often animated by visions of an imminent end of time – figure into a history of the otherworld? Finally, further discussion of eschatological traditions beyond the seventeenth century would be of interest. But these are

all very minor gripes; we are fortunate to have such a tremendous resource, one that will remain the standard work on Islamic eschatological traditions for years to come.

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JULIANE MÜLLER:
Nahrungsmittel in der arabischen Medizin: Das Kitāb al-aġḏiya wa-l-ašriba des Naǧīb ad-Dīn as-Samarqandī. Edition, Übersetzung und Kontext.
(Islamic Philosophy, Theology and Science. Texts and Studies 101.) x, 528 pp. Leiden: Brill, 2017. €140. ISBN 978 90 04 34508 9.
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The volume reviewed here is a revised version of Juliane Müller's doctoral thesis (Berlin 2015). She edits for the first time an important Medieval Arabic manual on the medical use of foodstuffs and beverages. Her excellent German translation and the accompanying studies on the Greek and Arabic context of al-Samarqandī's food encyclopaedia make the understudied genre of Middle Eastern nutritional science accessible to a wider scientific public.

Modern scholarship has all too often focused on Arabic texts, which had a direct impact on Medieval European medicine. The books by Najīb al-Dīn al-Samarqandī (d. 1222), written in the Islamicate East shortly after the golden age of Arabic–Latin translations in Italy and Spain, were therefore usually neglected, although oriental medical practitioners used them extensively for centuries (cf. pp. 440–48). The best proof of this enduring practical use is the extraordinarily large number of more than 50 known manuscripts of al-Samarqandī's "Book on Foods and Drinks". Müller has diligently studied all accessible manuscripts, many of which were hitherto not listed in the usual bibliographical secondary literature. Her exemplary edition is based mainly on the most important examples of the families of manuscripts, including one "Leithandschrift" copied as early as al-Samarqandī's lifetime. The author has carefully translated the Arabic text into correct, readable, and idiomatic German. The often difficult names of foodstuffs, vegetables, spices, dishes, sweets, beverages, perfumes, etc., are explained in a detailed commentary.

The edition of the Arabic text and the translation (pp. 20–309) are followed by a detailed study of al-Samarqandī and his food encyclopaedia. The chapter "Das *Kitāb al-Aġḏiya wa-l-ašriba* im Kontext" begins with an account of al-Samarqandī's life and books (pp. 313–28). Since the biographical literature does not provide much information on him, it is to be welcomed that the author was able to trace new evidence found in the manuscripts of his treatises. This is followed by a diligently written overview of other medical texts by al-Samarqandī and their manuscripts and editions. The next subchapters (pp. 328–38) are dedicated to the sources of the *K. al-Aghdhiya wa-l-ashriba,* which are difficult to identify. Arab physicians writing in the Islamicate East did normally not explicitly mention the sources they used for the compilation of their own books. The editor (pp. 335–8) was, despite that, able to prove that al-Samarqandī consulted at least the following classical treatises, which he never mentioned explicitly: Ḥunayn's *K. al-Aghdhiya*, al-Rāzī's *Dafʿ maḍārr al-aghdhiya* as well as his *al-Manṣūrī*, al-Majūsī's *Kāmil al-ṣināʿa*, al-Balkhī's *Maṣāliḥ al-abdān wa-l-anfus*, and a lost book on foodstuffs by Ibn Māsawayh.