

into Arabic, Endress and Gutas' lexicon, in its printed and online forms, displays for every Arabic word the various correspondences in Greek, according to the different occurrences in the available texts. Thus, Zonta's criticism (pp. 289–90) seems unfair.

This notwithstanding, Zonta's book opens new perspectives for further study: it is very interesting to investigate the debts of the Arabic language with respect to the other Eastern languages in order to appreciate the efforts of translators from 'Abbāsīd Baghdad in assimilating Greek philosophy.

In the last pages of his volume, Zonta mentions the role of the four major pre-Islamic religions of the Middle East and Asia – Buddhism, Zoroastrianism, Manichaeism and Christianity – in creating cultural contamination and linguistic connections. Zonta's study ends with a comprehensive index of terms organized according to all the different languages he considers, an index of ancient sources, and an index of ancient, medieval and modern authors.

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ABDULRAHMAN AL-SALIMI and WILFERD MADELUNG:

Early Ibādī Theology: Six Kalām Texts by 'Abd Allāh b. Yazīd al-Fazārī. (Islamic History and Civilization.) cvi, 241 pp. Leiden: Brill, 2014. €99. ISBN 978 90 04 27025 1.

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Many scholars of Islamic studies acknowledge the importance of Ibādī sources to the early history of Islam: as a sectarian group that holds distinctive perspectives on Islam vis-a-vis their Sunnī and Shi'ite brethren, Ibādī texts often preserve unique views on early Islamic history, theology and law. In the work under review, Madelung and Al-Salimi provide a critical Arabic edition of six previously unpublished early Ibādī theological works by Abū Muḥammad 'Abdullāh b. Yazīd al-Fazārī (d. after 179/795), an early Ibādī thinker of considerable importance. In fact, *Early Ibādī Theology* represents a capstone of sorts for Professor Madelung, whose interest in al-Fazārī dates back to his critical edition of the Zaydī Imām Aḥmad al-Nāṣir li-Dīn Allāh's (d. 322/934) refutation in the *Kitāb al-Najāt* of a treatise on predestination by al-Fazārī (*Streitschrift des Zaiditenimams: Wider die Ibaditische Prädestinationslehre*, Wiesbaden, 1985). Similarly, the book reflects Al-Salimi's ongoing work in publishing previously unpublished Ibādī manuscripts, as well as in Islamic theology. Along with al-Fazārī's edited texts – the *Kitāb al-Qadar* (Book of Predetermination); *Kitāb fī l-Radd 'alā Ibn 'Umayr* (Refutation of Ibn 'Umayr); *Kitāb al-Radd 'alā al-Mujassima* (Refutation of the Corporalists); *Kitāb al-Fuyā* (Book of Legal Opinion); *Kitāb al-Tawḥīd fī Ma'rifat Allāh* (Book of Monotheism in the Recognition of God); and the *Kitāb fī man Raja'a 'an 'Ilmihi wa Faraqa al-Nabī wa huwa 'alā Dīnihi* (Book about Whoever Reneges on his Knowledge and Departs from the Prophet while Remaining in his Religion) – the editors supply a short ten-page introduction (in English) discussing the works and their author, as well as providing a list and description of the manuscripts consulted for the edition. Several helpful Arabic indices (*fahāris*) accompany the work's end, making the edition quite useful as a tool for research.

Along with 'Īsā b. 'Umayr, Abū Muḥammad 'Abdullāh b. Yazīd al-Fazārī was, for Ibādīs of the Maghrib (and especially for the minority community known as the Nukkār), one of the most – if not the most – important early Ibādī theologians. Originally from Kufa, where he corresponded with and met Maghribī Ibādīs who

wrote or came to visit him, al-Fazārī moved to Baghdad in 169/786 where he participated in the theological circles surrounding Barmakid *wazīr* Yahyā b. Khālid (pp. 1–2). However, when the ‘Abbāsīd Caliph Hārūn al-Rashīd began persecuting deviant theologians in 179/795, al-Fazārī found refuge with the Ibādī community in the Yemen, where he became known by the name al-Baghdādī and penned the treatise against the Qadariyya that was later refuted by Imam Aḥmad al-Nāṣir li-Dīn Allāh. Although al-Fazārī’s writings made scant impact on Omani Ibādism (where Ibādī scholars resisted rationalist theology until the latter half of the third/ninth century), his influence among the Nukkārī Ibādīs of the Maghrib remained considerable. The Nukkār, or “Deniers”, contested the succession of ‘Abd al-Wahhāb to the Imamate of his father, ‘Abd al-Rahmān b. Rustum (i.e. founder of the Rustumid Ibādī dynasty in North Africa), and followed instead Yazīd b. Fandīn. In theology, the Nukkār looked to al-Fazārī (p. 2), and preserved his memory down to the present. Indeed, the manuscripts that provide the sources for *Early Ibādī Theology* come from an Ibādī library in the Mzāb in Algeria. Both were copied from original texts that were located on the island of Jerba, Tunis, the heartland of the Nukkārī Ibādī community (pp. 8–9).

Although often fragmented or broken, the texts themselves treat an array of early theological (and even legal) topics, from God’s predetermination of events (*qadar*) to the issue of anthropomorphism (*tashbīh*) to the necessity of the Imamate. Of particular interest to students of Islamic theology will be the discussion in the *Kitāb al-Tawḥīd* of God’s attributes (*sifāt*) and names (*asmā’*), which al-Fazārī classifies according to whether they are attributes of essence, of act, or are shared attributes of both essence and act. As Madelung and al-Salimi note, the intricacy of al-Fazārī’s discussion of attributes of essence and acts suggests that such discussions developed far earlier in Islamic theology than is commonly assumed, i.e. before the Mu‘tazilite thinkers Abū al-Hudhayl Muḥammad b. al-Hudhayl al-‘Allāf (d. c. 235/850) and Abū Ishāq Ibrāhīm b. Sayyār al-Nazzām (d. between 220/835 and 230/845), to whom the first discussion of God’s attributes is commonly attributed (p. 6). Similarly, students of rational theology will find in al-Fazārī’s *Kitāb al-Qadar* an early and detailed critique of the Qadariyya, complete with instructions of his Maghribī followers on how to refute Mu‘tazilite arguments.

Unsurprisingly, many of the texts deal with topics of specific interest to early Ibādīs, such as determining the nature of faith and unfaithfulness (*imān* and *kufr*), providing guidelines for the practice of association (*walāya*), dissociation (*barā’ a*), or abstention from judgement (*wuqūf*), as well as defining the “abode” (*dār*) in which such activities should properly take place. Those unfamiliar with specifically Ibādī theological concerns might do well to consult Hoffman’s *Essentials of Ibādī Islam* (Syracuse, 2012) or Cuperly’s *Introduction à l’étude de l’Ibadisme et de sa théologie* (Algiers, 1991).

As interest in the Ibādīyya continues to grow, the need for reliably edited Ibādī sources increases. Following their earlier publication of the works of the early Omani Ibādī jurist, theologian and scholar Abū al-Mundhir Bashīr b. Muḥammad b. Maḥbūb (*Early Ibādī Literature*, Wiesbaden, 2011) Al-Salimi and Madelung’s new preparation of al-Fazārī’s *kalām* texts are a welcome addition to the growing library of early Ibādī sources. In addition, such a large collection of early *kalām* materials illumines in significant ways not only the development of Ibādī thought, but the progression of early Islamic theology in general. It is to be hoped that more scholars will follow in the footsteps of the editors, bringing the truly vast and important corpus of Ibādī texts to ever wider audiences.

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