indices. A host of distinguished advisers assisted in the preparation of the book, which tends to follow C. E. Bosworth's *The New Islamic Dynasties: A Chronological and Genealogical Manual*.

The usefulness of the maps is enhanced by an attractive and careful use of color and dynamic symbols designed to show changes over time. Sluglett and Currie deal with the dilemma facing all historical mapmakers—the difficult choice between depiction of the historical situation at one particular time versus the showing of changes in a longer historical era—by opting to depict in great detail changes through a long period of time. This means that the beautifully constructed maps repay close attention from specialists but are of less utility for readers needing a quick and simple introduction to historical changes. Abundant cross-references in the atlas suggest to the reader other maps dealing with similar regions or topics. Unfortunately, the atlas maps cannot be easily reproduced for use in the classroom or in a public lecture.

Controversial historical issues are handled well and represent the consensus found in recent scholarship. One example is the discussion of the malleability of Muslim identity in the period 632–661 (17). The Sunni view of early history predominates, but there is ample coverage of Shiʿi states in later times. Discussion associated with Map 38 acknowledges that the earlier view of general Ottoman decline in the eighteenth century is no longer tenable. Both the forced removal of millions of Muslims from the Balkans in the early twentieth century and the Armenian Genocide are recognized (66–67).

Recent years have witnessed a growing flood of reference works and general studies on the history of Islam. Encyclopedias, textbooks, monographs, and on-line resources dealing with this topic have proliferated. Among the multitude of these resources this new *Atlas of Islamic History* stands out. It should be in all major libraries and in the personal collection of scholars and others wishing to acquire a deep knowledge of Islamic history and geography.

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Ahmed E. Souaiaia. *Anatomy of Dissent in Islamic Societies: Ibadism, Rebelllion, and Legitimacy*. New York: Palgrave Macmillan, 2013. xv + 228 pages, notes, bibliography, index. Cloth US$100.00 ISBN 978-1-13737-160-7.

This book does not concern, as the title appears to indicate, the nature of dissent in Muslim societies. Rather, it is an uneven account of the

doctrines and historical development of Ibāḍism and a cursory study of the development of Islamic law and its relationship to political authority. The author labels all forms of radical dissent "Ibāḍism" (10), on the one hand distinguishing this term from the actual sect called by that name, but on the other discussing the development of that sect. The equation of violent rebellion with Ibāḍism is misinformed, and the cover image of a modern black-masked militant holding an assault rifle, which bears no relationship to Ibāḍism, compounds the error. Although classical Ibāḍism mandates rebellion against unjust rulers whenever possible, it was never violent in the manner of contemporary Islamist militants and is generally seen as one of the *qaʿada* (quietist) branches of Khārijism. Only at the end of the book is it apparent that the author is building an argument for the malleability of religious doctrine, as he contrasts contemporary Ibāḍism, especially in Oman, with what he sees as an early history of Ibāḍī rebellion. The author knows that Ibāḍīs often lived peacefully under non-Ibāḍī rulers, but this is mentioned as an insignificant detail in a narrative that focuses on rebellion in early Islam.

The author performs a genuine service to scholarship by translating selections from two Ibāḍī legal texts, the ninth-century *Mudawwana* by Abū Bashīr b. Ghānim al-Khurāsānī, and the tenth-century *Jāmiʿ* of Ibn Baraka of Oman. The selections from the *Mudawwana* concern miscellaneous topics that are not clearly relevant to the theme of the book. The selections from Ibn Baraka concern jihad, but the lack of comparison on this topic with other schools of Islamic law can mislead a reader into thinking that, for example, only Ibāḍīs reject killing an enemy with fire, whereas this opinion is commonly accepted across legal schools. The author says he wants the texts to speak for themselves

Some of the book's statements about the state of Islamic studies are inaccurate: he says, "Islamicists often use the word 'codified' in relation to Islamic law" (134), but scholars have long recognized that the Shariʿa is a discussion of Muslim duties and ethics, not a code of law; he says that Islamicists specializing in Islamic law are trained legal professionals without training in classical Islamic law (134), but such people would not be called Islamicists at all. He alleges that, by its very nature, modern scholarship encourages a reductionism that allows the oversimplification of concepts and historical realities (18), but sound scholarship does the opposite. The correctives he offers on the genesis of Islamic law (e.g., the posthumous authority granted to the eponymous founders of the legal schools) are not new to Islamicists.

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Souaiaia discusses the development of ʿazzāba councils in North Africa to replace the function of the Imām and the mainstreaming of Ibāḍism in the Sultanate of Oman. He states that the ʿazzāba councils were dissolved nearly a century ago, but in fact the ʿazzāba in the Mzāb continues to flourish. The information on Oman is based on his observation of "religious events, marriage ceremonies, and educational sessions performed in private and public spaces" (154). He describes modern Oman as "a deeply intriguing example of a nation that has preserved its traditional heritage while embracing many of the practices of modern, pluralistic societies" (154), which would ring true for many who know contemporary Oman. More controversially, he concludes that social protocols are determined by one's stage in the life cycle rather than tribe, family, or ethnicity (156). He admires the Grand Mufti's "candid, unrestrained, and refreshingly original" views on public affairs (159) and the Omani government's ability to manage dissent "instead of suffocating it in the interest of preserving consensus" (158), a contention that would be disputed by Khalid al-Azri, author of *Social and Gender Inequality in Oman* (Routledge, 2013). Souaiaia attributes this moderation to the differences between contemporary and classical Ibāḍism (161), whereas many Omanis (rightly or wrongly) allege that Ibāḍism itself is the source of their moderation. He seems unaware of the arrests of dissidents in Oman and wrongly maintains that the government of Oman has not co-opted the authority of the religious institutions (164). He nonetheless recognizes that in Oman, as in other Gulf states, a single family monopolizes power—circumstances, he notes ominously, that are similar to those under which the first Muslim civil wars took place. He concludes that contemporary Ibāḍism is "more mainstream than many modern Islamic movements," and constitutes an effective tool for integrating civil social institutions with government-provided services and for empowering innovation (161). He points out the malleability of religious doctrine and states that the differences between Sunnis and Ibāḍīs today are insignificant (169).

Aside from the translation of a few legal texts, the book does not contribute to scholarship on Ibāḍism. The author seems unfamiliar with the most important recent scholarship on Ibāḍism, especially the works of John Wilkinson, whose deconstruction of early Ibāḍī history and the development of Ibāḍī law problematizes the common narrative accepted by Souaiaia. His observation that the Khawārij were not a coherent group is nothing new to scholars of early Islam, but his labeling of all who rebelled against ʿUthmān as Khawārij is anachronistic.

The intended audience of the book is unclear. The discussion on the nature of Islamic law seems to be aimed at novices, but the dry translations of legal

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texts are unlikely to be of interest to such readers. On the other hand, the author avoids conventions that would make the book more accessible to non-Arabists, as in the manner of citing Qurʾanic verses and the use of Gregorian dates. There are also inconsistencies in the transliteration of Arabic words. The author states that his topic and approach are controversial because his book deals with dissent, but it is the use of "Ibāḍism" as code for Islamic radicalism that will make the book controversial for academics and anathema to Ibāḍīs.

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Emilio Spadola. *The Calls of Islam: Sufis, Islamists, and Mass Mediation in Urban Morocco*. Bloomington and Indianapolis, IN: Indiana University Press, 2014. xi + 141 pages, acknowledgements, notes, references, index. Paper US$30.00 ISBN 978-0-253-01137-4.

Morocco has long been noted for its specific and unique brand of Islam, which blends orthodox Islamic teachings with an amalgam of Sufi mystical rituals and occult practices. Few studies have delved into the micro-dynamics and significance of such rituals in Moroccan society and politics. Emilio Spadola's *Calls of Islam* is one such informative anthropological study of popular Sufi rituals of sainthood, jinn curing (exorcism), and trance rites, and the technological means of their dissemination in urban Morocco. Spadola's general thesis is that these rituals and practices are in fact competing calls of Islam, which delineate the boundaries of personal ties, elite versus underclass status, political authority, and national identity.

Rituals of exorcism (*ruqya sharʿiyya* or legitimate curing) and the trance-inducing tales of Aisha constitute calls of Islam that are appropriated, constructed, and reconstructed by state religious apparatus, Sufi authorities, and local Islamists to cultivate a sense of the pious and national cultural unity. These rituals are intrinsically linked to acts of mediation—as repeated processes and practical acts of communication—in urban Morocco. The calls of Islam in this context of Sufi rituals "have staged socio-religious power to call forth and control local difference between elite and underclass" (8). Based on extensive field research mainly in the city of Fes, Spadola examines popular Sufi spirit veneration, trance spectacles of Gnawa, and jinn exorcism. The book then analyzes the power and significance of these rituals in shaping a modern socio-religious and political identity in Morocco.