

ABDULRAHMAN AL-SALIMI and WILFERD MADELUNG (eds):

Ibādī Texts from the 2nd/8th Century.

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Professors al-Salimi and Madelung add an impressive and important volume in *Ibādī Texts from the 2nd/8th Century* to the growing body of newly edited and published early Ibādī material. This collection of fourteen letters (*rasā'il, kutub*), and epistles (*siyar*) represent the earliest strata of Ibādī writings, whose authors hail from Iraq (primarily Basra) and the Arabian Peninsula. As second/eighth-century Islamic texts remain rare in general, these works will surely find a wider audience among scholars of the early periods. Their 13-page introduction does the work of quickly contextualizing the texts, authors, and manuscripts for newcomers to Ibādī studies. However, a fuller portrait will require non-specialists to consult the growing secondary literature on Ibādism. Several helpful indices accompany the end of the work, making it a useful scholarly tool. Moreover, the volume complements some of al-Salimi and Madelung's other recently published editions, such as that on 'Abdallāh b. Yazīd al-Fazārī (al-Salimi and Madelung, *Early Ibādī Theology*, Leiden, 2014), Abū al-Mundhir (al-Salimi and Madelung, *Early Ibādī Literature*, Wiesbaden, 2011), and even Qatāda b. Di'āma al-Sadūsī (al-Salimi, *Early Islamic Law in Basra in the 2nd/8th Century*, Leiden, 2018). Patricia Crone and Fritz Zimmerman's edition and translation of *The Epistle of Sālim Ibn Dhakwān* (Oxford, 2001) should be considered the sister volume to this collection, as Ibn Dhakwān's epistle dates from the same period (and can be found in the same manuscripts).

Beyond the strict academic import of the collection, it is worth noting that these texts remain enormously important to the self-understanding of modern Ibādīs, who can rightly point to them as evidence for a long and rich intellectual history. As such, some of the works have appeared in print before (e.g. Ibn Ibād's letters, Shabīb b. 'Aṭīyya and Wā'il b. Ayyūb's epistles), while many appear for the first time. In both cases, al-Salimi and Madelung's critical editions will become the standard editions of these texts. The volume opens with the two letters of Ibn Ibād. Although the dating, audience and even authorship of Ibn Ibād's letters has been highly debated, there is little doubt that the letters themselves illumine valuable aspects of early Ibādī thought. More important than Ibn Ibād's work, perhaps, are the epistles and writings of Abū Mawdūd Ḥājjib b. Mawdūd al-Tā'ī al-Azdī and Abū 'Ubayda Muslim b. Abī Karīma, which comprise the third to eighth texts of the volume. Appearing for the first time (with the exception of Abū 'Ubayda's treatise on *zakāt*), these texts, some of which are co-authored, come from the pens of two of the most important early Ibādī scholars and leaders: the first, Abū Mawdūd, led the early Ibādī community with Abū 'Ubayda for a time and was the main organizer of 'Abdallāh b. Yaḥyā's (Ṭālib al-Ḥaqq's) uprising in the Yemen in 129/748. The second, Abū 'Ubayda, is considered one of the first imams, and Ibādīs attribute to him the training of the early Ibādī missionaries (known as the *ḥamalāt al-'ilm*, the "carriers of knowledge") as well as the organization of the treasury in Basra. Although these claims may be historically misplaced (see John C. Wilkinson, *Ibādism*, Oxford, 2010), there is no doubt that Abū 'Ubayda functioned as an important leader/scholar of the Basran Ibādī community. So too the two texts of Shabīb b. 'Aṭīyya, the epistle of Khalaf b. Ziyād al-Baḥrānī (which appears for

the first time in print), and also that of Wā'il b. Ayyūb (who led the Basran Ibādīs after al-Rabī' b. Ḥabīb) provide glimpses into the minds of key Ibādī scholars from the formative period. Two anonymous texts end the collection: a reply (*radd*) to the "people of uncertainty" (*ahl al-shakk*), who appear to be similar to the Murji'a, and a summary of a work describing 'Uthmān's misdeeds.

Textual clues from the various selections add credibility to the argument for dating these works to the early period: for example, Abū 'Ubayda's emphasis on communal *sunna* in his treatise on *zakāt* (pp. 120–46) lends credence to an early date for this text. Similarly, the terminology for referring to non-Ibādī Muslims, whom the Ibādīs considered less-than-full Muslims, is not yet standardized across these writings. By the third/ninth century most Ibādīs employed the concept of *nifāq* (hypocrisy) to describe the shortcomings of non-Ibādī Muslims (the notion of *kufr al-ni'ma* (disbelief stemming from "ingratitude")) does not appear in Ibādī writings until after the third/ninth century): its absence in the writings of Abū 'Ubayda and Abū Mawdūd makes a strong case for dating their work to the second/eighth century. Additionally, the *siyar* of Wā'il b. Ayyūb and Khalaf b. Ziyād use the language of *nifāq* alongside other methods of describing non-Ibādīs, suggesting that such terminology was in the process of being agreed upon. While none of these clues, in and of themselves, offer definitive proof for early composition, there are more instances that could be mentioned and the mounting weight of this evidence progressively convinces.

The manuscripts upon which the edition is based are Omani, and they date from the end of the seventeenth to the latter quarter of the nineteenth centuries. In other words, the manuscripts were produced at a time when Ibādīsm was thriving once again in Oman, and thus Ibādīs were concerned to preserve and study their "heritage". This period of time coincides with the beginnings of the Ibādī "renaissance" (*nahda*), and the extent to which *nahda*-era concerns may have driven the selection of which texts to preserve in the first place remains an open question. This is a matter for further research, as the edition herein reviewed is a classic (and expertly done) text-critical project and does not engage with newer methodologies in text technology or manuscript studies. As much as this reviewer hopes that Drs al-Salimi and Madelung will continue their text-critical editions of early Ibādī material, it is also hoped that the manuscripts be examined for what insights they may yield about the early *nahda* period in Oman.

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ALISON VACCA:

Non-Muslim Provinces under Early Islam: Islamic Rule and Iranian Legitimacy in Armenia and Caucasian Albania.

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Alison Vacca's book is an erudite and thought-provoking engagement with the history and historiography of the Marwānid and early 'Abbāsīd North (Armenia, Albania, and Georgia), viewed through the lens of the "Iranian intermezzo" that characterized the caliphate's former Sasanian provinces in the late ninth–eleventh