

builds upon a number of Hallaq's earlier studies, including his argument against viewing al-Shafi'i as the master architect of Islamic jurisprudence. After this reassessment of the formative stages of Islamic law, Hallaq offers two long chapters on the major elements of classical legal reasoning, such as its linguistic and epistemological constructs as well as its discussions of abrogation and analogical reasoning. Laying this theoretical foundation in the first half of his book allows Hallaq to demonstrate how individual jurists have played variations on these basic themes. Here his primary exemplar is al-Shatibi's *al-Muwafaqat* and *al-I'tisam*, but he certainly does not restrict himself to these texts. Nor does Hallaq bind himself to the classical period. Rather he brings this exceptional study into the modern era, devoting attention to such contemporary figures as Hasan Turabi, Muhammad 'a'id Ashmawi, and Muhammad Shahrur.

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RSR

AL-MATURIDI UND DIE SUNNITISCHE THEOLOGIE IN SAMARKAND. By Ulrich Rudolph. Leiden: E. J. Brill, 1997. Pp. xii + 396. \$45.00, ISBN 90-04-10023-7.

This monograph on al-Maturidi (d. 944), the prominent Muslim theologian and contemporary of al-Ash'ari (d. 935), offers a comprehensive and systematic study of the theologian and his work. It defines the background of al-Maturidi and provides a summary analysis of the Hanafi tradition prevalent in Transoxiana, examines al-Maturidi's life and writings, as well as his teachers, students, and Mu'tazili adversaries, and offers an ordered survey of the principal issues of his theological system. A succinct conclusion defines the important position al-Maturidi holds as a turning point of Islamic theology from pre-Hanafi beginnings and Mu'tazili dialectics to a synthetic system of speculative theology in northeastern Iran. A particular strong point of Rudolph's monograph is his analysis of al-Maturidi's refutation of dualism and related issues. This monograph is reader-friendly and limits the technical detail largely to footnotes, appendices, and structural charts.

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AN ESSAY ON THE ORIGINS OF THE TECHNICAL LANGUAGE OF ISLAMIC MYSTICISM. By Louis Massignon. Translated by Benjamin Clark. Notre Dame, IN: University of Notre Dame Press, 1997. Pp. xxxi + 253. \$45.00, ISBN 0-268-00928-7.

This is a careful translation, with additions, of Massignon's seminal *Essai sur les origines du langage technique de la mystique musulmane*, presented along with his *La Passion d'al-Hallaq* in his Doctorat d'Etat at the Sorbonne, and published in 1922. Massignon's major contribution in this work is that Sufism and Sufi terminology derive from the Quran, not from outside of Islam.

This translation includes an insightful introduction by the translator and careful additions to the text and footnotes (all indicated by square brackets). Additional translator footnotes are marked by asterisks. Also added are an appendix on Massignon's "Supplement of Hallajian Texts," an index, and a bibliography including a list of Massignon's own writings. Despite its technical nature, this remains a very influential book and is now more accessible to students and nonspecialists, many of whom have yet to acknowledge Massignon's basic thesis.

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IBN 'ARABI IN THE LATER ISLAMIC TRADITION: THE MAKING OF A POLEMICAL IMAGE IN MEDIEVAL ISLAM. By Alexander D. Knysh. Albany: State University of New York Press, 1998. Pp. xvi + 449. \$27.95, ISBN 0-7914-3968-2.

This book examines the perception of Ibn 'Arabi's personality and teaching in the four centuries following his death, showing how virtually every major Muslim thinker defined himself in relationship to him. Much of the subsequent debate is taxonomic: how does one situate someone who defies the classificatory schemas that were applied to other Muslim thinkers? Because of the notorious difficulty of Ibn 'Arabi's work, later scholars often rehearsed a limited number of authoritative assertions or denials of his orthodoxy. This focused primarily on the *Fusus*, reducing it to a set of clichéd formulae. For his opponents, Ibn 'Arabi was a dangerous heretic who threatened political stability; to his proponents, he was one of the greatest saints of Islam. Eventually these conflicting images were inseparable from various theological factions seeking administrative and thus ideological hegemony. With vast erudition, Knysh surveys the reception of Ibn 'Arabi in various regions from Spain to Yemen, showing how the problem of his image was not just theological but also political. The subsequent debates attracted all kinds of Muslims, from scholars to princes. Although this work is not about Ibn 'Arabi per se, it is a welcome addition that furthers our attempt to understand this enigmatic individual.

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THE SELF-DISCLOSURE OF GOD: PRINCIPLES OF IBN AL-ARABI'S COSMOLOGY. By William C. Chittick. Albany: State University of New York Press, 1998. Pp. xi + 483. \$24.95, ISBN 0-7914-3404-4.

This is an enormous volume containing a wealth of resources for scholars interested in Sufism and in Ibn al-Arabi. Readers of Chittick's earlier works will be familiar with his style of presentation, translation, and total immersion in Ibn al-Arabi's world(s). Others should first consult Chittick's *Sufi Path of Knowledge* (SUNY, 1989). This treasure of materials, translated from

the *Futuhat al-Makkiyyah*, is divided into three main sections: God and the Cosmos (*wujud* and the entities, perpetual self-disclosure, the face of God, veils of light), Order of the Worlds (roots of order, divine and cosmic relations, worlds of the cosmos), and Structure of the Microcosm (spirits and bodies, natural constitution, imaginal *barzakh*). These sections are set between a lengthy introduction, two appendixes (Ibn al-Arabi's view of certain sufis, translation of technical terms), an extensive bibliography, and six indexes. Within each section, Chittick interlaces his own introductions and interpretations of Ibn al-Arabi with extensive translations of Ibn al-Arabi's own words. The texts are organized according to Chittick's arrangement, although he cites the location in the original and frequently notes the original context or explains Ibn al-Arabi's own textual divisions. Owing to its rich character, this is not an easy book and should not be attempted without some preliminary and guided exposure to Ibn al-Arabi and Chittick.

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SUFI HEIRS OF THE PROPHET: THE INDIAN NAQSHBANDIYYA AND THE RISE OF THE MEDIATING SUFI SHAYKH. By Arthur F. Buehler. Studies in Comparative Religion. Columbia: University of South Carolina Press, 1998. Pp. xxvii + 312. \$39.95, ISBN 1-57003-201-7.

In this well-researched and convincing book, Buehler argues that the Naqshbandi order appropriated a shift in models of personal authority to establish and perpetuate its own institutional structure. Buehler draws on both written (Arabic, Persian, Urdu texts) and ethnographic sources including oral histories. His interpretation is philological, social analytical, and comparative. The generic description of the Islamic construction of authority in chapters four and five provides a sound basis for the later development of Buehler's South Asian examples. Buehler's comparisons between Sufi and juristic models and his delineation of different "types" of shaykhs are particularly apt. Underlying this approach is an attempt to use V. Turner and others to soften the conventional Weberian ideal types of authority toward a more general paradigm which recognizes how authority depends on asymmetrical relationships that are defined by rites of initiation and function to uphold certain forms of social cohesion. Because of its theoretical sophistication and excellent first-hand research, this book should be recommended for both specialists and comparativists.

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HADJI BEKTACH: UN MYTHE ET SES AVATARS, GENÈSE ET ÉVOLUTION DU SOUFISME POPULAIRE EN TURQUIE. By Irène Mélikoff. Islamic History and Civilization: Studies and Texts, 20. Leiden: E. J. Brill,