servants at the bottom. The last third of the book includes an examination of the Ottoman period of the eighteenth and nineteenth centuries, which featured many changes in the economic landscape. Goodman maps out the consequences of these transformations with numerous examples of shifts in Anatolian industries. Finally, Goodman highlights the "Seeding of Western Culture" with Ottoman conventions. According to Goodman, miniature painting, literature, theatre, costume, exotic meals and various customs are all part of the Ottoman legacy for a western audience.

For the historian interested in the use of architecture and material culture, this book is a treasure. Happily, Goodman includes photographs of the spaces in question, but even without these tools, his descriptions of the uses of constructed space, as well as his vivid details concerning women's lives during the six centuries of Ottoman rule are extremely useful. He also incorporates numerous plates of women to illustrate his points. By using such a rich variety of sources, the author combines the work of many disciplines into an accessible text for anyone interested in Ottoman history. Overall, *The Private World of Ottoman Women* serves as an excellent reference on Ottoman culture and society for scholar and neophyte student alike.

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Muslims and Others in Early Islamic Society
Robert Hoyland (Ed), 2004
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This is the eighteenth volume in Ashgate's series *The Formation of the Classical Islamic World*, dedicated to presenting seminal scholarship on the history of the Islamic world from approximately 600 to 950 CE. *Muslims and Others in Early Islamic Society* focuses on the relations between Muslims and the religious communities subordinate to their authority in the centuries following the Arab conquests, specifically those that were categorized as *Ahl al-Kitāb* (People of the Book, i.e. scripturalists) and thus as *dhimmī*s. According to the established practice of the conquerors, the *dhimmī*s enjoyed protected status in exchange for their political submission, acceptance of certain discriminatory policies, and payment of the *jizyah* or poll tax.

Despite the breadth and complexity of this subject, the articles included here actually deal with surprisingly few aspects of this multifaceted phenomenon. No fewer than eleven of the fifteen selections discuss either *dhimmī* self-government, the legal autonomy of *dhimmī*s and their treatment under Islamic law on those occasions when their cases were heard in Muslim courts, or the polemical

exchanges between *dhimmī*s and Muslims. The handful of other articles in the volume elude ready categorization, but the rationale behind their inclusion is more or less self-evident. For example, Ayoub's piece on the meaning of *dhimma* in the Qur'ān and *ḥadīth* seems like a natural choice, as does Pipes' comprehensive examination of the changing identity of the *mawālī* in early Islam and the evolution of the meaning of *walā'* from Jāhilī times to the early Abbasid era.

Some of the selections here represent truly outstanding contributions to contemporary scholarship. Morony's "Religious Communities in Late Sasanian and Early Muslim Iraq" is a classic treatment of the subject that anticipates his monograph *Iraq After the Muslim Conquest*, the full implications of which are perhaps still underappreciated today. Griffith's "Comparative Religion in the Apologetics of the First Christian Arabic Theologians" is likewise a seminal achievement and provides a solid introduction to a complex and still underdeveloped area of research. Though it is really just a brief précis of the topic, the subsequent inclusion of Stroumsa's "Jewish Polemics Against Islam and Christianity in the Light of Judaeo-Arabic Texts" is quite apposite, as her analysis builds on Griffith's conclusions and extends his discussion considerably in just a few short pages. But other selections seem less felicitous: for example, Waardenburg's "Muslim Studies of Other Religions: The Medieval Period" is overly schematic and superficial, and its phenomenological approach now seems rather dated. Edelby's classic "L'autonomie legislative des chretiens en terre d'islam," which appears here in English for the first time, is an astoundingly thorough treatment of its subject; this being the case, one wonders why it was necessary to include the article by Fattal that follows it, for it covers much of the same material (and quite poorly at that). Overall, though, it must be acknowledged that most of Hoyland's selections are quite valuable, and the gold here is readily distinguished from the dross.

This volume has two evident shortcomings. First, unlike all of the other volumes in this series with which I am acquainted, Hoyland's introduction does not discuss the book's contents directly or really illuminate the rationale behind his selections. Instead of providing us with a substantial survey of the scholarship on the subject at hand—or even of the articles he saw fit to include here—he gives us only a short introduction to the ways in which Muslims and others interacted in the early Islamic empire. The problem here is that, unlike those volumes in this series that deal either with easily circumscribed topics (e.g. Shī'ism, magic and divination, the Qur'ān) or with specific disciplines or literatures (e.g. *ḥadīth*, *tafsīr*, *fiqh*), *Muslims and Others in Early Islamic Society* does not really represent a discrete field of research per se but rather a subject that potentially encompasses a wide variety of topics and methodologies. This being the case, it would seem absolutely imperative for the editor to justify his selections and state more or less explicitly what his understanding of the subject as an area of scholarly inquiry is. Unfortunately, Hoyland neglects to do this.

The work's other major flaw is its extremely conservative historiographic outlook. Many of the articles presented here seek to reconstruct the early history of the relations between Muslims and non-Muslims; however, due to the almost total lack of surviving archaeological, epigraphic, and documentary evidence from the first and early second century AH, the vast majority of these essays necessarily rely primarily on the analysis of literary evidence. (In this connection, Hoyland's omission of any discussion of the most important corpus of epigraphic material

pertinent to the subject, namely the inscriptional programme of the Dome of the Rock, is truly astounding.) But mining data from literary texts in order to reconstruct political or social history is no longer taken for granted as a reliable methodology. For example, the aforementioned Fattal article ("How Dhimmis Were Judged in the Islamic World") apparently presumes that the information provided in classical *fiqh* texts must necessarily reflect the conditions of real relations between Muslims and non-Muslims in the early period. Many historians would no doubt find such an approach to be naive or at least highly questionable today.

Further, virtually *none* of the articles Hoyland has included here seem to reflect the ongoing debate over the origins of the Islamic tradition; this is particularly surprising when one considers that the bulk of his selections date from the 1970s or later. While it may be true that no one in this book's intended audience really needs to revisit the theses of *The Sectarian Milieu* or *Hagarism* yet again, it is indisputable that the controversy over Islamic origins has exerted a significant influence on our collective conception of the early relations between "Muslims and Others," if only in establishing new interpretive possibilities and forcing us to rethink some basic presuppositions. But judging solely by Hoyland's selections, one would never surmise that numerous contemporary scholars—Calder, Rubin, Wasserstrom, and Bashear come to mind, among others—have proposed reading the extant texts on early Islamic history, and specifically those dealing with "Muslims and Others," with a new appreciation for the significant literary strategies deployed therein. Without advocating the wholesale rejection of the entire early Islamic historical tradition, many scholars today would readily recognize that the later accounts of early Islamic history serve to obscure (or at least streamline) the process through which a distinct Muslim identity was gradually negotiated in the early decades and centuries AH. This being the case, surely it is no longer controversial to admit that the representation of non-Muslims in early Muslim discourse is ideologically burdened, especially considering the impact that competition between rival monotheistic communities must have had on the Islamic tradition in its formative years. Perhaps the single most important historiographic development in the study of Islamic origins in the last few decades is the widespread acknowledgment that our available sources necessarily express the self-conception of a mature tradition, and that the difficult and messy process through which that tradition took shape—in which the relations between "Muslims and Others" were surely of critical importance—can only be glimpsed in those sources by reading between the lines, as it were. But we hear almost nothing of this in Hoyland's collection.

These issues aside, if nothing else, the convenient collection of this body of literature in one place makes this volume a valuable reference tool. As with the other volumes in this series, the price of *Muslims and Others in Early Islamic Society* will be prohibitive for most individuals, though it is certainly a worthwhile addition to the Middle East or Islamic Studies collection of any major research library.

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