

with a new attribution to al-Andalus as the source of the marble. Next is an overview of the minbar of the mosque, before attention returns to the mihrab, with a study of its green and yellow tiles written by Khadija Hamdi. The next two chapters consider the Zaytuna Mosque in Tunis (chapters 13 and 14), with several images of the same aspects repeated in the two. The final two chapters study Aghlabid Kufic inscriptions, and issues concerning the identification of Aghlabid ribats.

Part 3 covers the morphology and mobility of ceramics, with five chapters. The first covers the ceramic finds from the excavations at Raqqada, south of Kairouan, and has a good selection of both colour images and sectional drawings of the wares. The next two chapters deal with the Aghlabid-period ceramics from Palermo, followed by a somewhat less well illustrated archaeological report of the finds in the vicinity of the al-Qarawiyyin Mosque in Fez, from the ninth and tenth-century layers. Part 3 concludes with an overview of the relationships between the ceramics of al-Andalus and those of Aghlabid North Africa.

The penultimate part of the book consists of six chapters that address various different regional neighbours of the Aghlabids from across North Africa and southern Italy. Patrice Cressier's contribution on Nakur (chapter 24) includes additional ceramic data, and this is followed by a chapter by Elizabeth Fentress on the early Islamic phase of occupation at the Moroccan city of Volubilis. Other chapters address the city of Sijilmassa, the island of Jerba, and the city of Bari in Apulia.

The two final chapters in the book both address the materials and production method of exceptionally important Qurans, and offer excellent examples of how to approach the study of early Islamic manuscripts. Cheryl Porter integrates primary written sources with visual and chemical analysis to better understand the methods required to colour and decorate the folios of the Blue Quran. The book concludes with Jeremy Johns' detailed codicological analysis of a work previously, and erroneously, considered to be Fatimid.

This truly interdisciplinary volume presents a wide overview of many aspects of the Aghlabids and their cultural milieu, and will be of great interest to scholars and students of not just North African Islamic art, but Islamic art more broadly. The editors succeed in their stated aim of raising the profile and understanding of the dynasty, and show that, far from being a peripheral frontier dynasty, the Aghlabids and their neighbours formed a vibrant centre. Numerous chapters highlight the close links between North Africa, Iberia and Sicily in the ninth century, and the book also demonstrates the importance of increased collaboration between scholars across both national and disciplinary boundaries.

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MASSIMO CAMPANINI and CORRADO LA MARTIRE:

Dizionario di arabo per filosofi.

366 pp. Brescia: Editrice Morcelliana, 2019. €23. ISBN 978 88 284 0031 8.

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There are a number of dictionaries of Arabic philosophical terms in European languages, and although many readers of the *Bulletin* may not be fluent Italian readers, this one is certainly worthy of attention. It covers the main terms one

would expect, provides the Arabic along with a transliteration, and includes just enough material to be useful and not so much as to be unwieldy. The references are helpful, and this would indeed be a useful book to have when dealing with Arabic philosophical material.

One of the entertaining tasks of any reviewer of a dictionary is looking for omissions, and there are indeed some surprising gaps. It is always difficult to know how firmly to separate philosophy, theology and law in Islam, since they interact so extensively, and there are plenty of theological and legal terms included here, and that of course makes one wonder why others were omitted. For example, there is *ḥadīth qudsī*, but no other category of *ḥadīth*, apart from the general term of course. There is no *khums*, a frequent concept in Shia literature, no *riba* or *gharar*, and a really significant omission, no *maqāsid* as in *maqāsid al-sharī'a*, although there is certainly plenty on *sharī'a* itself. The idea of the law having basic principles is certainly often raised by philosophers, as is the theory that only God can tell who is a believer or otherwise, yet there is no *irja* in the dictionary. There is no *lutf*, and very surprising, no *mawt*, yet plenty of Islamic philosophers write about death and it is hardly a minor philosophical topic. There are many 'ulūm in the entry on 'ilm but no 'ilm *al-tasawwūf*. Derivatives are not always mentioned, there is *kawn*, for instance, but no *kun*. There is no *nutfa* and no *islah*. *Naw'* comes after *nazarī*, something wrong there.

These cavils aside, this has to be acknowledged to be a very worthwhile book and it surely ought to be translated into other languages, English in particular. It would be very useful for anyone working with philosophical texts without a good grasp of the technical vocabulary. Each technical term is transliterated and then followed by the Arabic and the meaning; and for the more significant terms a reference or two to literature on it. These explanations are clear and point the reader in the appropriate directions. The reference material provided here is helpful and would guide the reader onto the straight path (yes, the term is in the book) to wider knowledge. Although this is only a *dizionarietto* and not a *dizionario* it is both a rich source of information and a stimulating read.

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JOEL BLECHER:

Said the Prophet of God: Ḥadīth Commentary across a Millennium.

xiv, 272 pp. Oakland, CA: The University of California Press, 2018. \$85. ISBN 978 0 520 29594 0.

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Muslim tradition (*ḥadīth*) has captivated scholars of early and medieval Islam ever since Ignáz Goldziher published the pathfinding second volume of his *Muhammedanische Studien* (1890). Western academia pondered over *ḥadīth* authenticity, modes of *ḥadīth* transmission, dating and reconstructing of the traditions' substantive content (*matn*), earliest *ḥadīth* collections, and the role of *ḥadīth* in legal and theological debates. Comprehensive as they were, these reflections largely overlooked *ḥadīth* commentary (*sharḥ al-ḥadīth*). Joel Blecher's monograph *Said the Prophet of God: Ḥadīth Commentary across a Millennium* aims at filling this scholarly gap. With an admirable expertise and impressive knowledge of minute detail,