

increased mechanism that is a theme in this book: Descartes is still to come. Although Donne tended to resist sacramental clarity, moreover, even he might be baffled to read on the same page that the Eucharist is “memorial in essence” and that it “involves the transformation of wine to blood, bread to body” (63). One seems Calvinist, the other Catholic. Nor are Catholics alone in accepting the “real presence” (110); Lutherans do too. Do the four elements “correspond to the four humors of the Galenic body” (21)? Surely a humor *combines* two elements. As for the soul’s relation to the body, the period’s inconsistent terminology (*spiritus, anima, animus, ratio*) further obscures what is rational soul, what is generated by the body, what is condensed from air, what is super-rational, whether we inherit the immortal soul or God infuses it, and so forth. Donne expressed his own bewilderment, as Collins says, in a letter with no year specified but probably to Henry Goodere. He had company.

Despite some slips, this is a book for Donne scholars to ponder, not least for the (mis)information it offers about plants, animals, and even the puns thus rendered possible. If Collins’ pages can be as dense as diamonds her learning can shine as brightly.

Nabil Matar, *Henry Stubbe’s The Rise and Progress of Mahometanism*. New York: Columbia University Press, 2014. xiv + 274 pp. \$50.00.
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Scholarly work interested in Islam and early modern English literature may be divided into three eras, each with distinct hermeneutic tendencies: The first comprised works published between 1915 and 1937 take as their concern the historical accuracy and aesthetic merits of early modern literary works interested in Islamic worlds; a second wave moving through the 1960s and 1970s explored European images of Islam. Finally, a third, post-Saidian wave from the mid 1990s to the present has drawn on the analytical tools of postcolonial theory to highlight hybridity, multiplicity, and cultural permeability. Nabil Matar has been a leading figure in this third wave, steadily producing two complementary streams of work crucial to the field. Initially, he published *Islam in Britain* (1998), *Turks, Moors and Englishmen in the*

Age of Discovery (1999), and *Britain and Barbary, 1589-1689* (2005), monographs exploring the nuances of Anglo-Islamic relations in various settings. In shifting his focus from Britain to the Atlantic triangle and finally to North Africa, Matar's work has suggested for scholars a key strategy for disaggregating ideas about English representations of Islam. Professor Matar next commenced production of a series of works offering new, scholarly editions of early modern texts crucial to the field. These include *In the Lands of the Christians*. (2003) and *Europe through Arab Eyes, 1578-1727* (2009). His new edition of Henry Stubbe's *The Rise and Progress of Mahometanism* joins its second group in seeking to make available sources that will encourage a rethinking of the history of Anglo-Islamic relations and exchanges.

Matar's work has not been without its critics. While he is almost universally praised for archival work that brings into view non-European texts that otherwise lie beyond the reach of most Anglo-American scholars, it has also been suggested that his analysis of these texts tends to overcompensate for a long history of western bigotry by suggesting a comparative lack of bigotry and violence in the Islamic world. What can result is an inversion of Orientalist binarism, with the West homogeneously demonized and the East an idealized monolith. With a few minor exceptions (such as an overplaying of Muslim tolerance for other religions), the volume under review carefully avoids this problem. This may have to do with the fact that Matar's subject here is a western text that is remarkable for its own critique of western bigotry vis-à-vis Islam and the Prophet Muhammad. As such, it provides a greatly needed counterpoint to those early modern texts that notoriously circulated specious myths about Islam and the biography of the prophet. In other words, in producing this work, Matar will help to demonstrate that early modern English accounts of Islam were *not* uniformly negative. Matar does acknowledge that Stubbe occasionally "fell into some of the errors and misrepresentations that were endemic among European writers" but notes that "he carefully referenced his sources to show where had had found this information" (3). I would have liked to have seen these moments addressed a bit more fully, though perhaps there is little more than speculation that might be applied to the contrast of these "slips" and Stubbe's otherwise meticulous historicism.

Matar does an excellent job of enumerating a range of reasons why Stubbe's text is important and why we need a modern edition. *The Originall & Progress of Mahometanism* offered the first historical biography of the prophet in English, one that was "chronologically presented, and not theologically argued" (31). Stubbe's work was unique in contextualizing the rise of Islam in a long history of Arabia's religions and societies. Crucial to this is an emphasis on the ways in which Islamic teachings were continuous with practices from the Judaic and primitive Christian past. In other words, Stubbe's text was the first to fully demonstrate "how integrated Muslim history was with that of the Roman and Byzantine Empires" (3) and thus to what extent Islamic civilization might make entirely compelling claims on "the same Greco-Latin legacy that Britons claimed as their own classical patrimony" (17). Moreover, Stubbe's text marked a sharp methodological and historiographical break with earlier works on Islam by supplementing European works with the canon of Arabic histories and chronicles in Latin translation. The result is a work of significant historical revisionism, dedicated to refuting popular misunderstandings and presenting, for the first time, Christian Arab writers as "indispensable interlocutors who challenged western historiography and the western canon" (29). The upshot of this should not be understated: Stubbe's text helps to make clear that Arab writings engaged with and contributed to a reshaping of orientalist ideas about Islam and the prophet Muhammad, "the most misrepresented man in early modern European religious thought" (2). Stubbe showed Islam was "not the 'scourge of God' to sinful Christians, but a continuation of revelation" (32).

Despite the importance of this text, there is no trustworthy modern edition. Scholars are limited to a hundred year-old edition that fails to adhere to modern principles of textual editing. Matar offers a thorough discussion of the extant manuscripts and editions, justifying clearly his decision to focus on the earliest complete manuscript, and offering detailed and impeccable notes.

The opening of Stubbe's book is stylistically fascinating. Written in second person, it teases its reader with a promise to treat "this extraordinary person" (69) but goes on to withhold the name Muhammad (and his story) for a very lengthy chapter. Instead the book detours

into a history of the primitive church comprising nearly one-third of *The Originall & Progress*, prefaced by Stubbe's promise that it will "differ so much from the usual accounts thereof which are given by the divines and vulgar historians" (104). Matar never addresses matters of style or accounts explicitly for this narrative detour, but he fleshes out Stubbe's promise in his own careful delineation of the unique sources that Stubbe consulted. In addition, his introduction helps to explain not only how Stubbe's account of the primitive church matters for the historiography of Islam, Muhammad and early Christianity, but also how it participates in seventeenth-century English religious politics. So, for example, Stubbe refers to third-century Novatianists as "the Puritans ... of those ages" (98), and he later turns to an incident involving Oliver Cromwell while considering the Muslim doctrine of predestination. Particularly fascinating in this regard is Stubbe's account of the prehistory of communion. Also of interest, though never addressed by Matar, are the implications of Stubbe's treatment of continuities between Judaism and Christianity, especially as they might be applied to the debate over the readmission of Jews into England. These are, of course, questions that will be of most interest to scholars and advanced students of Reformation history as well as those interested in early modern European representations of Islam. The book is not likely to garner a broad audience, but it should be purchased by all serious research libraries and might be assigned in a handful of graduate level classes. While some may take issue with Matar's characterization of Stubbe's work as effecting a "Copernican Revolution" (1) in English ideas about Islam and the Prophet Muhammad, scholars are certain to agree that this is a very, very important text in disaggregating ideas about English representations of Islam, as well as in the English historiography of Islam and the Prophet Muhammad.