Retrospective Review

Hagarism: The Making of the Islamic World, by PATRICIA CRONE and MICHAEL. COOK. Cambridge: Cambridge University Press, 1977.

Hagarism came in 1977 as a very loud wake-up call to the then rather sleepy field of early Islamic studies and, like most wake-up calls, its arrival was not exactly welcomed. Not only many traditionally-minded Muslims, but also much of the Western scholarly establishment that dealt with early Islam (which was also quite traditionally-minded) viewed the authors' methods and, in particular, their attempted reconstructions and conclusions, with incomprehension or downright horror. Yet now, thirty years later, we can see that the publication of Hagarism was a milestone in the history of Islamic studies. It literally set the agenda for the next generation of work on early Islam, as it continues to do today, and is responsible for the fact that for the past two decades the study of Islamic origins has been one of the most vibrant and interesting branches of Middle Eastern studies.

Crone and Cook's basic argument was a methodological one and, essentially, simple. They started by reminding us of something everyone already knew: that the generally-accepted picture of Islam's origins was based not on contemporary documents, but rather on various narrative sources that had been compiled by Muslims years, sometimes many years, after the events they described. The usual justification for accepting these later sources as evidence was that they were accurate accounts of "what had actually happened" at the time of Islam's genesis, but Crone and Cook pointed out that a long tradition of Western scholarship, going back at least to the mid-nineteenth century, had increasingly cast doubt on this assumption (the works of Goldziher, Schacht, Noth, and many others were cited in particular). The authors therefore proposed that, since the narrative materials were so problematic, scholars should leave them aside and, at least as a heuristic exercise, try to see what could be said about Islam's origins by relying solely on contemporary, or near-contemporary, evidence.

This simple and eminently reasonable suggestion, however, had stupefyingly complex implications in terms of how one pursued history, and it led to what many felt were outrageous practical results. In terms of "doing history," it required scholars of early Islam to consider a much more varied body of source material than most were used to using, or trained to use. Comfortably reading through Arabic chronicles and *badiths*, as early Islamicists were long wont to do, was no longer sufficient, or perhaps even defensible. That time-honored pursuit now had to give way to, or at least be conjoined with, studying texts in Syriac, Greek, Armenian, Pahlavi, Coptic, Samaritan, and other tongues, and in many strange genres—sermons, liturgical texts, theological tracts, and many more. Moreover, one also needed to consider not only literary texts (in whatever languages), but also various kinds of documentary evidence, such as coins, inscriptions, papyri, weights and seals, and

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