

and codified fluid religious practices into stringent laws. The “bound form of serialisation” is an extension of the British Raj and not just a postcolonial phenomenon. Precolonial and colonial era had their own forms of violence related to identities and difference. The book could have had more photographs, specifically one that showed Kannada and Tamil scripts in action. Also, a map of Bangalore divided between Mysore and Madras presidency would have added more context to the first chapter. The concluding chapter is more of a note than a real chapter that fails to tie the rest of the book. In over 180 pages of the book, the author untangles the problem of identity complicated by the opposing forces of monoculture and globalisation playing on Bangalore. However, the conclusion describes a festival as an example of the endurance of civility. It could have included more diverse examples.

The scope of the work is of great value considering the political transformation India is currently going through, particularly during the era of Modi. Though the book is academic in nature, nonacademic readers can also benefit from the themes discussed in the book, particularly the continuing theme of producing the “internal others.” India in the recent past has renamed its towns and cities to shed the colonial and Islamic influence; India’s obsession with statues has culminated in the unveiling of the tallest statue in the world; the ideology of Hindutva is getting stronger and people have been killed in the name of cow protection. All these practices pave way for conflicts in identity, side-line rich regional histories and force people to accept hardened, predefined identities.

With its few shortcomings aside, the book is a rich work of great importance for people interested in Bangalore’s changing persona. By focusing not only on Bangalore’s past but also on its present and future, this book takes a unique place and makes a refreshing addition to the anthropological works related to the city.

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**Yilmaz, Hüseyin:** *Caliphate Redefined. The Mystical Turn in Ottoman Political Thought.* Princeton: Princeton University Press, 2018. 370 pp. ISBN 978-0-691-17480-8. Price: \$ 39.95

After Mona Hassan’s “Longing for the Lost Caliphate,” Princeton University Press has added another monograph to a growing body of studies on the caliphate that takes scholarship on the subject beyond chronicling events during the era of the historical caliphates, into the domain of the conceptual reconstruction of an institution that remains central to Islamic political thought. The present volume by Hüseyin Yilmaz offers an intellectual history of the theorizing of the caliphate in the Ottoman Empire, which finds its heyday in what he calls the “Süleymanic age” (13); the reign of Sultan Süleyman I (1520–1566). Bestowed with the honorific “The Magnificent” by Europeans, among Turkic peoples he is better known under the epi-

thet “The Lawgiver” (*Kanuni*) – pointing more clearly to the nature of his political significance.

In the first chapter, the development of how Ottoman reinterpretations transformed the caliphate from an administrative institution into an office overlaid with mystical significance is given a broader historical context. Yilmaz maps the discourses on rulership in the post-Abbasid Muslim world, identifying the Ottomans as the eventual victors emerging from the chaotic times that followed the Mongol sacking of Baghdad (1258). After a temporary interruption of their fortunes by other Central Asian warlords like Timur (also known as Tamerlane, r. 1370–1405), Yilmaz uses the conquests of Constantinople (1453, henceforth known as Istanbul) and Cairo (1516–17) as markers in the subsequent reigns of Mehmet II, Bayezid II, and Selim I, during which evolved the political literature on the caliphate that found its culmination point under Süleyman I. He sketches how with the absorption of writings in and translations from both Arabic and Persian, the early vernacular Turkish evolved into an equally sophisticated literary language. The identification of Arabic, Persian, and Turkish as linguistic media is related to four thematic foci that can be found in the political discourses of these periods: empirical and philosophical writings on ethics and statecraft respectively; a growing body of normative juristic writings of Arabic origin to which the Ottomans gained access following the occupation of Syria and Egypt; and an increasingly dominant interest in Sufi texts with a political purport.

This is unpacked further in the second chapter. Called “The Caliphate Mystified” on the opening page, in the headings of subsequent pages, the title is referred as “Political Imageries” (an editing oversight?). Here Yilmaz discusses the impact of changing interpretations of the term *dawla* by the Buyid and Seljuq vizier dynasties on Ottoman understandings of rulership, authority, and legitimacy. He continues with surveying the influence of mystical interpretations of the Qur’anic notion of caliphate as God’s viceregency on earth by figures such as Suhrawardi (d. 1191) and Ibn Arabi (d. 1240); as well as the importance of emergence of Sufi orders, or *tariqas*, for political thinking in the post-Abbasid world inhabited by the Ottomans. The author highlights the contrast between, on the one hand, urban Sufism represented by the Mevlevi order founded by Jalal al-Din Rumi (d. 1273), with its emphasis on literacy and the need for upholding Islamic law, and on the other hand, rurally based orders, such as the Bektāşis, shaped by oral traditions and sometimes antinomian forms of piety. While the former, together with other locally emerging order, such as the Nakşibendis, became increasingly associated with the Ottoman dynasty, the latter acted not infrequently as “spokespersons of resentment in the countryside” (136). Despite these differences, as exponents of institutional Sufism, the existence of *tariqas* reflects the fact that post-Seljuq Anatolia was “shadowed by two layers of authority: one exercised by rulers with their warriors and one exercised by

Sufi leaders with their armies of dervishes” (122). Sufi orders also had a shared concern for restoring the unified authority found in the figure of the Prophet, which had now become split into the executive, prophetic and spiritual authorities claimed by rulers, scholars, and mystics, respectively. Among Sufis this was also reflected in the debates on the question whether this spiritual authority originated in the notion of prophethood or in sainthood. For Mevlevi and Nakşibendis, Ottoman rulership was to represent this renewed unity of authority.

This is further elaborated in the next two chapters, entitled “The Sultan and the Sultanate” and “The Caliph and the Caliphate.” Conceived as the highest political authority, the sultanate was considered an “indispensable component of human existence, including one’s spiritual and material life” (151). Bureaucrats, jurists, and Sufis debated whether this authority was attained by the accordance of executive power, on the basis of merit, or through grace. With the growing emphasis on the divine origins of this last source of authority, Ottoman political theories, developed by figures such as al-Bidlisi (d. 1520), Kınalızade (d. 1572), and Taşköprizade (d. 1561), privileged Sufistic-spiritual authority over juridical and theological principles, held by former viziers, such as Lütü Paşa (d. 1564). Noting that “[t]he idea of divine dispensation was so prevalent in Ottoman thought that a possible rule of succession was never problematized in political writing” (159), and that the “question of morality” (173ff.) and “the status of rulership among humankind” (177ff.) were central to the spiritual and philosophical focus of their writings (177ff.), Yılmaz goes into detailed comparisons to tease out the similarities and differences between these theorists.

Already touching on the connection between sultanate and caliphate in chapter three, Yılmaz introduces the pre-Islamic and Assyrian mythological notion of the caliph as “The Shadow of God” (*zill Allāh*), which is picked up again in the chapter four. Stressing that this particular title is not found in the Qur’an, but originates from the traditions of the Prophet, Yılmaz also notes that Ottoman Sultans never assumed that other caliphical honorific “Commander of the Faithful” (*emīrū’l-mū’minīn*), which had been commonly used by caliphs until the fall of the Abbasids. Rather, “Süleyman named himself as God’s caliph in the sense that the caliphate was a unified authority combining both spiritual and temporal realms” (181). This points at what in the introduction is referred to as an “epistemological break” (16). The caliph as God’s viceregent (*khalīfat Allāh*) was not only distinguished from the historical caliphical dynasties as successors to the prophet (*khalīfat Rasūl Allāh*), but also interpreted in qualitatively different mystical, rather than juridical, terms. Yılmaz unfolds how the relation between sultanate and caliphate, or the combination of rulership with viceregency, can be seen as either rooted in prophethood; or invested in God Himself as “the primary model for a ruler” (199);

whereas the Sufi notion of “the pole” (*kuṭb*) “appeared as a third model of inspiration in political theory besides those of God and ruler-prophets” (205).

In the final chapter, the theorizing that underlies the discursive formations of political writings in the Süleymanic Age is again contextualized in the historical setting of the conflict between the Ottomans and a rivaling dynasty to the East. Initially, “[t]he Safavids, being at once a Turkoman chieftainship, a Shiite dynasty, and a Sufi order, were better endowed with esoteric image-making skills than the Ottomans ... In response, the Ottomans renewed their weakened alliances with prominent Sufi orders and rehabilitated discredited Sufi figures with controversial teachings” (18). Particular significance was accorded to Ibn Arabi, who, from the time of Selim I onward, became not just an “anti-Safavid resource” but the patron saint of the Ottoman dynasty. Also feeding into the symbolic mix shaping the status of sultan-caliph as the “Ottoman Epitome” (251) was the transformation of the “polyphonic messianic arena” (266) of early 15th-century Anatolia, populated by once despised astrologers, diviners, self-styled Mahdis, and other occultists, into an authoritative discourse hailing Süleyman “as the Mahdi of time and the seal of the caliphate” (267).

A final critical note: While the introduction offers a clearly structured outline of the book, this is not always borne out in the composition of the actual narrative; the back and forth in both the chronology and topical overage has resulted in repetitions and overlaps, undermining the narration’s flow and obscuring the argumentation for what is in itself a thought-provoking thesis. In spite of these stylistic shortcomings, “Caliphate Redefined” will prove a useful resource for those interested in Ottoman history and in Islamic political theory.

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**Zemmin, Florian, Johannes Stephan und Monica Corrado** (Hrsg.): *Islam in der Moderne, Moderne im Islam. Eine Festschrift für Reinhard Schulze zum 65. Geburtstag*. Leiden: Brill, 2018. 603 pp. ISBN 978-90-04-36403-5. Preis: € 150,00

Der hier anzuzeigende Band unterteilt sich in fünf thematische Sektionen: “Islam(wissenschaft), Religion und der Eigensinn der Moderne”; “Islamische Wissenskulturen und Normativität”; “Sprache und Literatur als Medien der Moderne”; “Islam(wissenschaft) in der Öffentlichkeit und die Rolle der Medien” sowie “Die Wissenschaftlerpersönlichkeit Reinhard Schulze”. Vorangestellt sind neben einer “Einleitung” eine “Tabula gratulatoria”; ein Interview mit Reinhard Schulze (“Ich will nicht zu kritisch mit meinem eigenen Fach sein”) ist der 4. Sektion beigegeben. Beschlossen wird der Band mit einem Verzeichnis der Schriften Schulzes. Insgesamt besteht der Band aus 26 Beiträgen, die sich sowohl an Fachvertretende als auch an Studierende richten. Ob der Band ein breiteres, auch außerakademisches Publikum erreichen kann, muss sich angesichts des sehr hohen