Review
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connection between formal religious prescription and popular religious practice.

In sum, Li Guo's expertise in preparing these documents provides yet an additional critical step in the ongoing process of understanding Quseir al-Qadim by the combined efforts of archaeologists, philologists, and historians. *Commerce, Culture, and Community* will prove to be essential reading for these scholars, whether they are interested in economic, social, or cultural issues; maritime arcana; or technical aspects of Middle Arabic. As a compilation of textual evidence, this book will be a necessary addition to their libraries. The one limitation of the book is that the four plates of sixteen photographs of documents are too small to be legible, although they give a clear impression of the challenge involved; however, this problem, the responsibility of the publisher rather than the author, does not detract from the value of the book. As a unitary whole, Guo's community, like Goitein's society, has provided not just a "pastiche," to use the author's modest expression, but a very effective ethnographic view of the lives of people in medieval Quseir al-Qadim.

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A Culture of Sufism: Naqshbandīs in the Ottoman World, 1450–1700. By DINA LE GALL. SUNY Series in Medieval Middle East History. Albany: State University of New York Press, 2005. Pp. xii + 285. $45.

It is in the last two decades that scholarship has begun to make serious and consistent inroads into the study of Sufi *ṭarīqa* activity in the post-Mongol Islamic world. No doubt this accelerated rate and extended scope was altered considerably by the opening up of Soviet Central Asia in the 1990s, but there appears to be a realignment as of late in terms of how historians of Sufism choose to define the field. In turn, the dominant construct of a hermetic, ascetic Sufi culture—framed to some extent by hermeneutics and philology—is being supplemented, if not replaced, by a presentation of Sufi activity that privileges the notion of socioeconomic activism and cultural agency.

A good example of this realignment is Dina Le Gall's *The Culture of Sufism*. This is a lively account of the Naqshbandiyya *ṭarīqa* and its various permutations in the Ottoman Empire, and Le Gall brings a strong historiographical agenda to the table. She maps out her methodological and teleological concerns in the introduction, chief among them being the "scholarly privileging" of the later nineteenth-century Mujaddidiyya and Khālidiyya movements at the expense of the earlier Naqshbandiyya. Provocatively, she asserts that Sufi and Islamic historiography suffer from a teleological bias whereby scholars are unduly influenced by the paradigm of mystical networks as harbingers of resistance to nineteenth-century European colonial hegemony. While this in itself could be debated, Le Gall is certainly correct to suggest that the binary construct of orthodox Islam and Sufism is unhelpful in the early modern context, and her treatment of the Naqshbandiyya purports to understand how such Sufi movements were adept at combining "self-image and public image" in terms of maintaining *Sharīʿa*-conformity and mystical excellence (p. 7).

The narrative of the Naqshbandīs' arrival from Central Asia to Ottoman dominions is a rich one, and Le Gall details the industrious network of *khalīfa*s and disciples—many of whom had studied with the most famous Naqshbandī shaikh, Khwājah Aḥrār—and their magnetic attraction to Istanbul, Anatolia, and Rumeli. We see this activity chiefly through the careers of early Naqshbandī *khalīfa*s such as Aḥmad Bukhārī, ʿAbd Allāh Ilāhī, and Aḥmad Ṣādiq. Underutilized sources such as Ilāhī's *Meslek et-ṭālibīn* (Staatsbibliothek [Berlin], Or. quart. 1471.2) and the Istanbul *waqf* register of 953/1546 (published by Barkan and Ayverdi in *İstanbul Vakıfları Tahrîr Defteri: 953* [*1546*] *târîhli* [Istanbul, 1970]) allow Le Gall to present the Naqshbandiyya as a successful coterie of intellectual Sufis who based themselves in Istanbul but by and large "eschewed communal leadership and campaigns of mass recruitment" (p. 58). The author moves from the megalopolis of Istanbul to provincial areas of the Ottoman world such as Anatolia and

the Balkans (chap. 3) and Arabia (chap. 4); we find a wide range in terms of Naqshbandī appeal and success in these areas, with numerous *tekke*s being established in Bursa and Kurdistan and arguably marginal activity in the *ḥaramain*. This last point is a small preoccupation for Le Gall, and she suggests that the notable lack of Naqshbandī presence in the Hijaz has less to do with confessional boundaries in the central Islamic lands—arguably a modern, scholarly construct—but is more reflective of the collision of Naqshbandī Ḥanafī predilections with the Shāfiʿī-minded communities of Mecca and Medina.

The second half of the book ("Politics and Culture of a Tariqa") is dedicated to navigating a multitude of discourses that preoccupied the Naqshbandī community in Istanbul and its various capillary *tekke*s in the Ottoman provinces. Chap. 5 ("Devotional Practice and the Construction of Orthodoxy") is focused chiefly on the issue of silent *dhikr* and the orthopraxic/theosophical implications of internalizing rituals that normally have a strong performative quality. Le Gall delves into this debate of ritual piety with considerable dexterity and argues convincingly that Naqshbandīs indeed subscribed to traditional Sufi pietistic practices such as *dhikr*, *murāqaba*, and *rābiṭa*, but, by and large, these were governed by the principle of *khalvat dar anjuman* ("solitude within society"). Thus the Naqshbandīs negotiated a middle path that allowed them to internalize the traditional ascetic impulse associated with Sufism, while concurrently interacting with civil society through a "Sharīʿa-minded sobriety" (p. 119). Of course, this all speaks to the traditional characterization of the Naqshbandīs as conservatives who worked occasionally in tandem with Ottoman authorities to vilify Shīʿite and *ghuluww* movements in the Anatolian eastern peripheries. To this point Le Gall dedicates her sixth chapter ("Politics of Sunnism, Battles over Orthodoxy"), on two of the more prominent "political" battles of this period: the purported Naqshbandī involvement in the suppression of the Qizilbāsh heresy and the later spate of conservative moral activism of the 1620s under the leadership of Kādīzādeli Meḥmed Efendī. In both cases, we find that Naqshbandī association with such "orthodox" elements is less than clear, and any suggestion of a concrete partnership between the Naqshbandīs and the Ottoman state seems to be a later construct of modern historians. Here, Le Gall takes particular aim at Irfan Gündüz, who posited a "mobilization of the Naqshbandīs" against the Qizilbāsh and their Safavid sponsors in eastern Anatolia (p. 140).

Lastly, Le Gall examines the organizational framework of the Naqshbandiyya phenomenon in the early modern Ottoman context (chap. 7—"Organizational and Cultural Modes") and the degree to which such organization was governed by traditional Sufi *irshādī* leadership rationales. The scope and intensity with which Naqshbandīs proselytize, establish new *tekke*s, and maintain contacts with the state are all underscored by the principle of nonhereditary succession among generations of Sufi shaikhs. This nonhereditary ethos permitted a level of peripateticism and dynamism that few Sufi *ṭarīqa*s could rival, and, as a result, the Naqshbandīs emerge as significant transmitters of such features as Ottomanism and Perso-Islamic literary culture.

Dina Le Gall has produced a monumental work in *The Culture of Sufism*. Her industrious reading of a wide range of underused manuscript and archival sources has opened a new chapter not only in the Naqshbandī narrative but in early modern Ottoman studies as well. Her conscientious footnoting and an enviable writing style combine to make this particular work a must-read for students/scholars of both Sufism and Ottoman history.

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Historical Dictionary of Sufism. By John Renard. Historical Dictionaries of Religions, Philosophies, and Movements 58. Lanham, Maryland: The Scarecrow Press, 2005. Pp. xliii + 351 + 21 figs. $70.

As universities continue to develop their Middle East/Islamic Studies programs and their course offerings become more sophisticated, the academic study of Sufism seems destined to grow by leaps and bounds. In terms of standardized