

in the technical character of the 20th-century shari‘a apparatuses. Put simply, this reader looks for an appreciation of the accumulative change in the practice of shari‘a, a position which would, then, locate our understanding of Islamic law within a historical canvas. Be that as it may, Messick’s analysis of “entering registers” (*daftar al-ḍabt*) and “recording registers” (*daftar al-qayd*), as kept by the judges of Ibb, highlights each step in the constitution of the judge’s archives in an Islamic polity and represents a meticulous analysis in the scholarship charting the constitution of the archives (*dīwān*) of an Islamic legal court (pp. 272–84).

In his *Sharī‘a Scripts*, Messick is perhaps most interested in one fundamental question: “What is the non-divine character of shari‘a?” As opposed to the divine, which is eternal and unchanging, the non-divine is a social product and therefore prone to constant change. It is at this point that as a historian of Ottoman law, I believe that Messick’s anthropological approach at times lacks historicity. Although quite rich and stimulating, the author’s local analysis has its downsides, overlooking the possible doctrinal and intellectual dialogue between locally situated Zaydi *fiqh* and the wider Islamic legal tradition. This is perhaps most visible when Messick arrives at the conclusion that the category of state-owned lands (*mīrī* in Ottoman parlance) was a “non-shari‘a conception” (p. 230, see also p. 328), something unknown to *fiqh*. One wonders then, how did shari‘a respond to social change over centuries? The category of state-owned lands (peasants’ loss of proprietary rights over arable lands) may be traced to the doctrinal traditions of late medieval Transoxania and Greater Syria before it was crystalized in the Ottoman domains as *mīrī* lands. It was in the realm of *fiqh* that the *mīrī* status of land was legitimized, resulting in what Baber Johansen calls “the death of the proprietors.” Hence, whether Ottoman or non-Ottoman, this patently shows *fiqh*’s technical capacity to respond to changing historical and social conditions in the wider Islamic *oecumene*. It is perhaps this constant dialogue between the jurist and the shifting face of human existence in different world time and space, rather than the dialogue between the jurist and his predecessor, that has never closed the gate of “independent reasoning” (*ijtihād*). Messick’s affinity for an immune shari‘a has the tendency to overlook this very historicity of Islamic law.

In *Sharī‘a Scripts*, Messick guides the reader through the complex legal universe of Zaydi intellectuals, their historical ties with the foundational texts and their role in the local-textual production through interpretive legal act. This local-level interdisciplinary reflection is a must read for the student of Islamic legal practices.

YİĞİT AKIN, *When the War Came Home: The Ottomans’ Great War and the Devastation of an Empire* (Stanford, Calif.: Stanford University Press, 2018). Pp. 288. \$27.95 cloth. ISBN: 9781503603639

REVIEWED BY M. TALHA ÇİÇEK, Department of History, Istanbul Medeniyet University, Istanbul, Turkey; e-mail: talha.cicek@medeniyet.edu.tr
doi:10.1017/S0020743819000539

The studies on the Ottoman experience during World War I and the empire’s collapse has multiplied in recent years mainly due to its centenary and the political crises brought about by the collapse of the Middle Eastern states. Many books and articles have been published in different fields of history analyzing the various aspects of the war from

military strategies to political conflicts among the components of the empire and mass deportations, which unearthed many themes and knowledge unknown to the historians. However, the social history of World War I in the Ottoman Empire, particularly the Anatolian districts is still a most understudied subject and Yiğit Akin's recent book, *When the War Came Home*, makes a significant contribution to fill this gap by focusing on the totalizing and destructive impact of the war on Ottoman civilians with a bottom-up perspective.

The book draws on a number of the published and unpublished primary sources stored in Ottoman and foreign archives as well as newspapers, petitions, memoirs, diaries, interviews, letters, and literary pieces in Turkish and English, which shed light on the lives of the civilians and soldiers. These sources were successfully brought together to create a consistent and persuasive story of the Ottoman civilians who suffered extensively from the excesses of the war.

The book starts with the Ottoman experience of the Balkan Wars. Following that humiliating defeat, Ottoman society saw the devastating aspect of modern warfare—unpaid salaries and increased prices during and after the war created a reluctance among many across all walks of imperial society towards war. Contrary to that, however, the Committee for Union and Progress (CUP) government tightened its control over political and social life; the defeat enlivened in CUP members “the burning need for more efficient tools to mobilize the empire’s human and material resources” (p. 50). The aim was to increase the empire’s fighting capacity. The book somewhat demonstrates the unwillingness toward and resistance to the projects, such as the conscripting of all imperial subjects to the army, from different segments of the society. But it fails to indicate how ordinary Ottomans reacted to the tactics used by the Unionist leaders to provoke religious antagonism and how such propaganda influenced daily life prior to the Ottoman entrance into World War I. The overwhelming majority of the chapter focuses on the CUP plans and projections preceding World War I.

Subsequent chapters have a clearer focus on the social history of the war period. In this regard, the second chapter concentrates on the mobilization of the Ottoman army which, for average people, “threw their lives and the lives of their families into great disarray” (p.52). It affectingly reveals how the *seferberlik* (mobilization), which placed a heavy burden on the Ottoman people’s shoulders, was experienced and remembered. The title of Chapter 3 is staggering in terms of shedding light on the humanitarian and destructive aspect of World War I: “Filling the Ranks, Emptying Homes.” It analyzes the people’s reluctance to be recruited to the army and government attempts to motivate them to fight, utilizing a patriotic identity although the efforts failed to overcome the exceeding difficulties of the real world which embittered the Ottomans. Akin’s emphasis on the endured difficulties of ongoing wars, starting with the Balkan Wars detailed in the first chapter, is underscored by the content of this chapter.

The social cost of the *seferberlik* is further examined in Chapter 4, which details the taxing burden of provisioning the Ottoman army. This already daunting task was made unbearable by the Entente blockade of Ottoman ports and the underdeveloped and inefficient transportation network. The chapter includes awesome poems describing their miserable condition due to the excessive requisitioning to provision and supply the battlefields. The depth of description in these poems by their authors, the first hand witnesses of the Ottoman people’s miseries during the war, adds to our knowledge on the social

history of World War I in the Ottoman Empire. The chapter additionally points out how the Ottoman supply system was disorganized and exacerbated problems. The unexpected endurance of the battles that heightened the burden of the people should have been added to the factors contributed to the Ottoman misery and increased the people's reaction as the Ottoman statesmen estimated that the war would in short be concluded with a German victory and, thus, did not invest in the supply system. The next chapter, "Wives and Mothers," provides a gendered perspective with reference to the hardships experienced by Ottoman women when their husbands and sons left them for war. Akin introduces here a widely neglected theme that the war increased the agency of the Ottoman women and compelled them to address the state regarding their sufferings in the absence of their husbands. By this way, female voices became more pronounced in the Ottoman archive.

The final chapter analyzes a most exploited topic and a most tragic byproduct of World War I: "Deportees and Refugees." The author compares the experiences of both the Armenian deportees and the Muslim refugees of the Eastern Anatolia. However, Akin adds little to the available scholarship when measured against his previous chapters. The chapter repeats dominant approaches in the available scholarship. However, this does not minimize the impact of the book.

When the War Came Home is a remarkable contribution to the available literature, clarifying the realities of the Ottoman people during the war period and "humanizing" it rather than narrating heroic stories of battle. Thus, it is a noteworthy challenge to nationalist narratives of World War I. The book could be used as a textbook particularly for graduate level courses on the history of the Middle East, the Ottoman history of World War I, and social history of World War I and the Middle East. Those who are interested in the fall of the Ottoman Empire and the rise of the post-Ottoman states in the Middle East should consult the book to extend their perspective. All in all, it fills an important gap in the available scholarship.

ZEINAB ABUL-MAGD, *Militarizing the Nation: The Army, Business and Revolution in Egypt* (New York: Columbia University Press, 2017). Pp. 326. \$60.00 cloth. ISBN: 9780231170628

REVIEWED BY ANGELA JOYA, Department of International Studies, University of Oregon, Eugene, Oreg.; e-mail: ajoya@uoregon.edu
doi:10.1017/S0020743819000540

Almost seven years since the 2010–11 revolutions, students of the Middle East are still asking why and how the military managed to ride the revolutionary wave and remain relevant in the politics of one of the main countries in the region—Egypt. Zeinab Abul-Magd has attempted to answer this question in her book, which makes an important contribution on the rising influence of the military in Egyptian politics, economy, and society. Drawing on the rich information about the military that became available in the context of the 2011 Arab uprisings, Abul-Magd has written an empirically rich, well-documented book that will serve as an excellent teaching and research tool for those who are interested in learning about the military and its role in politics and society.

The book is divided into five chapters. The first chapter introduces the reader to the three main arguments of the book. First, Abul-Magd argues that the army today has no