

where these things were, from their respective points of view (and overlooking differences of ethnicity, religion, dialect, etc.), similar. Although Çelik discusses whether Ottoman projects can be considered “colonial” on a par with European ones—and concludes they should not—the overall shift of perspective performed in this book is one from a vertical view of France dominating the Ottomans to a more nuanced hierarchy: the Ottomans had been the primary shapers of Arab territories until they were joined by the French, who then outpaced them with respect to the implementations of modernity.

These framing problems aside, Çelik is at her best teasing out meaningful instances of French and Ottoman architectural and urban works responding to one another. *Empire, Architecture, and the City* provides original documentation of conjunctures that have much to tell us about parallel and mutually influential developments in French and Ottoman modernity. I sort these conjunctures into three broad types. The first is juxtaposition: the discussion of how inserting a statue of France’s duc d’Orléans in Algiers’ Place d’Armes altered the stature of the preexisting el-Djedid mosque (p. 118) is a good example of a structure’s importance being diminished even if it is left intact and the new hierarchical relations such a change represents materially. The second is shared orientation: Çelik’s analysis of French and Ottoman memorial monuments (pp. 132–46) reveals a convergence of purposes and symbolic vocabulary although with some notable differences. In the same vein, one of the most successful parts of the book shows attempts on the part of designers in both empires to incorporate pre-Islamic and Islamic architecture in new formal syntheses (pp. 203–15). The third and final type consists of direct and indirect influences across a wide web of locations: whereby, for instance, a French manual on the design of military barracks played a direct part in shaping the design of Turkish barracks (pp. 163–64) or the Ottoman alterations to Damascus made it “more European” (pp. 100–101).

In the end, the book’s examination of concurrent modernization agendas confirms just how pervasive ideas of the modern were and the impact they had on a large part of the Arab world. Although it refers to it, the book does not address the sophisticated comparative and theoretical scholarship on colonialism, architecture, and modernity (particularly French and British) that precedes it. Scholars from those areas will be drawn to its fascinating materials, finding examples of, or challenges to, their own lines of investigation. Yet the book is even likelier to speak to a broader audience, who will discover provocative materials and fields of inquiry. As in her earlier works, Çelik has the great merit of introducing to nonspecialists the importance of architecture and urban spaces to our grasp of history.

‘ABD ALLAH SALIH AL-‘UTHAYMIN, *Muhammad ibn ‘Abd al-Wahhab: The Man and His Works*, Library of Middle East History (London: I. B. Tauris, 2009). Pp. 240. \$85.00 cloth.

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Demand for books about Saudi Arabia and its distinctive religious tradition grew as a result of the 11 September 2001 attacks on the United States. In addition to new monographs, the King Abdulaziz Foundation for Research and Archives has sponsored publication of doctoral dissertations on Saudi history, first Uwaidah Al Juhany’s *Najd Before the Salafi Reform Movement* (University of Washington, 1983) and now ‘Abd Allah al-‘Uthaymin’s *Muhammad ibn ‘Abd al-Wahhab* (University of Edinburgh, 1972). Given this book’s vintage, its approach to

Muhammad ibn ‘Abd al-Wahhab’s life and thought adheres to conventions of the time and genre. It begins, in the manner of a dissertation, with a survey of primary sources: Central Arabian chronicles and the writings of Muhammad ibn ‘Abd al-Wahhab, his Muslim critics, and European observers. There follows a chapter about 18th-century Central Arabian society, politics, and religion. ‘Uthaymin describes the region’s political fragmentation, economies, and religious climate. On the latter point, ‘Uthaymin reports the view of Wahhabi chroniclers that polytheism permeated the region but adds that the presence of Hanbali scholars indicates broad adherence to shari‘a in the towns.

A chapter on Ibn ‘Abd al-Wahhab’s early career details his family’s reputation for religious learning and his own education and travels to Hijaz, Iraq, and al-Ahsa. ‘Uthaymin proposes that Ibn ‘Abd al-Wahhab developed his views on theological matters during his sojourn in Medina around 1720. One teacher imparted appreciation for the works of Ibn Taymiyya; another passed along disapproval of innovations in worship. The next stage of his travels took him to al-Ahsa and then to Basra, where he undertook public denunciation of religious customs he deemed tantamount to polytheism. Not long after returning to Central Arabia, he continued his mission to suppress such customs, launching a controversy that would divide the region’s religious scholars and townsmen. Under the protection of a local chieftain, Ibn ‘Abd al-Wahhab exchanged epistles with fellow scholars on points of theology and law, spreading his reputation throughout Arabia and attracting both supporters and enemies. The latter instigated a powerful chieftain to force Ibn ‘Abd al-Wahhab’s patron to withdraw protection, compelling him to find refuge with supporters in al-Dir‘iyya.

The second chapter on Ibn ‘Abd al-Wahhab’s life recounts his settlement in al-Dir‘iyya, his pact with Muhammad ibn Saud, and the beginning of the nascent Saudi-Wahhabi state’s expansion. The reformer’s authority in the first Saudi state is a major theme of the chapter. That he presided over religious life, education, and public morality is well known. What is less clear is the extent of his involvement in political and military affairs. In ‘Uthaymin’s telling, Muhammad ibn Saud consulted with Ibn ‘Abd al-Wahhab on such matters, but the sources are patchy. They report a few instances of his accepting the allegiance of some towns or dividing booty. A second theme is the persecution endured by Ibn ‘Abd al-Wahhab’s followers in towns outside the Saudi domain. The Wahhabi side of the story about the military campaigns to extend Saudi rule includes the sense that their enemies struck first. A third theme is the doctrinal contestation waged in epistles and sermons between Ibn ‘Abd al-Wahhab and his detractors.

Discussion of Ibn ‘Abd al-Wahhab’s doctrine is divided into two chapters, which consist of an annotated list of his works and an overview of controversial positions, respectively. ‘Uthaymin provides summaries of some thirty treatises, from the well-known *Book of God’s Unity*, the core treatise in the Wahhabi canon, to obscure manuscripts. The review of this body of literature is a welcome, handy guide for researchers, offering sketches of content and main ideas, which come down to reiteration of a few theological positions, a handful of abbreviated Hanbali law manuals, and sacred biographies of the Prophet. The scholarship in this section is solid, with references to rare manuscripts in Saudi Arabia, The Netherlands, and the United Kingdom. (The editors should have revised the original bibliography to include all cited manuscripts rather than leaving them dispersed in the endnotes.)

A chapter on controversial doctrines gives an accessible introduction to the contours of debate between Ibn ‘Abd al-Wahhab and his detractors. ‘Uthaymin describes the core concept of *tawhīd* and how Wahhabis divide it into three facets relating to God’s attributes, lordship over creation, and sole right to worship. The author is more expansive in this section than in others, giving clear explanations of the differences between how Wahhabis and their detractors interpreted the Qur’anic verses relating to God’s unity. The chapter includes discussion of intercession and visits to graves, matters that stoked heated argument in Ibn ‘Abd al-Wahhab’s

time. On the sensitive matter of *takfīr*, ʿUthaymin rehearses both the Wahhabi position and that of its critics, noting that in early years both claimed to have Ibn Taymiyya on their side. The discussion of *bidʿa* is couched in a concise overview of the concept's handling in the history of Islamic law. ʿUthaymin gives similar treatment to *ijtihād* and *taqlīd* in Ibn ʿAbd al-Wahhab's writings.

In sum, this monograph represents a cautious approach to rendering its subject's life and thought. It sifts through inconsistencies in the chronicles about the details of Ibn ʿAbd al-Wahhab's early career but does not take up broad questions. For example, ʿUthaymin refrains from offering explanations for the doctrinal rupture that Ibn ʿAbd al-Wahhab wrought in 18th-century Arabia. Comparison to other religious-reform movements, a common feature in the literature on Wahhabism, is missing as well. The closest ʿUthaymin comes to a thesis is his suggestion that conditions in Central Arabia were ripe for religious reform and political unification, but the implications of that point are left hanging. A bare-bones presentation of material drawn from the relevant sources does have the virtue of laying out a basic framework for Ibn ʿAbd al-Wahhab's career and doctrine. When ʿUthaymin completed his dissertation in 1972, it was an original piece of historical scholarship. Since then, historians have pushed deeper into analysis of the local sources and facets of Ibn ʿAbd al-Wahhab's education, travels, writings, and polemics. An updated preface or conclusion would have been a welcome opportunity for the author to reflect on recent scholarship. Nevertheless, the book's brevity and clarity lend it to productive use as an introduction to the sources and the subject.

REŞAT KASABA, *A Moveable Empire: Ottoman Nomads, Migrants and Refugees*, Studies in Modernity and National Identity (Seattle, Wash.: University of Washington Press, 2009). Pp. 194. \$70.00 cloth, \$30.00 paper.

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This is a warmly welcomed and successful work on a vital issue in Ottoman and Middle East history—the place of nomads, migrants, and refugees. Both the chronological and geographical scales of the book are vast, including all of Ottoman history and most of the empire. Reşat Kasaba does justice to the former, although, given his own interests, there is more weight to the post-1700 era. In terms of the latter, due attention is given to the Balkan, Anatolian, and Arab provinces, but the African regions are ignored. The book tends to focus on nomads and tribes while migrants and refugees receive far less attention. It should be stressed that the work is a bit of an odd hybrid, a kind of monographic overview. Not since Kemal Karpat's earlier studies have we seen so much attention paid to the worthy subject of population and population movements, and Kasaba's book surely will stimulate further research.

The author presents an intelligent analysis of the Ottoman state's changing policies over the centuries. I liked the nuances of the presentation, demonstrating shifts but not radical breaks in the state's efforts to deal with the vast movements within and across the empire. Throughout, nomads remain an important if ever-changing component in the Ottoman state's calculus of power. In the early years, nomads were an important source of strength as the state sought to weave a symbiosis between them and its emerging institutions. With a flexibility that historians are now seeing as a key factor in Ottoman success, the early state sought to both incorporate and administer many of the mobile groups it encountered in its disparate territories. These administrative tribal units were not bounded but quite loose territorial areas, premised on the understanding that the state needed the nomads to maintain and extend its