

hürleri gibi açılardan muhtelif bölümlerde ele alınması, Batılı literatürde yer alan tartışmaları daha rahat takip edebilme imkanı vermesi bakımından isabetli bir tercihtir. Bununla birlikte, network tartışmaları bağlamında, gerek Peters ve Dallal'ın çalışmalarında, gerekse Kaya'nın makalesinde, *fundamentalizm* görüşüne yapılan atıflarla gündeme gelen üç gerilim noktasını ilk defa ortaya koyan, Voll'ün "The Sudanese Mahdi: Frontier Fundamentalist" başlıklı makalesinin eserin sonraki baskılarına dahil edilmesi, okuyucunun literatürdeki tartışmaları takip etmesi açısından faydalı olacaktır. Derlemedeki makale tercümelerinde genel anlamda terminoloji birliğine özen gösterilmekle birlikte, Voll'ün fundamentalizmin izahı için kullandığı "immanence-transcendence", "diversity-unity" ve "openness-authenticity" kavram çiftleri için Peters ve Dallal'ın makalelerinin tercümelerinde farklı kelimelerin tercih edilmesi, üsluptaki yeknesaklığın sağlanmasında gözden kaçan bir husus olarak zikredilebilir. Netice itibarıyla, tecdid hareketlerinin bütüncül şekilde anlaşılmasında önemli bir adım olarak görülebilecek bu derleme, tecdid hareketleri üzerinden, Batı akademik çevrelerinin İslam tarih algısını görme fırsatı vermesi bakımından literatüre önemli bir katkı sağlamaktadır.

Malek Sharif. *Imperial Norms and Local Realities: The Ottoman Municipal Laws and the Municipality of Beirut (1860-1908)*. Beirut: Ergon Verlag, 2014. xiv + 247 sayfa.

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The intensive course of reforms in the Ottoman Empire during the nineteenth century transformed the Ottoman Empire and its institutional organization. Many old institutions were abolished and/or replaced by new ones. Such a radical transformation was also introduced in the field of urban governance. Namely, during the 1850s, the municipality as a new concept of urban governance in the Ottoman Empire was introduced for the first time. Until the present day, this reform has been neglected and only a few scholars have dealt with this topic as most of the research on the reforms and transformation of the Empire focus on modern state formation and provincial governance. However, in recent years, there is growth in

the historiography regarding studies on the Ottoman municipalities. The current studies are attempting to understand the implementation and activities of the municipalities. As part of the revisionist studies that emphasized the activities of the local agents in the Tanzimat reforms, the studies on municipalities also claim that the municipal reforms were not “imported reforms,” instead, they were implemented as a result of a long negotiation with the members of the old form of urban administration, most of them being local notables, and their incorporation and recruitment in the new form of municipal government. Yet, the question of the Ottoman municipalities remains as one of the most neglected areas in the field of Ottoman studies.

It is exactly for this reason that Malek Sharif decided to study the question of the Ottoman municipality in his work *Imperial Norms and Local Realities: The Ottoman Municipal Laws and the Municipality of Beirut (1860-1908)*. As the title indicates, Malek Sharif’s book takes the case of Beirut and deals mainly with the question of implementation of the municipal laws of 1867 and 1877 in Beirut. One of his main aims is to investigate the role of the local notables in the foundation and running of the municipal council since its foundation in 1863 and to challenge the assumptions concerning the municipal reforms in older works on provincial governments. The work focuses on a longer period of time, from 1863 till 1908, and the beginning of the Second Constitutional Period. In order to answer his main question, Malek Sharif divides his work into seven chapters in which he tries to show the politics and initiatives for the introduction of municipal governance from three different points of views: the local actors, the centre and the foreign subjects living in Beirut. The aim of the author is to show the affect of these groups on the implementation of the municipal codes in the province, particularly in the city of Beirut. For this purpose, in his analysis, the author exploits mainly the local primary sources (contemporary local press) and in less extent he uses the Ottoman sources from the *Başbakanlık Osmanlı Arşivi* – BOA and the western archival materials and memoirs of foreign subjects living in Beirut.

In the beginning (Chapter I), Malek Sharif focuses on the municipal governance in Beirut and Syria prior to the introduction of the municipal law in 1867. He, like all other historians dealing with the question of municipalities, emphasizes the European influence on the Ottoman political elites and their fascination of the corporate organization, which influenced their views on the importance of restoring order and urban governing. In this chapter, Sharif investigates the role of the local notables in the foundation of the first municipal council before the introduction of the first municipal law in 1867. The next two chapters (II, III) narrate the legal framework of the municipal institutions and the debates in the Ottoman parliament in 1877, especially the contribution of the Syrian and Beirut deputies in drafting the new municipal code from 1877. The other chapters (IV – VII)

examine the application of the municipal code of 1877 in Beirut. In these chapters, Sharif investigates the questions of elections of municipal mayors, their activities, as well as the financial realities and problems, the relationship between the mayors and the local governors the *valis*, as well as the question of public health. At the end there is an appendix with 19 photographs from the collection *Yıldız Fotoğraf Koleksiyonu* preserved at The Research Centre for Islamic History, Art and Culture in Istanbul – IR-CICA. Some of them show the results of the activities of the municipality of Beirut, thus being in function and in support of the text.

Investigating this topic, Sharif offers his major argument/thesis by which he wants to challenge, as he states, “the conventional perception of Ottoman municipal laws and their implementation in the provinces.” He argues that the introduction of the concept of the municipality in Beirut before the introduction of the municipal law in 1867 is mainly the result of the self-organisation and the willingness on the part of some of the city’s civil elites to address the common urban problems. By the aforementioned, he presents the introduction of the corporative body – the municipality – as one of the local initiatives in the radical institutional change of the Ottoman Empire in the nineteenth century. Despite this major thesis, other conclusions should be underlined and are important in regards to urban development and the role of the different communities within the city. Namely, Sharif shows how the new regulations affected the traditional system of the religious communities’ solidarity and, in fact, introduced the idea of the rights of the citizens *vis-à-vis* their municipality, regardless of their financial situation. According to Sharif this is “the early beginnings of the modern idea of public social welfare.”

This work also has some limitations that are worth mentioning. In his analysis, Sharif mostly relies on the local contemporary press. The Ottoman sources are less exploited due to the fact that the municipal sources have not survived to the present day. The ones located in the BOA, that Sharif exploits, are few and unfortunately, do not provide the complete picture of the activities of the municipality and the view from the centre in regards to the introduction of the municipality in the province and its activities. Another limitation is that some of the recent studies related to the question of municipalities and the reforms in the provincial administration are not consulted. These works that had already challenged the old view on municipal reforms will undoubtedly help the author strengthen his approach and his arguments. Moreover, the exploitation of this literature will certainly give the opportunity to the author to compare his findings with other towns and cities of the Empire and to contextualize the municipal reforms at the level of the Empire, especially to the administrative reforms in the provinces. Above all, although Sharif tries to tackle all the questions that are important in understanding the functioning of the municipality and mechanisms of politics in the provinces in most cases, he only narrates the

events without going deeper into these problems. For example, it is still unclear what the dynamics of power behind the relationship between the local notables and the governors of the province of Beirut in governing the city of Beirut were.

Despite these remarks, Malek Sharif's book on the municipality of Beirut represents one of the few studies that address the question of municipalities and should be of interest of those studying not only the municipalities but also the local elites, the centre-periphery relationship and more generally the Tanzimat. From his approach, we can draw a model that can be further developed with the purpose of understanding the complex mechanisms of politics in the municipal administration and the power struggle between the centre and periphery and as a consequence, its influence on the institutional development of the municipalities.

Nancy J. Davis and Robert V. Robinson.
Claiming Society for God: Religious Movements and Social Welfare.
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Claiming Society for God—a gold medal winner in religion category at the 2013 Independent Publisher Awards—focuses on the strategic success of orthodox religious movements in the public sphere. Nancy J. Davis and Robert V. Robinson deal with different cases from Egypt, Israel, Italy and the United States that have substantial commonalities in terms of religious organizations. The authors seek to answer the question of how these movements survived for many years and eventually played significant roles in the formation of political and social order, notwithstanding some structural limitations. They also refer to the theory of social movements to shed light on how religious movements under consideration challenged the main postulates of the theory.

Many academic studies, especially those undertaken after 9/11, underline authoritarian practices, allegedly fundamentalist character and “terrorist” attacks of religiously orthodox movements. Such an approach