

Islamic studies classroom, as it is to graduate seminars that focus on the history of Sufism. *Tāj al-ʿArūs al-ḥāwī li-taḥdhīb al-nufūs* by Ibn ʿAṭāʾ Allāh al-Sakandarī offers a living example of a Sufi teaching text of the nascent Shadhili order, and the centrality of this pedagogical methodology to the ritual, cultural and social fabric of the Islamic society of eighth/fourteenth century urban Egypt. However, the scope of al-Sakandarī's discourse extends beyond the realm of the scholar of Sufism or Islamic social-anthropology—anyone committed to the study of social psychology, as the science of the human soul and its states and how they resonate within a given social milieu, will find this work of great interest. Beyond academics, this work offers both the Arabic and the non-Arabic speaking Muslim community a treasure trove of the traditional wisdom teachings of Islam as they functioned within the discourse of the *fuqahāʾ* and the *ʿulamāʾ* of fourteenth century Cairo during the Mamluk period. *Tāj al-ʿArūs* has been a hidden treasure for centuries, now through Jackson's well-crafted introduction and translation a work on Islamic spirituality that exceeds the bounds of any particular religious, intellectual, or academic orientation has been placed in the public sphere. To anyone who gives this book the time it merits there are multiple benefits; among them the opportunity to expand one's horizons. I often open my copy to any random page and to this day have never ceased to be inspired and uplifted by the scope and tone of *The Bride-Groom's Crown*. And though I have the work in the original Arabic, Jackson's translation is a permanent fixture on my desk.

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Mirror for the Muslim Prince: Islam and the Theory of Statecraft

Edited by MEHRZAD BOROUJERDI (Syracuse, NY: Syracuse University Press, 2013), xix + 465 pp. Price HB £42.95. EAN 978-0815632894.

At a time when the Middle East is being torn asunder by competing Muslim groups and has seen the emergence of an Islamic State, proclaiming a return to a Caliphate form of governance, a set of thirteen essays, written by some of the most expert commentators on Muslim political thought, is most welcome. The volume itself, edited by Mehrzad Boroujerdi, grew out of a conference held at Syracuse University in 2006, thus a half decade before the Arab Spring. The editor's introduction to this work, published in 2013, does make mention of the uprisings that swept through the Arab world, but the essays themselves do not. Nonetheless, this is a timely work, designed to show the great diversity in Muslim thinking about the political arena and good governance.

All of the scholars have published on Muslim political thought; some have made it their life's work. In other words the study must be taken seriously. Alas, it is unlikely to be read by the audiences who would profit most from it—

journalists covering the Middle East and diplomats dealing with this part of the world. Some of this has to do with the essays themselves, since they are written for a scholarly audience. Little effort has been made to render the essays easy-going for the lay. Nor is there an overall summary written in clear and standard prose.

It is difficult to provide such an overview in this review, except to remark that the authors go to great lengths to stress how flexible the thinking of Islamic scholars on good governance has been over the centuries. Those scholars who attempt to argue for the unvarying nature of the political thought of Muslims, and here the authors single out Patricia Crone and Antony Black as exemplars of the much maligned Orientalist tradition, are subject to considerable criticism. The first substantive paper (ch. 2), written by Asma Afsaruddin, 'Maslahah as a Political Concept', sets the tone of the book, arguing that Muslim thinkers placed the term, *maṣlaḥa*, translated as the common good, at the heart of proper governance. Although the term itself did not gain widespread usage until the eleventh century, variations of it were in use from the outset. Afsaruddin goes on to argue that the first Caliph, Abū Bakr, held a fractious Muslim community together through his far-reaching tribal ties, his own religious background, and personal charisma. But he also engaged in deliberations with the Companions of the Prophet and sought to create governance based on moral virtue and was deeply involved in regular consultations with the governed. He and his successor, 'Umar, according to the author, displayed a strong commitment to *maṣlaḥa* while 'Umar was chosen over other candidates because of his greater moral excellence. In these early centuries of Muslim governance there were heated debates as to whether Islam even required a Caliphate.

It is obviously not possible to comment on all of the essays. I will, instead, pick out those that open up new vistas and drive home the major theme of the book, that Islam had a strong tradition of liberal political thought and was not tied to autocratic forms of rule. Here the Persian and Turkish influences are prominently on display, challenging one of the most widely held beliefs of traditional Islamic historians that the Turks in particular and the Persians to a lesser extent put Islam on a pathway to coercive, military forms of government. The third chapter of the book, written by Alireza Shomali and Mehrzad Boroujerdi, takes us to the thirteenth century and the work of Muṣliḥ al-Dīn Sa'dī (1209–1291), notably his manual of advice for a prince, *Naṣīḥat al-Mulūk*. Although self-trained in Islamic theology and jurisprudence, Sa'dī wrote a treatise that was pragmatic and highly secular. For him the Muslim prince was like a shepherd, whose primary responsibility was to look after his flock. Should he fail to do so, his subjects could rebel and find a new ruler.

Equally compelling is the essay by Louise Marlow, 'Teaching Wisdom: A Persian Work of Advice for Atabeg Ahmad of Luristan'. Many of the essays in this volume focus on advice literature, written by Islamic scholars as guidance for their rulers. Apparently Atabeg Ahmad, who ruled over Luristan in the fourteenth century took to heart the essays written to counsel him, so much so that he was regarded by his subjects as a model prince. The essay that the author analyses and from which she translates important passages is *Tuhfeh*, whose

author is not known. In this chapter, the author provides a history of Islamic rulers from Abū Bakr to the present and sets out the virtues that make for good governance and the vices that lead to despotism.

No set of essays on Islam's political flexibility would be complete without something on the Mughals who ruled as a minority over a vast Hindu population in South Asia. Muzaffar Alam in 'A Muslim State in a non-Muslim Context: the Mughal Case' does full justice to the series of Mughal princes who while adhering to Muslim practices and beliefs were tolerant of their Hindu subjects and went to great lengths to understand and appreciate the Hindu way of life. Of course, the great Mughal rulers—Akbar and Jahāngīr—come in for great praise, but much of the chapter, not surprisingly, is devoted to Naṣīr al-Dīn ṭūsī whose advice for princes, *Akhlāq*, although written in the thirteenth century, was widely read in Mughal India and influenced state building under the Mughals. ṭūsī championed a philosopher/king under whom many different religious communities could prosper.

Another path-breaking chapter is that of Bruce K. Rutherford, 'What do Egypt's Islamists Want? *Moderate Islam and the Rise of Islamic Constitutionalism in Mubarak's Egypt*'. The author identifies four moderate Muslims—Yūsuf al-Qaraḏāwī, ṭāriq al-Bishrī, Kamāl Abū l-Majd, and Muḥammad Salīm al-'Awwā—and using their publications, especially their web-sites, elaborates on their political views. Much of the information that Rutherford provides comes from the contested election of 2005 when, in spite of a concerted opposition that brought together Muslim Brothers of all stripes and liberal secularists under the title of *Kifāya* (Enough!), nonetheless failed to keep Hosni Mubarak from winning that election for another term as president. According to the author the moderate Muslims were in favour of a multiplicity of parties and freely contested elections of the Egyptian parliament. Yet as anyone who followed those elections knows, the alliance between the liberal secularists and the moderate Muslims had its sticking points, notably over the place that the Sharī'a would occupy in a reformed Egypt and the attitude of the Muslims to women, even down to the wearing of the *ḥijāb* (the head scarf).

Equally revisionist is Charles E. Butterworth's 'Law and the Common Good'. This essay focuses on the book by 'Abd al-Rāziq, *al-Islām wa-uṣūl al-ḥukm* (Islam and the roots of governance), published in the 1920s and causing a storm of protest from a bevy of Muslim scholars. Many intellectual historians have analysed the book and have seen it as part of a series of liberal revisions of Islamic political thinking that led many of Egypt's most progressive thinkers, like ṭaha Ḥusayn, to retreat into a more traditional way of presenting Islam. What is striking about Butterworth's view of the book is his contention that had 'Abd al-Rāziq not focused so much attention on the Caliphate, which in any case, had been abolished in Turkey, and dealt with the modernizing political forms that he favoured, the response would not have been so negative.

Unfortunately, I cannot end this otherwise quite laudatory review without a complaint about the last essay, written by Aziz al-Azmeh, 'God's Caravan: *Topoi and Schemata in the History of Muslim Political Thought*'. Here, I was expecting a summing up of the volume, a clear statement of what readers should take away

from so many excellent essays that, however, covered so much time, space, and political thought. I was disappointed. Not only was the essay over-written, unclear in places, and altogether too long at 70 pages, but in places it descended into a diatribe against the works of two scholars: Patricia Crone's *Medieval Islamic Political Thought* and Antony Black's *The History of Islamic Political Thought from the Prophet to the Present*. Al-Azmeh's chief complaint is that these two works are old-fashioned Orientalism at its worst. In fact, in an earlier chapter, Crone is described as 'the erstwhile Orientalist enfant terrible' (p. 83), but is it legitimate to devote seventy pages to a very savage review of two books that have already been rather well critiqued, if not often by name, then certainly by content in the rest of this volume? The entire volume makes eminently clear that Islamic political thought cannot be seen as something *sui generis* if that is indeed a position that Crone and Black represent. Certainly, these two works are designed to educate lay readers in the Western world on a complex topic and no doubt they oversimplify and even fall into an Orientalist way of thinking. But al-Azmeh's essay goes far overboard in its critique and disappoints by not providing a useful summary of the major findings of this fine volume.

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Striving in the Path of God: Jihād and Martyrdom in Islamic Thought
 By ASMA AFSARUDDIN (Oxford and New York: Oxford University Press, 2013), xii + 370 pp. Price HB £45.00. EAN 978-01999730933.

The bulk of scholarship in recent years on jihād in Islam has focused on the legal aspects of warfare and fighting in Islam, the history of war in Islam since the early Islamic conquests, or on the politics of modern Islamic militant movements. Asma Afsaruddin's remarkable book, *Striving in the Path of God: Jihād and Martyrdom in Islamic Thought*, constitutes a major contribution insofar as it directs our focus to lesser known sources. Instead of later juridical texts or histories of the conquests and early centuries of Islam, Afsaruddin focuses on the earliest commentaries on the Qur'ānic verses on jihād and martyrdom, early ḥadīth compilations and treatises on the virtues or merits (*faḍā'il*) of jihād. Comparing the discussions in these early texts to later materials (the commentary of al-Ṭabarī is a major turning point), she finds that the earlier sources reveal a much wider range of meanings for jihād and *shahāda*, with what she calls non-belligerent associations with the terms dominating. Only later do the meanings become more circumscribed, with the martial interpretations of jihād and martyrdom achieving supremacy.

Afsaruddin begins by introducing the major Qur'ānic verses that include words derived from *j-h-d* (e.g. Q. 22, 78, 29, 69, 25, 52, 4, 95), as well as a number of