

kaynak zenginliği ve Osmanlı öncesi İslam tarihinde kadınların hadis aktarımına dair, alana yaptığı katkı takdire şayan olmakla birlikte, Sayeed'in Batılı tarih algısının etkisinden kurtulabildiğini söylemek oldukça zordur.

Joshua M. White. *Piracy and Law in the Ottoman Mediterranean*. Stanford: Stanford University Press, 2017. xvi+273 pages.

Bahar Bayraktaroglu

Istanbul Medeniyet University

baharbayraktar@yahoo.com

ORCID: 0000-0003-4767-9113

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Where was the Ottoman Mediterranean? What was the legal status of Ottoman North African provinces? Were they autonomous dependent regions or independent sovereign entities? Just as many scholars engaged in these questions on the Mediterranean history, Joshua White's new book titled *Piracy and Law in the Ottoman Mediterranean* is a remarkable contribution to the historiography. It basically explores the emergence of the Ottoman Mediterranean legal space and the role piracy played in shaping it. The book is not only about piracy but also administration, diplomatic relations, jurists, and victims and those who faced with the maritime violence in the Early Modern Mediterranean. Although there are doubts on the Ottoman presence in the Mediterranean, White prefers "The Ottoman Mediterranean" to refer the eastern half of the Mediterranean basin as he sees it as a legally unified space. *Piracy and Law in the Ottoman Mediterranean* consists of an introduction, six chapters in three parts (two chapters for each) and a conclusion. Every chapter begins with a case that exemplifies the everyday experiences of the Ottoman subjects in the Mediterranean.

The first part is about disorder and captivity in the Mediterranean where the author discusses various forms of piracy and captivity. In the first chapter, titled "Ottoman Pirates, Ottoman Victims," White examines the connections between legal and illegal forms of the maritime violence and their eye-witnesses, chronicles, and slave raiding after the 1570s. Concerning

“The Golden Age of Piracy” in the Mediterranean, the author discusses the political, military, and geographic reasons lying behind pirates’ activities. Furthermore, taking the theory of Mustafa Ali on the origins of the piracy as a starting point, White considers “multi-stage pirate life cycle” significant to show how religious identity determined the borders between legal raiding and illegal piracy. Next, the author analyzes the Ottoman response to it through the *Mühimme Defterleri* (The Registers of Important Affairs). Registers indicate government’s enduring interest in punishing pirates; yet, the complex security, different political and military interests made it difficult to overcome the piracy.

In the second chapter titled “The Kadi of Malta” the author brings a new perspective in imagining a *kadı*. When *kadıs* went to the regions where they were appointed, they could often find themselves in the captivity. There is no doubt that they were high-priced captives for ransom but in case of Malta, “it was the kadi of slaves who was also a slave” who provided ransom networks and local administration. Regarding the position of the *kadı*, White argues that they were the only representatives of the Ottoman political authority and justice on the ship. Thus, Malta appears as another space in the Mediterranean within which Ottoman law was enforced.

The second part is devoted to a treatment of the piracy within the framework of diplomacy and international law. In the third chapter, “Piracy and Treaty Law,” the author observes the changing nature of the maritime violence from the fifteenth century to the seventeenth century. Since the activities of *levends* damaged the foreign interest and the diplomatic relations of the Ottoman Empire. In speaking from a perspective of binding nature of *ahidnames*, North African corsairs notably increased their activities, which violated them. White also observes an increase in the number of anti-piracy clauses in the *ahidnames*. Furthermore, this chapter suggests that *ahidnames* indicate not only the diplomatic relations between two sides but also the relation between Ottoman capital and its provinces. Underlining the difference in the implementation of these *ahidnames*, the author states that the orders of the sultan were often disobeyed; thus, the fate of the captives depended on the internal conflicts within the empire.

In the fourth chapter, White discusses the reasons for and consequences of the changes in the nature of the maritime violence. Considering political, social, and economic developments of the time, the author asserts the seventeenth century was a period when the Sublime Porte began to question both the loyalty and the utility of Africa. While maintaining the cultural, commercial and military connections with Istanbul, North African provincial authorities could make negotiations and agreements with Eng-

land, France, and the Netherlands, being almost completely independent from the Sublime Porte. This chapter seems to suggest that the crises in Istanbul accelerated the European powers' close connections with North African provinces and reduced the political connections between Istanbul and Algiers-Tunis.

The third part focuses on the Ottoman Mediterranean where the Ottoman legal system was implemented. The fifth chapter basically explores the *fatwas* issued by Muslim jurists concerning maritime violence. The author also examines how *Sheikh al-Islams* handled with the contradictory clauses of Islamic law and the interest of the state. According to the author, the *fatwas* of *Sheikh al-Islams* served as a bridge between both the state policies and the Islamic law, and among Ottoman subjects who brought questions to the *Sheikh al-Islams* or *kadis* throughout the empire. Lastly, White, who examined the implication of these legal responses for plaintiffs and judges, concludes that Ottoman jurists could respond to the problems posed by the piracy and their responses spread throughout the Ottoman Mediterranean through *fatwa* collections.

In the sixth chapter, *kadi's* court appears as a place where every Ottoman subject could apply and the problems of individuals and communities were resolved within a context of imperial policies and legal, diplomatic, and military developments. In this chapter, Joshua White discusses the Ottoman court records from Istanbul to Crete that contain the legal, financial, and human phase of piracy. Examining the everyday experiences of coastline habitants affected by piracy and mechanism of jurisdiction in detail, White asserts that there were decisive factors in the experience of piracy and response to it. In his argument, the identity of actors, the time of peace and war, the space of falling into captivity, the spheres of *Dar al-Islam* and *Dar al-Harb* all to some degree affect the jurisprudential process.

As for sources, Joshua White uses a variety of chronicles, traveler accounts, ambassadorial reports, court records, and memoirs. He effectively combined unedited archival and literary sources, and published primary sources. Among archival sources, he gives more places to Venetian State Archives (ASVe) and Prime Ministry Ottoman Archives (BOA). In addition, he also employs documents and manuscripts from Center of Islamic Studies (ISAM), Topkapı Palace Museum Archives and Süleymaniye Library.

Regarding the valuable sources and the clear-cut language, *Piracy and the Law in the Ottoman Mediterranean* is worth of attention. It appeals rather to researchers and students who have interest in ransoming slavery narratives of captivity, piracy, and the establishment of international law

in the Mediterranean and less to general readers. Through pages, one will notice again the significance of geography and spatial dimension in historical studies. In the end, the readers will find answers for questions circling around whether an Ottoman Mediterranean ever existed. It is obvious that White has opened a window for researchers to investigate the subject further without feeling influenced by various current social, political, religious, and national prejudices and biases. After all, minor criticism for the book could be the meager use of maps. The maps in fact help the readers to visualize the geography in a specific time period. Last but not least, the cover of the book could have been simpler, appealing and reflective of the content of the book.

Shahab Ahmed. *What is Islam? The Importance of Being Islamic*. Princeton: Princeton University Press, 2016. xvii+609 sayfa.

Kamuran Gökdağ

Mardin Artuklu Üniversitesi
kamurangokdag@artuklu.edu.tr
ORCID: 0000-0003-1753-6496
DOI: 10.20519/divan.495385

İslam felsefesi, İslam tasavvufu, İslam bilimi, İslam sanatı ve İslam şiiri gibi terkiplerde ifade/ima edilen “İslam(i)” olanın *ne olduğu* sorusu gerek Müslüman düşünürler gerekse oryantalistler ve/ya batılı düşünürler tarafından çokça tartışılmış ve birbirinden oldukça farklı şekillerde cevaplandırılmış bir sorudur. Aynı soruyu *What is Islam? The Importance of Being Islamic* isimli kitabının merkezine alarak yeniden soran Shahab Ahmed; bu sorunun hem mevcut tartışmanın kapsamı, bağlamı, kavramları ve problemleri ile hem de bu soruya verilebilecek yeni cevaplarla ilgilenmektedir. Metodolojik olarak gelişen bu ilgi, önce söz konusu sorunun özellikle Arapça ve Ortadoğu coğrafyası (Arap, Türk, Fars) merkezli çağdaş cevaplarını mahkûm ederken, ardından bu soruyu Balkanlardan Bengal’e kadar uzanan coğrafyadaki Müslümanların tarihsel tecrübesini de içeren geniş bir alana doğru kaydırmaktadır. Böylece, ilgisi ve takip ettiği metodolojisi gereği, yazar kitabını üç ana bölümden oluşturmaktadır: Birinci bölümde