

rivalry' between the two countries (p. 311). Kumral further predicts that “[b]ottom-up developments in non-governmental, public-to-public and face-to-face social interactions [will] help to improve the affective-normative politics of neighborhood between Turkey and Iran” (p. 322).

Overall, *Exploring Emotions in Turkey-Iran Relations* provides valuable historical and theoretical insights into Turkish-Iranian affairs, focusing on emotional and affective-normative norms. It also gives a detailed analysis of each country's domestic factors and how domestic politics determined their

bilateral affairs. In addition, the book examines the developments of domestic politics in each state. However, Kumral's presentation of the Iranian perspective toward Turkey seems limited in contrast to the Turkish stance towards Iran. In this regard, the book's knowledge-intensive approach could be extended through the addition of further Iranian viewpoints toward Turkey. Despite this imbalance, *Exploring Emotions in Turkey-Iran Relations* will become a seminal source for future studies on Turkey and Iran, providing an essential addition to the literature on Turkish-Iranian affairs, with its theoretical framework on emotions and affective-normative norms.

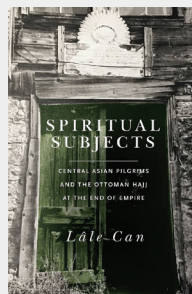
Spiritual Subjects: Central Asian Pilgrims and the Ottoman Hajj at the End of Empire

By Lâle Can

Stanford: Stanford University Press, 2020, 272 pages, \$25.00, ISBN: 9781503610170

Reviewed by Peyman Eshaghi, Free University of Berlin

Spiritual Subjects: Central Asian Pilgrims and the Ottoman Hajj at the End of Empire addresses a significant phenomenon, religious pilgrimage (*Hajj*), at a time when mass trans-imperial journeys became widespread using post-industrial revolution logistics. The *Hajj* is a religious journey to Mecca, sometimes of thousands of miles, that in those days took some pilgrims many months or years to complete. For many of these pilgrims, the grand city of İstanbul was located en route to Mecca and offered many free facilities where *Sufis* could reside. By using these facilities, pilgrims could meet their basic needs for an indefinite period. The city was the capital of an empire with an Islamic identity that felt a



sense of responsibility toward Sunni Muslims, including those living in other empires. However, this responsibility was not always entirely reliable. The conditions for using the free facilities and establishing long-term and permanent residence depended on specific conditions. The journey and the temptations of an extended stay in the empire for *Sufis* living in Central Asia are the book's subject as undertaken by Lâle Can. The dynamics of the journey are deliberately articulated.

Spiritual Subjects consists of five chapters that deal with the central theme through different approaches. In the first chapter, “Rewriting the Road to Mecca,” Can narrates a travelogue

written by a Central Asian *Hajj* pilgrim called Mirian Khan that mainly includes a description of İstanbul and the *Hajj* journey's hardships. The second chapter, "Sufi Lodges as Sites of Transimperial Connection," describes the different aspects of the *Sultantepe* lodge as the main hub of the Central Asian *Sufis* in İstanbul. Drawing upon first-hand documents describing this lodge, Can provides a detailed account of the lodge's daily life and how the inhabitants dealt with bureaucratic issues. Chapter 3, "Extraterritoriality and the Question of Protection," discusses the pilgrims themselves across three categories: Ottoman, foreign, and protected, and applies them to the Central Asian *Hajj* pilgrims who resided for various lengths of time in Ottoman territories, especially in İstanbul and Hejaz. "Petitioning the Sultan," Chapter 4, focuses on the expectations of these pilgrims and the "spiritual assistance" provided to them by the Ottoman officialdom. The last chapter, "From Pilgrims to Migrants and De Facto Ottomans," narrates how some Central Asian pilgrims resided in the city for many years and became incorporated into Ottoman society both socially and legally.

The central theme of *Spiritual Subjects* is the Ottoman 'spiritual' patronage of the Central Asian *Hajj* pilgrims. Here 'spiritual' refers to the particular modality through which the Ottoman Sultan supported these pilgrims and how the Sultan felt a responsibility toward them. However, there was no guarantee that the Sultan would act effectively in their favor. The author emphasizes that most pilgrims who went to Mecca from Central Asia were *Sufis* (this can also be found in Persian *Hajj* travelogues, which often refer to exotic rituals performed by Bukharan *Sufis*). However, not all such pilgrims were *Sufis*. Can does not provide specific information regarding what extent the dynamism of the relationship be-

tween *Sufis* and non-*Sufis* can explain the particular position of the *Sufis*.

Similarly, less attention is paid to non-*Sufi* pilgrims' probable settlements, networks, and differentiation from *Sufi* subjects. Although *Spiritual Subjects* focuses on specific lodges that belong to *Sufi* orders, it can be assumed that not all Central Asian pilgrims stayed at these lodges; therefore, again, a kind of comparative approach might have been useful. In other words, if our understanding of Central Asian pilgrims were divided according to their religious approach and orientation, it would be possible to incorporate the *Sufi* identity of the pilgrims into the study. On the other hand, the question remains unanswered whether these pilgrims' *Sufi* approach can be considered useful in their vision of remaining or not remaining under the influence of the Ottoman Empire. A comparative approach could have strengthened Can's endeavors toward situating the lives of "ordinary people" (p. 31) and "reconstructing the experiences of pilgrims" (p. 33) at the center of her study and providing a kind of bottom-up history. Moreover, a comparative analysis of the non-Central Asian *Hajj* pilgrims who resided in İstanbul for some years, such as Iranian and Balkan pilgrims, might have added to the author's argument regarding the Central Asian pilgrims.

Although the book draws upon a vast set of documents and some travelogues, the question remains whether it is not possible to have a more incredible voice of the pilgrims in the daily lives of these pilgrims? Do the travelogues, notes and original works of these pilgrims (whether in İstanbul or Central Asia) contain the personal accounts of these pilgrims about their daily lives, their expectations, and desires? Such sources could be extended to the next generations of these pilgrims. If it would be possible to interview the descendants of

these pilgrims, either those who remained in the Ottoman cities or those who returned to Central Asia, it would probably be possible to have a deeper understanding of their ancestors' decision to stay in İstanbul or return to Central Asia. In this case, the book's appreciation of Central Asian pilgrims would have enjoyed more specificity and exactitude.

Finally, it should be noted that the present book, despite its relatively small size, can be considered an essential source for readers in many ways –certainly one that opens new perspectives for them. *Spiritual Subjects*, taking its place among several recent monographs that consider the *Hajj* in its local aspects, is a virtuous contribution to concepts such as Muslim networks and trans-imperial relations, which have received much attention from scholars in recent years. It can be used as an insightful source on the Muslim selfhood issue under the Sultan-Caliph-governed state

and the idea of the Sultan's legitimacy, and responsibilities in Islamic history. In addition, it illustrates the dynamics of nationalism and pan-Islamic politics and their relationship to political philanthropy by reference to a generally less-known Muslim community.

Although *Spiritual Subjects* is predominately a thoughtful monograph on the *Hajj* in West Asia, it should also be considered an interdisciplinary study of the history of Central Asian *Sufis*, international law, Muslim ethnicities, and the dynamics of pan-Islamism and pan-Turkism in the Russian and Ottoman Empires. It is also quite instructive and beneficial for those investigating Muslim selfhood as it evolved in recent centuries, formed between several empires. Thus, students and those interested in Islamic, Ottoman, and Central Asian history and politics and also those interested in law and international relations can profoundly benefit from this study.

Beyond the Steppe Frontier: A History of the Sino-Russian Border

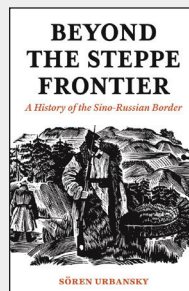
By Sören Urbansky

Princeton, New Jersey: Princeton University Press, 2020, 367 pages, \$39.95, ISBN: 97806911811684

Reviewed by Meryem Hakim, Social Sciences University of Ankara

For those of us studying Russia and China, and particularly the regions formerly considered as Soviet geography and those that border regions within the Chinese state, the title of this book incites genuine interest. The current Russian-Chinese border is fairly long, and many regions still need to be studied thoroughly.

Sören Urbansky masterfully manages to research, analyze and depict a region located



in the far Eastern corner of the Russian Federation and the most Northeastern region of China, near Japan and the Korean Peninsula. The area subjected to study in this work is in close vicinity to some important geostrategic conduits, like the Trans-Siberian railroad, the Chinese Eastern railroad, the Amur railroad, and the Trans-Mongolian railroad. This book examines the stages of the gradual