Tanzimat and after. The last essay in the collection, Naci Yorulmaz's 'The end of Bismarck's "pretended disinteredness" and a new era for German–Ottoman relations', brings us to the era of Abdülhamid II and the German mission to the Ottoman Empire. In it, the author argues that the dispatch of military and civilian advisers to Istanbul did not, as is usually imagined, represent a change in Bismarck's policy, but rather reflected a long-standing interest in furthering German military, diplomatic and commercial aims in the region.

Since the book covers such a wide range of topics, each reader will have a favourite article according to their own particular interests. Personally, I particularly enjoyed Heath Lowry's essay on Barbarossa, as it reflected exactly my own frustrations in trying to pin down the elusive 'facts' of Ottoman history.

Colin Imber
Manchester University
E-mail: colin.h.imber@manchester.ac.uk
doi:10.1093/jis/etx044
Published online 16 May 2017

Securitization of Islam: A Vicious Circle: Counter-Terrorism and Freedom of Religion in Central Asia

By Kathrin Lenz-Raymann (Bielefeld: Transcript Verlag, 2015), 324 pp. Price PB €39.99. EAN 978–3837629040.

The Central Asian states have suffered from many security challenges since they gained their independence from the former USSR. One of the main security concerns in the region is the emergence and increasing power of the religiously oriented radical movements. In the early 2000s, the 9/11 attacks made it clear that the international network of radicalism threatens not only regional but also international security. In the post 9/11 era, radical movements have come to be perceived as a major threat in Central Asia as well. It is in this context that *Securitization of Islam: A Vicious Circle* attempts to analyse the regional security of Central Asia by focusing on four states: Kazakhstan, Kyrgyzstan, Tajikistan and Uzbekistan.

In this book, based on her PhD thesis, Lenz-Raymann uses the vicious-circle hypothesis to explain the effects of state repression on both the fundamentalist and the moderate groups in the region. Her central concern is the counter effects of state repression on radicalization. What makes the book different is its qualitative research and the application of simulation as an analytical method in the social sciences and political science in particular. In her introduction, Lenz-Raymann presents the subject, scope and methodology of her research, and explains some key concepts and terms. She also highlights the repression–radicalization hypothesis, the primary hypothesis of the argument, namely that 'strong state repression against Islamic groups leads to the radicalization of Muslims in Central Asia' (p. 23).

The book is thematically divided into three parts. Part I provides the general characteristic of Central Asian Islam, in particular the Sunni Ḥanafī *madhhab*. She also examines the traces of pre-Islamic traditions and Sufism in the region. She focuses not only on extremist or radical groups but also social groups that are not interested or involved in politics. Following this classification, Lenz-Raymann argues that Islamic society in Central Asia is divided roughly into two groups: folk-Islamic groups and non-traditional Islamic groups '...who reject Central Asian religious folk traditions, the commingling of religious practice with pre-Islamic rituals and interwovenness of religion and ethnicity' (p. 111). The folk-Islamic group is characterized by Sufism and mazar-worship; non-traditional Islamic groups consist of Salafists, Islamists and Jihadists. According to her typology, 'both modernists and fundamentalists aim at transforming society from the bottom up, whereas Islamists and jihadists try to Islamize society from the top down' (p. 111).

Part II deals with the relationship between politics and religion in the region. Lenz-Raymann begins with the brief history of Islam and politics in the region, then goes on to analyse the legal status of religion and religious rituals in the Central Asian states. Her survey covers the legal procedures, institutional structures and status of religious communities. She moves on to compare the states' military and security capacity in terms of counter-terrorism collaboration. Finally, she emphasizes that the Central Asian states 'do not meet western standards of democracy' (p. 162) and categorizes Kazakhstan as 'the least religious country' (p. 240). She also claims that 'Kyrgyzstan's polices are most open with regard to religious laws and the acceptance of religious diversity', Tajikistan's 'laws are far-reaching' and 'Uzbekistan has the most "totalitarian" situation as it is the country with the most restrictive laws and at the same time has the necessary resources to exercise a great deal of control over devout Muslims' (p. 240).

Part III presents a theoretical framework and simulation model. Lenz-Raymann uses the securitization theory of the Copenhagen School of Security Studies to analyse her agent-based computer simulation. She highlights the adverse effects of state repression directed against Islamic groups. Her simulation model and typology illustrate that human rights abuses and the harsh treatment by security forces of sympathizers of Islamic groups point to the beginning of the securitization process. Those who are detained for membership of any Islamic groups will be gradually radicalized in custody or prison. If that does happen, they then might become jihadists and attack security forces in the event of their being released. The book concludes with the verifications of the computer simulations by explaining the vicious circle between state repression and the radicalization of Islamic groups. The book's findings demonstrate that state repression of both extremists and of ordinary people who are performing their Islamic duties was conducive to radicalization of Islamic groups in the Central Asian states.

Unfortunately, the observations and arguments of the book do not seem to make an original contribution to the literature. Although Lenz-Raymann offers an interesting research method in the social and political sciences, that is, the

agent-based model, her field research and arguments hardly tell us original and stimulating things. The study feels like a repetition of an already well-understood point, it fails to offer any approach to getting out of the vicious circle—Central Asian governments—state repression—radicalization of Islamic groups. Furthermore, thematically and theoretically, the book is not sufficiently well structured. It begins with the history of Islamic groups and political regimes in Central Asia, and finishes with the theoretical framework and simulation model. It would have been more useful if it had presented the theory and simulation model first, before the applied example of it. Another weakness is related to the book's content. Lenz-Raymann describes the Gülen organization as modernist and pays due attention to its role in Central Asia. By contrast, the government of Turkey is taking action against this organization for involvement in the failed military coup on 15 July 2016, and its members' plans to infiltrate state institutions.

Overall, despite the aforementioned criticism, the book is timely and gives us fundamental knowledge of Islam, Islamic groups and politics in Central Asia, and thus it may serve as a basis for future research.

Ramazan Erdağ
Eskişehir Osmangazi University
E-mail: ramazanerdag@yahoo.com
doi:10.1093/jis/etx035
Published online 29 March 2017

Making Uzbekistan. Nation, Empire, and Revolution in the Early USSR
By Adeeb Khalid (Ithaca, NY: Cornell University Press, 2015), xix + 415 pp. Price HB $39.95 EAN 978–0801454097.

I can still remember the moment when I encountered Adeeb Khalid's first book, *The Politics of Muslim Cultural Reform. Jadidism in Central Asia* (Berkeley, CA: University of California Press, 1998—reviewed by Paul Bergne in *JIS* 11/1 [2000]: 101–4). It was a second-hand copy in Blackwells, Oxford, with extensive pencil annotations. I was in the first year of my D.Phil. research on Russian colonial rule in Central Asia, and floundering for want of any decent historiography. Fifteen years ago the standard references in Central Asian history were still outdated Sovietological texts—the series on the non-Russian peoples of the USSR published by the Hoover Institution, for instance—which unconsciously shared and reproduced Soviet categories and assumptions, notably that these same 'nationalities' were primordial, eternal and self-explanatory. As I leafed through this battered paperback (which I still own), I sensed with mounting excitement that this was something in a completely different category from all my reading to date—this was a historian who had worked in the Uzbekistan State Archives in Tashkent, who was a master of sources in Turkic and Persian as well as Russian, who was bringing the same standards of theoretical and methodological sophistication that existed in South Asian or