

Hajj to the Heart: Sufi Journeys across the Indian Ocean. Scott Kugle. Chapel Hill: The University of North Carolina Press, 2021. 324 pp. \$32.95. Paperback ISBN-13: 9781469665313.

In the historiography of Sufism in South Asian contexts and worldwide, the phenomenon and tradition of mysticism have been addressed with a much-concerted focus on the devotional practices in their historical, anthropological, and literary perspectives. In *Hajj to the Heart: Sufi Journeys across the Indian Ocean*, Scott Kugle builds upon new ways of understanding Sufism and calls for much-needed attention to the idea of reformist Sufi thought by posing a powerful critique of Sufism and its traditional networks in South Asian Islam. In his overall project of engagement with the reformist Sufi approaches, Kugle discusses a prominent Sufi figure and explores the microscopic history of Ali Muttaqi and his role in Sufi and devotional oeuvre along with his political interventions in the early modern Sultanate of Gujarat. With the project of unearthing the reformist mode in the Sufi thinking of early modern South Asia, Kugle investigates Ali Muttaqi's intellectual engagement with "what is authentic and legitimate Sufism" with a keen eye on the scholarly network of Muttaqi communities in South Asian regions and their connections with Muslim heartlands such as Mecca.

With rare manuscripts and archival materials, Kugle reveals the relationship of texts produced by the scholarly communities in Gujarat and in Mecca to a better understanding of the social history of Sufism, which acts as a lynchpin to explore the reformist mode of Sufism according to the Muttaqi order of Sufism over three generations of scholarly networks between Gujarat and Mecca. Following Richard Eaton's conceptualization of the role of hagiographies in the making of social history with a much-nuanced focus on the events and intellectual trajectory of any particular period, or, Eaton's "biography as a vehicle to write social history in a precise manner," Kugle reconstructs and restructures Ali Muttaqi's life as a pilgrim, a scholar, and a Sufi in exile within the context of political turmoil that took place in early modern Gujarat, to see the merging of reformist ideals of Islamic scholarship with Sufi mysticism. Taking a position against Nile Green's arguments of Sufism as social capital and Moin's discussion of Sufis as saints who possess supernatural powers, Kugle takes up the fusion of legal and doctrinal principles as the basis for understanding the reformist Sufism projected by Ali Muttaqi, who had intervened politically using his religious scholarship. This shows Kugle's textual expertise in dealing with rare Sufi manuscripts and historical archives, which might have helped position his work between the political and mystical imaginations. For Kugle, Ali Muttaqi's method of practicing Sufism represents the moderate critique of the existing supra-mystical traditions seemingly built on inauthentic perceptions and an expressive mode of reform reconceptualizing Sufi thought based on the legal and prophetic traditions. Throughout the book, Kugle shows how the Muttaqi community of Sufi scholars restored "the hajj to the heart," the quest for religious knowledge in their search for "authentic and legitimate Sufism," and thus to rethink what is "renewed piety."

Moreover, rather than the exposition of the new methodology of explaining the Sufi movements in South Asia, Kugle has diligently studied the interconnectedness of scholarly communities, which was made possible through the networks based on the travel and textual tradition, and

considers this interconnectedness as part of emerging global connections between South Asia and Mecca. Kugle demonstrates how a Sufi-scholar like Ali Muttaqi had undertaken a successful mission in the promulgation of various ideas which were never part of the Islamic scholarship with regards to Sufi discourse of the sixteenth century by interlinking the concepts of reform, discipline, piety, and political legitimacy, which were crucial given the political challenges and radical changes taking place in that period. This academic work, which follows a captivating narrative approach, has documented the growth, life, mission, and legacy of Ali Muttaqi with an analysis of each element of his struggles, spirituality, and writings in an extensive manner by contextualizing his intellectual prowess within the purview of available corpora of texts and commentaries on the Muslim scholar's various works on spiritual, ethical, and legal discourses ranging from his teachers, colleagues, and disciples from across the world. Kugle explains how Ali Muttaqi gave equal importance to scriptural hermeneutics and hadith studies and their crucial application to the reformist Sufi discourse by showing the interlinking of scholarly writings. Furthermore, Kugle engages with the development of hadith studies in South Asia and its merging with Sufism through three generations of the Muttaqi community from its founder to Abdul Haq Dahlawi in the seventeenth century. Weaving this narrative of reformist Sufi approaches and placing its trajectory in sixteenth-century South Asian Islam, Kugle purports to challenge or rethink the conventional notions concerning the emergence of reformist ideas in the Islamic context only in the eighteenth century.

In an imaginative take, interestingly, Kugle follows the pattern of “satcheled” chapters throughout the book to show the readers various stages of Ali Muttaqi's life, his Sufi authority, his reformist mission, and the networks of his legacy through his prominent students who disseminated his scholarly oeuvre across South Asian regions. This book has set the grounds for studying oceanic connections and scholarly networks anew based on accounts, treatises, and hagiographical collections going beyond mere engagements with political developments in Muslim imperial contexts. To do this, Kugle engages with the growth of hadith studies which is not accorded much academic attention while studying the intellectual networks in the early sixteenth century. Hence, Muttaqi's influence in the scholarly networks of South Asia and Arabia resulted in imagining a Muhaddith-Sufi amalgam which represents a lynchpin for the introduction of a new discursive tradition and combines distinct strands of knowledge, or, in Kugle's own words, the early sixteenth century witnessed the emergence of “reformist Sufism—a mixture of mysticism, hadith studies, theological knowledge, and political savvy (8).” Kugle painstakingly traces the Muttaqi intellectual community looking at three disciples, ‘Abd al-Wahhāb Muttaqī (d. 1593), Muḥammad ibn Ṭāhir Pātanī (d. 1578), and Abd al-Haqq with regard to their role in perpetuating Ali Muttaqi's ideas in promoting revivalism in Islam and the institutionalization of reformist Sufism with their efforts in fusing juridical principles with mystical concerns or Sufi devotion with religious knowledge.

The first chapter deals with memories of Ali Muttaqi's “birth, childhood, youthful struggles, and familiar homeland; his travels, and his education (14),” which further discusses his distinctive individuality whose discipleship in a specific Sufi order cast so many doubts that culmi-

nated in questioning the tradition of sainthood and thus led him in the quest for the authentic Sufi figure. Furthermore, the book grapples with his association with a Sufi heritage and finally his “dissatisfaction” with supra-mystical manners connected with this heritage, thus rejecting a significant Chishti order, whose sole purpose was to vernacularize Islamic devotion, and was somehow in contradiction with the universalist mission of Islamic faith. The book traces his journey of questioning the authentic nature of sainthood and joining new movements such as the Mahdawi movement to test his spiritual identity. The chapter reveals how Ali Muttaqi realized the possibility of rational endeavor over emotional fervor held by most Sufi traditions in South Asia, which finally compelled him to infuse rational insights into devotional principles. In this quest, the book demonstrates how Muttaqi acquired a new spiritual vocabulary that transformed his experiences and thus learning about the new spiritual life infused with scriptural knowledge that served as the guiding principle of mystical training. This dissatisfaction with prominent Sufi approaches of the period forced him to experiment with a new alienated self which the book calls “death of self will (28).”

The second chapter explores his exilic travel for experimentation with the newly acquired scholarly-spiritual vision, which played a significant role in searching for authority and authenticity. Finding a solution for the spiritual paradox that he was confronting during his time in Gujarat, as the chapter shows, Ali Muttaqi resorted to a life of writing and teaching as part of his new spiritual vision and formation of new “Sufi-jurist” and “scholar-saint” modes which highlighted the importance of teaching and writing as the two ways of achieving saintly authority. The chapter deals with the phase of transformation and his new mission of redefining Sufism with the application of the Usuli approach and juridical scholarship in weeding out the excess of early Sufi methods. For Ali Muttaqi, the embodiment of spiritual principles with sharia temperament was the first step towards rethinking the traditional modes of Sufism. The third chapter discusses his maturity and his quest for social reform as a scholar and his redefinition of various aspects of reformist Sufism with setting up limitations of devotional practices by purging “excessive innovation” and eliminating existential Sufi philosophical methods from Islamic scholarship. The fourth chapter then reveals his reformist mission as the “enforcer of sharia,” his insistence on sharia-bound government, harsh criticism of ecstatic Sufism, his argumentative confrontations with major movements of the period such as Shattari and Mahdawis, and state persecution with political turmoil which led him to sever his connections with Gujarat again and travel to Mecca. The fifth and sixth chapters explore Muttaqi’s legacy and memory for his intellectual afterlife through a scholarly community established upon his teachings and missions, as described earlier, by promoting and critiquing his writings.

Hajj to the Heart is a narrative treasure. Kugle sets a new academic foray into the historiography of Sufism in which concepts such as reformism, authentic spirituality, Sufi authority, and scriptural knowledge serve as the basis for understanding the early modern South Asian Islamic history and interconnection of scholarly networks between South Asia and Muslim heartland of Mecca.

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