in the language of Islam. And at the same time the ’Allal al-Fasis and Shaykh Yassines—two very different kinds of challenges to the crown—ultimately contribute to “a regime of competitive authoritarianism” (147), an “opening” of the political system (not to be confused with democratization), and a very gradual desacralization of the monarchy, currently underway.

The arrival of al-Qaeda attacks in Morocco in 2003 and the implication of Moroccans in the Madrid train bombing in 2004, followed by other violence, has led to the monarchy’s reining in of religious authorities who were gradually being integrated into the electoral system. The closing chapter and epilogue that deal with these recent developments read as more of a summary of these events than an analysis of where this tale is headed in Moroccan politics, but the foundation for understanding the historical parameters and actors influencing contemporary times has nonetheless been well established. Malika Zeghal has provided us with a useful antidote to unidimensional, presentist analyses of Islamism not only in Morocco but in lands to the east, and those who seek explanations for contemporary developments will be well served by this study.

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An important new collection, *Muslim Family Law in Sub-Saharan Africa: Colonial Legacies and Post-Colonial Challenges*, edited by Shamil Jeppie, Ebrahim Moosa, and Richard Roberts, is one of the very few works comparing Muslim family law in various sub-Saharan Africa countries. As the editors note, there has been little scholarly research looking at Islam and law in African contexts. However, this work offers twelve new essays that span the continent from Senegal to Tanzania to South Africa. As the book’s subtitle suggests, most of the essays consider the lasting impact of colonial legal policy on Muslim legal practice. The authors come from a wide range of disciplines: history, religious studies, anthropology, and legal studies. For an edited collection, the essays complement one another
remarkably well, and all are well written and well edited. This collection will become required reading for anyone interested in the intersections of Islam and law in sub-Saharan Africa.

The useful and comprehensive introduction to the volume, authored by the three editors, includes overviews of the history of Islam in Africa and the foundations of Islamic law, in addition to a review of existing scholarship on Islamic law in Africa and a comparison of British and French approaches to Islamic law. The introduction not only provides a solid foundation for scholars and students new to the study of Islam and law in Africa, but also establishes context for the remaining essays, which are divided into two parts. Part 1 looks specifically at Islamic law under colonial rule, and part 2 investigates law in the post-colonial context.

Most of the essays focus to some extent on conflicts between colonial and post-colonial states and Muslim law. Among these, four address the status of Muslim family law in Kenya and Tanzania (Hirsch will be discussed below). Hassan Mwakimako considers tensions surrounding the appointment of successive chief kadhīs (this Swahili spelling of qādī is in wide use in East Africa) in colonial Kenya, and proposes that the British used the position as a means to exert control over the Muslim population through a form of religious leadership; parallels may be drawn to Jeppie’s essay. Abdulkadir Hashim looks particularly at problems arising between the Kenyan kadhīs’ courts and appeals courts as a legacy of the colonial-era system of legal pluralism; several of the essays in this collection touch on the ramifications of the introduction of appellate courts. Hashim notes that problems arise when judges of the superior courts apply common law principles to kadhīs’ courts cases, or when litigants can choose between kadhīs or the high courts. Hashim suggests that requiring superior court judges to consult with kadhīs and giving kadhīs’ courts exclusive jurisdiction over certain cases involving Muslims might remedy the problems. Robert Makaramba examines Muslim law in Tanzania vis-à-vis the Tanzanian constitution and other legislation, such as the 1971 Law of Marriage Act. He shows that although Muslim family law is accommodated in some ways, conflicts have arisen—many concerning gender issues—due to legal differences concerning, for example, marital property, inheritance, and the status of talaq divorce. Moving back to West Africa, Allan Christelow’s ambitious essay on the “politics of shari’a” in Nigeria, framed with the headline-grabbing introduction of Islamic criminal law in northern states, shows how conflicts in Nigeria surrounding the status of Islamic courts must be understood in the historical context, particularly