in Senegal. The incidental personal anecdotes of Cantone’s encounters with locals and her observations of Islamic practices from the perspective of a Muslim convert render the author’s thesis graceful, genuine, and convincing.

The one identifiable weakness of the book is the writer’s failure to document women’s space in traditional Sudanese-style mosques as well as the “colonial mosques.” The first four chapters incorporate little or no discussion of women’s agency during those critical times in Senegal. The author does make a feeble effort to explore Muslim women’s agency in the pre-colonial and colonial periods through mosque architecture, but only begins to discuss women’s space specifically later in the book when she introduces the postindependence and contemporary mosques such as Markaz Bilal in the city of Thies. In this regard, women and gender issues that characterize a Muslim-majority country are not given sufficient attention, and Cantone might be accused of defaulting to an approach that she herself decries at the outset of the book. Although the final chapter is dedicated to women’s spaces, the book would have preferably integrated the complexities of gender dynamics at every historical phase. While the writer proves to be critical of the Ibadou style of living in Senegal and their predominantly patriarchal exclusive architecture, she highlights the Ibadou female activism and participation in spreading Islamic teaching.

The architecture of Senegalese mosques proves an effective medium through which to communicate the different historical phases that fused to produce contemporary Muslim identity. In summary, Making and Remaking Mosques in Senegal places the art and architecture of Muslims within the sociopolitical context of the relationships between Muslim tariqas, numerous Islamic affiliations, and various ethnicities. The data presented and analyzed by Cantone serves as a thorough guide to the gender dynamics of Muslim worshippers in Senegal.

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In most African countries, issues of religious pluralism and ethnic diversity pose persistent problems in the development of democratic and
inclusive institutions in the postcolonial nation-state. One of the most contentious issues has been the assurance of equality of rights between men and women and the respect for religious diversity and their diverse views on issues regarding gender and the family. Similar debates have occurred in predominantly Muslim states as they attempt to determine the proper role of Islamic traditions about women and the family within the context of various types of nation-states. Regardless of whether Islam represents the majority of the population or a minority, Muslim organizations have sought to have their traditions regarding women, marriage, and the family recognized and respected within independent African states.

Given the salience of these issues from Morocco to South Africa, Margot Badran has served the academic community well by providing a rich collection of essays focused on the role of Islam in shaping women’s rights, the institutions of marriage, and the role of family law. She has assembled important essays by both scholars of Islam in Africa and scholarly leaders in the campaign to assert gender equality within the context of Islamic traditions. The authors also reflect a variety of academic disciplines ranging from law to anthropology, religious studies, history, and literature. It is refreshing to see the discussion extended across the Sahara, demonstrating many similarities in issues relating to gender and Islam throughout the continent. Perhaps more importantly, it avoids the assumption that colors so much of the writing about Islam in Africa, that this is a frontier of the Islamic world dominated by syncretic forms of religious innovation. Many of the essays connect developments in countries like Gambia and South Africa with similar issues in South Asia or the United States. This anthology demonstrates that African Muslims are debating similar kinds of issues in regard to Islam, gender, and their newly independent states, that are being debated throughout the Muslim world. If there is an omission here, it would be the lack of coverage of the important East African states of Kenya, Tanzania, and Uganda which would have added to the anthology’s breadth.

The anthology begins with a contribution from Beverly Mack, who has written extensively on the writings, teachings, and piety of Nana Asma’u dan Fodiyo of the Sokoto Caliphate in the nineteenth century. Although it treads familiar ground, it provides an important historical depth to other studies of Muslim women assuming educational leadership roles in the colonial and postcolonial eras. Continuing within a Hausa context, in Niger, Ousseina Alidou provides a fascinating account of Malama A’ishatu Hamani Zarmakoy Dancandu, who became an important Islamic educator