

of this concept, and the particularity of modern modes of subjectification, one could ask whether it was even possible for al-Juwayni to think in these terms.

The third part of the book focuses on al-Juwayni's legal theory. In Chapters 5 and 6, Siddiqui demonstrates that al-Juwayni rejected previous scholarly attempts to provide scriptural proofs for the legal sources of hadith and consensus (*ijmā'*) and instead justified them on rational grounds through recourse to custom. In the case of concurrent (*mutawātir*) reports, she writes, custom took the form of communal practices that attested to their once-widespread knowledge, and in the case of consensus, it took the form of juristic acceptance that indicated the existence of an early text that established its validity but was lost over time. Chapters 7 and 8 explore al-Juwayni's defense of analogical reasoning (*qiyās*) despite his acknowledgment that the norms and rulings derived through it were probable at best. Siddiqui sees this as the moment he "allowed his desire for continuity to trump his desire for certainty" but shows how he nevertheless attempted to limit legal pluralism by establishing a hierarchy of *qiyās* forms and limiting the use of *qiyās* to the most advanced scholars, the *mufti-mujtahids* (p. 185). Siddiqui's discerning analysis sheds light on al-Juwayni's unique contribution to topics in legal theory that have been more broadly studied, such as the common good (*maṣlaḥa*).

The fourth part of the book examines al-Juwayni's political thought and concludes that in political matters, he also sacrificed certainty for continuity. Chapter 9 summarizes al-Juwayni's exposition of the ideal imamate and his acceptance of a competent (*kāfi*) ruler. Chapter 10 takes up his discussion of the survival of the shari'a in the absence of rulers and scholars through a legal minimalism that depended on individual memory of legal knowledge and collective adherence to shari'a-based custom. Siddiqui writes that this discussion allows us to see the shari'a as a system of governance that is socially rooted and polyvalent, as opposed to a system of government that is institutionalized and externally imposed. Even in the absence of governments, institutions, rulers, and jurists, she contends, al-Juwayni's work suggests that the shari'a remains vital so long as it provides meaning for its followers and they remain committed to its narrative. Siddiqui concludes that al-Juwayni's work has much to offer contemporary debates about Islamic legal reform and the relationship of the shari'a to various political configurations, among other things.

Siddiqui's effort to connect al-Juwayni's epistemology, legal theory, and political thought is truly valuable, as is her attempt to draw al-Juwayni's work into contemporary debates. It also suggests avenues for future thought. First, what is the constitutional import of al-Juwayni's view that the shari'a occupies a place of categorical priority and what can this view offer the problematic of sovereignty as a transcendent authority that can exceed or overturn the law? Second, can a shari'a reduced to a minimal legal corpus be meaningful? After all, as al-Juwayni acknowledged, the shari'a survived for centuries without an ideal imam, but not without rulers who oversaw matters of war, internal order, the treasury, and the delegation of jurisdictions (judgeships, governorships, and so on). Similarly, can a shari'a denuded of the intellectual and social organization of the *madhāhib*, or the communal authority of a private class of scholars, survive? It is the achievement of *Law and Politics under the Abbasids* that it encourages readers to confront such questions and to consider al-Juwayni's answers to them across a broad swath of his writings.

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Colonialism, Neo-Colonialism, and Anti-Terrorism Law in the Arab World. Fatemah Alzubairi, Cambridge: Cambridge University Press, 2019. Pp. 284. \$110.00 cloth. ISBN: 9781108476928

Iza Hussin, Pembroke College, University of Cambridge, Cambridge, UK (ih298@cam.ac.uk)

Is anti-terrorism law in the Arab world part of the authoritarian package, or is it wrapped up in a global parcel of neocolonial legality? Particularly in the years after 9/11, answers to this question in law, security studies, politics and history, have tended to be both, but with emphasis on one or another. Fatemah Alzubairi provides an answer that connects the two historically through colonial legacies of law, but also through the

ambitions for control of the postcolonial state and the neo-colonial order. Egypt and Tunisia provide case studies for a study that covers late European colonial legislation, anticolonial action and state efforts to define and control it, state formation and legislation in the postcolonial international order, and state and neo-colonial efforts to define and control terror and counterterror within the current War on Terror.

Colonialism, Neo-colonialism, and Anti-Terrorism Law in the Arab World begins with a discussion of the terms through their historical development in French and British imperial cultures of control, which continued in the post-colonial period and “re-emerged in new forms of neo-colonialism” (p. 48). The newness of these forms inhere not in their logic nor in their global distribution of power, but in their filtering through supranational institutions, the focus of Chapter 2, and evolving national definitions of terror and security in the Arab world (Chapter 3). In these chapters, a new concern for the impact of Russian interests and intervention emerges, which remains somewhat underexamined throughout, but provides an important complication to the concept of “European” or “Western” imperialism. The chapters that follow explore the cases of Egypt and Tunisia through British and French colonialism, independence, and the development of concepts of terrorism through state efforts to counter opposition, and internal conflict, and bolster internal security, with input from Western powers. Alzubairi argues that colonial legislation provided tools for the identification and control of enemies in wartime, which were then deployed against domestic opponents in peacetime (p. 3), and that authoritarian ambition fuels an ongoing convergence between colonial and postcolonial approaches to terrorism. The colonial criminalization of anticolonial nationalism and anticolonialism continues through the language of insurgency; legislation on terrorism that includes the monitoring and regulation of speech, finance, and state procedures continues to serve the interests of authoritarian governments, as it used to serve those of the colonial state, and serves the aims of particular Western interventionist policies in the Arab world.

Alzubairi concludes by sketching out the theoretical contours of these continuities between the colonial, the authoritarian, and the neocolonial in two ways: problems caused by the lack of a precise definition of terrorism at the international level, and “migrations of law” between the colonial, authoritarian, and neocolonial. She ends with a discussion of a fundamental shift in crime control, from “identifying wrongdoings” to “identifying terrorists...from crime control into threat control...countering terrorism and maintaining a climate of order have allowed the return of the colonial rule of the exception” (p. 201). The maintenance of order, domestic and international, therefore, makes the *object* of crime control the threat, not the act, the *insecurity*, not the violence, is the problem the state aims to solve.

The text is clear, well structured, and thorough, with rich insight drawn from legislation, judicial decisions, policy documents, and reports; the major contribution of this work is the way in which these materials are combined to provide an expansive analysis, both historical and legal, of the ways in which current Arab authoritarian systems are the legatees of European colonialism, but also inform ongoing global legislation and policy on terrorism. Undergirding the analysis is a line of questioning, of the ways in which rule of law might serve the interests of democratic inclusion and human rights, rather than either authoritarianism or neocolonialism. Throughout, this is a thoughtful, provocative, and compelling work, accessible for the classroom, and addressed to a readership concerned both theoretically and politically about the interactions of law, power, and history in the Middle East and in the international order.

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Justice for Some: Law and the Question of Palestine. Noura Erakat, Stanford, CA: Stanford University Press, 2019. Pp 352. \$22.00 paper. ISBN: 9781503613577

Asma S. Jaber, JD Candidate, Harvard Law School, Cambridge, MA (asma@post.harvard.edu)

In *Justice for Some*, Noura Erakat makes the noteworthy achievement of tracing the relationship between law and politics over a span of 100 years from 1917–2017 to narrate the question of Palestine. Through a