

worlds that are often treated as distinct—historically and historiographically—come together in dialogue. Refreshingly, the book avoids the simple dichotomies that sometimes divide what is understood as colonial versus indigenous forms of knowledge. Its discussion of standardization is one such example. While the formulation of scientific standards was central to the objectives of modern states and colonial projects alike, standards could have multiple and other roots, some of which can be traced to popular culture and evolving notions of community. Notable also is the author's treatment of sources. Historians of science in the Islamic world often hew to close readings of primary texts. Stolz pairs this particular skill with a robust accounting for the broader dynamics of historical change. Finally, one word of criticism: many of us in the history of science continue to produce stories that are histories of men, and this work no exception. Future work on science in modern Egypt might probe the matter of gender more deeply in the complex network of influences that Stolz has drawn. In conclusion, *The Lighthouse and the Observatory* is a clear-eyed demonstration of the fact that while scientific ideas, practices, and technologies might circulate throughout different regions of the globe, histories of science are made through their articulations in specific geographies, knowledge practices, politics, and broader cultural concerns.

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KHALED FAHMY. *In Quest of Justice: Islamic Law and Forensic Medicine in Modern Egypt*. Oakland: University of California Press, 2018. Pp. xiii, 377. Cloth \$39.95, e-book \$39.95.

*In Quest of Justice: Islamic Law and Forensic Medicine in Modern Egypt* provides a fascinating account of the rise of a state apparatus in Egypt during the nineteenth century. The book expands on Khaled Fahmy's prolific scholarship, which has addressed various aspects of the development of new state institutions in nineteenth-century Egypt, from the creation of a conscript army to the formation of a new police force. Over the last two decades, this body of work has inspired numerous scholars. It is therefore not surprising that *In Quest of Justice* can be read as being in conversation with several recent studies of nineteenth-century Egypt by scholars like Liat Kozma (on the policing of women), Adam Mestyan (on late Ottoman Egypt), or Daniel Stolz (on religion and scientific practice).

Each of the book's five chapters uses an abundance of records from the Egyptian National Archives, many of which Fahmy has unearthed for the first time. In the first chapter, readers learn about the creation of a medical establishment that was rooted in a concern for the health of the army. Fahmy discusses quarantines and dissections as two activities through which the medical

establishment gradually began to affect larger parts of the Egyptian population. The archival record counters arguments about a popular or religious rejection of these new medical practices. The author rather shows that Egyptians started to navigate the medical institutions and sometimes even mobilized them to their own ends, as illustrated by the example of autopsies in criminal cases.

Chapter 2 looks at changes in legal practice, by drawing on the oft-overlooked institution of the *siyāsa* councils. Fahmy counters a narrative that sees legal change in nineteenth-century Egypt as a linear development from shari'a courts to a European legal system, which culminated in the introduction of the Mixed Courts in 1876. He demonstrates that the earlier *siyāsa* councils drew both on longer traditions in Islamic law as well as on innovations of the nineteenth century. In contrast to the shari'a courts, *siyāsa* councils accepted, for instance, circumstantial evidence in criminal cases. In this way, they made use of other recently introduced tools of state power, such as forensic medicine or the novel police force.

Urban planning and hygiene in Cairo take center stage, in chapter 3. Fahmy criticizes that the historiography of the Egyptian capital has for a long time preferred sight over smell, thereby reproducing an elite perspective on urban change. A focus on olfaction, he suggests, allows historians to rewrite the history of the city from below. With this approach, the chapter provides an alternative to established narratives about the Egyptian capital, such as the tale that changes in Paris were the main motivating factor behind the remodeling of Cairo in the middle of the nineteenth century. In Fahmy's account, hygienic concerns of the state appear as the driving force of much of Cairo's transformation in this period.

The book's many interventions in different strands of scholarship can also be a challenge, and at times the narrative thread risks running thin. An example for this is an excursus on *hisba* in chapter 4. *Hisba* denotes an Islamic concept of moral criticism. By examining foundational texts on *hisba* in Islamic thought, Fahmy delves deep into a critique of scholarship by Talal Asad and Hussein Agrama. Instead of considering *hisba* as a practice aimed at the self, Fahmy looks at it as relating to the power of the state. He contends that *hisba* materialized historically in market inspections, which were violent and coercive. The chapter then details the bureaucracy that took over from the older institution of the market inspector, the *muhtasib*, during the nineteenth century, like the Department of Health Inspection of Cairo. Fahmy argues that this new bureaucracy allowed the state to reduce the open violence that had been constitutive of *hisba*. Yet, precisely the argument about violence being at the core of the abolition of *hisba*, which ties the different parts of the chapter together, remains in the end somewhat tenuous. The fifth chapter devel-

ops the argument about a reduction of state violence in more detail. In one of the most captivating passages of the book, Fahmy illustrates how dynamics such as the increasing replacement of corporeal punishment with prison sentences was hardly motivated by humanist arguments, but by a concern for the centralization of punishment in the hands of the Egyptian state.

*In Quest of Justice* offers a revisionist account that affects many aspects of nineteenth-century Egyptian history. Fahmy demonstrates that an ostensible “borrowing” of European legal or administrative innovations can hardly account for the changes that took place between the 1830s and the 1880s. He shows convincingly that it was the efforts of Mehmed Ali’s dynasty to gain more independence from the Ottoman imperial center that drove several of the period’s state-building processes. In contrast to an older literature, the book also illustrates that the scientific innovations, which were introduced in this context, were not met with popular or religious hostility. It was rather the case that shari’a remained influential in the new state, as reflected in the institution of the *siyāsa* councils. Most importantly, the changes in nineteenth-century Egypt were not the exclusive domain of an “enlightened” elite that dictated new government structures. Instead, Fahmy shows how Egyptians’ interactions with the novel bureaucracy shaped the contours of an emerging state.

These findings offer pivotal, fresh ways of thinking about nineteenth-century Egypt. At the same time, some other interventions appear less pronounced. In several passages, the book suggests, for instance, the importance of writing a history of the body, from olfaction to pain. Yet the body sometimes appears in the different chapters more as a narrative device rather than a historically and socially formed material object of analysis.

Fahmy’s study opens up numerous avenues for future research. The book represents a level of reflection and an unrivaled knowledge of the archive that can only spring from a distinguished career and years of research. This veritable chef d’oeuvre will serve as a key text for many students and scholars of Egyptian and Middle Eastern history.

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SOPHIE B. ROBERTS. *Citizenship and Antisemitism in French Colonial Algeria, 1870–1962*. New York: Cambridge University Press, 2017. Pp. ix, 383. Cloth \$120.00, e-book \$95.00.

In *Citizenship and Antisemitism in French Colonial Algeria, 1870–1962*, Sophie B. Roberts explores debates about the citizenship status of Algerian Jews from the start of the French Third Republic to Algerian independence. Roberts takes as her starting point the liminal position occupied by Jews in French Algeria. As an “in-

digenous” population accorded French citizenship by the Crémieux Degree of 1870, they sat uncomfortably in-between in a settler colony where European colonists, naturalized en masse in 1889, enjoyed full citizenship but Muslim Algerian colonial subjects were excluded from political and civil rights. Roberts argues that, in this context, Algerian Jews’ identification as French citizens was shaped by ongoing economic, political, and status competition with the newly enfranchised settlers (the neo-French, or *néos*) and disenfranchised Muslim Algerians.

Taking municipal government as the central arena of civil society and political life in republican Algeria, Roberts frames colonial politics throughout the period under consideration as driven by the conflicting status anxieties of Jews, Muslims, and Europeans. The book then traces the ways that both *néos* and Muslim Algerians challenged the citizenship of Algerian Jews to bolster their own status claims. Jews, in turn, responded to antisemitic violence, rhetoric, and legal discrimination by identifying themselves increasingly as French citizens.

Roberts begins by identifying colonial antisemitism as an “organic movement” within settler-colonial politics (49). Although fanned by metropolitan developments, especially the Dreyfus Affair, Algerian antisemitism was rooted in the anxieties of the *néos*, who made it a central plank of their municipal politics in the late 1890s. In the interwar period, Algerian Jewish leaders and civic organizations defended their Frenchness by celebrating Jews’ military service in World War I and working to educate their coreligionists in French civic and cultural values. These increasingly assertive claims were met, however, with continued violence from European settlers, who used their control of municipal government to suppress Jewish rights, and with growing hostility from Muslim Algerians, whose own hopes for enfranchisement were dashed after the war. Intensifying quotidian conflicts between Jews and Muslims culminated in a brutal attack on the Jewish quarter in Constantine in August 1934, which left dozens dead and wounded. Roberts interprets this “pogrom” as a misplaced transfer of Muslim Algerians’ frustrations with the French government to their Jewish neighbors, and reads the colonial state’s failure to halt the violence as a first critical rift in Algerian Jews’ sense of their own Frenchness.

Colonial antisemitism reached new heights with the rise of fascism and Algerian nationalism in the later 1930s, as revealed in the virulent rhetoric of municipal and legislative elections from 1936 to 1938. The advent of the collaborationist Vichy regime in 1940 gave antisemites control of the colonial state and the opportunity to realize their central policy demand: the repeal of the Crémieux Decree. The abrogation of the Crémieux Decree and the application of Vichy’s anti-Jewish statutes constituted a second deep rupture in the French identity of Algerian Jews, whose trauma was evident in their