

Hannoum's work provides a valuable contribution to the field both through his approach and his insights concerning the persistence of violence in the postcolonial state and its connection to the colonial period. There are two absences in the argument, though, that I feel should be noted even though they do not undermine his primary conclusions. The first is that the concept of gender is left out altogether, a telling absence seeing as modernist discourse leverages the status and treatment of women to cast Islam in a negative light. Secondly, with the way Hannoum defines modernity, one could easily substitute capitalism as the mechanism that violently destroys and transforms pre-existing modes of (productive) relations in colonized societies. Such a substitution, in my mind, would allow for a more potent analysis as the state (colonial and postcolonial) exercises its power primarily on behalf of the interests of capital rather than out of adherence to modernity as an ideal. Still, discussions of modernity, Hannoum's included, are useful given its significant presence in postcolonial discourses. ✦

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SUNE HAUGBOLLE. *War and Memory in Lebanon*. New York: Cambridge University Press, 2010. xiii + 260 pages. Cloth US\$90 ISBN 978-0-521-19902-5.

On 13 April 2010, the Lebanese government unprecedentedly commemorated the thirty-fifth anniversary of the start of the civil war. The venue for this unorthodox celebration was a soccer pitch which hosted two teams, one representing the Lebanese cabinet captained by the Prime Minister and the other made up of members of the Lebanese Parliament. While the Lebanese were amused by the sight of their less-than-fit politicians running around the turf, the post-game press statements revealed the crux of the debate vis-à-vis the remembrance of the civil war. When asked about the purpose of this media stunt, one MP eloquently summarized the state's timid approach to the remembrance of the war by declaring "that we are not here to remember the civil war, but we are here to forget it." Coincidentally, around the same time this game took place, Sune Haugbolle's book *War and Memory in Lebanon* was released. This work, as the author professes, is a study of how the different elements of Lebanese society have negotiated their remembrance of the fifteen-year long civil war and how this debate

has shaped postwar Lebanon (p. 6). The writing of this book, or at least parts of its fieldwork, was conducted around the same time that the former Prime Minister of Lebanon Rafik al-Hariri was assassinated. It is within the context of this incident and the events of the popular uprising which followed, that Haugbolle's book develops its later chapters.

The book, which limits itself to postwar Lebanon, does a fairly good job of presenting its readers with a historical background of the conflict which is pivotal in understanding the postwar debate over the causes and the progression of the war (p. 13). Haugbolle places the public as well as the intellectual debate within the Lebanese state's insistence on both burying the hatchet as well as the memory of the war. Using a wide array of sources (ranging from the more traditional such as books and newspapers, novels to the original such as Lebanese cinema, television, and graffiti from the streets of Beirut, etc.) Haugbolle presents what he calls memory cultures, as opposed to the more common collective memory, which exists within the various groups in Lebanon. While the book captures the memory landscape pertaining to the civil war, through its discussions of the activities and debates spearheaded by members of the Lebanese civil society, Haugbolle falls short of adequately explaining why the Lebanese state opted to promote historical amnesia and thus derail the country's reconciliation process. While true that the makeup of the postwar Lebanese state was more or less a confederation of the same warlords that devastated the country for over fifteen years and who had no interest or even a desire to publically promote remembrance, this explanation does not fully explain the post-Taif state-sanctioned amnesia (p. 69).

Moreover, Haugbolle seems to have consciously adopted the rhetoric of the Lebanese intellectuals/activists who blamed the amnesia on the postwar reconstruction project of the late Prime Minister Hariri which opted to "silence or downplay the memory of the war as a conscious strategy in the reconstruction of downtown Beirut (*Solidère*)" (p. 84). While the *Solidère* project did indeed play an unconstructive role, the regional and political realities of Lebanon were perhaps more damaging to the memory project than what is commonly known as the Hariri phenomenon. The Syrian regime and its Lebanese allies frowned upon, to say the least, any attempt to recall the war. The Lebanese State collaborated with the Syrian wish to bury the past which coincidentally exonerated Syria from any act perpetrated during the war.

While Haugbolle gives voices to the different sides which protested this reality, he limits himself to the realm of intellectuals, but more so to Muslim or Leftist sources. The voice of the Christian right is not fully analyzed in

this work, except for the *mea culpa* of the Lebanese Forces leader Ass'ad Shaftari. Instead, this book focuses more on the cultural production of the Western part of the country and on the capital, Beirut. However this is not a fault of Haugbolle, because the political terrain in postwar Lebanon was extremely hostile to the Lebanese Christians and thus prevented them from any cultural productions outside the realm of political protests. Given the fact that this work is extremely Libano-centric, these intricacies should have been incorporated into its discussion.

This critique does not take away from this extremely well-researched and analytic work which is a pioneering effort in the field of memory studies as well as an invaluable addition for any reader trying to comprehend the never-ending debate over the Lebanese civil war. ✧

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ROBERT R. HEFNER, ED. *Shari'a Politics: Islamic Law and Society in the Modern World*. Bloomington: Indiana University Press, 2011. vii-ix + 317 pp., acknowledgements, note on transliteration and spelling, list of contributors, index. Paper US\$27.95 ISBN 978-0-253-22310-4.

Robert Hefner has edited an excellent volume that provides analyses of shari'a and its various modes of implementation in eight important Muslim states: Saudi Arabia, Egypt, Iran, Turkey, Afghanistan, Pakistan, Nigeria, and Indonesia. After providing a clear introduction in which he explains the shift away from shari'a law during the nineteenth and first half of the twentieth century to its resurgence during the second half of the twentieth century, Hefner explains the purpose of this edited book, which is to provide an accurate contemporary description and analysis of how shari'a is actually practiced in the states mentioned above. The emphases and orientations of the various contributors to this volume are to explain the complexities and varieties of the administration of *shari'a* rather than to try to explicate *shari'a* in an idealized or static way.

Hefner and his various contributors (Frank E. Vogel on Saudi Arabia, Nathan J. Brown on Egypt, Bahman Baktiari on Iran, M. Hakan Yavuz on Turkey, T. Barfield on Afghanistan, Muhammad Qasim Zaman on Pakistan, Paul M. Lubeck on Nigeria, and Hefner on Indonesia) attempt to address the tension between the idealization of shari'a and the practicalities of politics by addressing a set of key questions, which include: 1) an analysis