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transition, but if one is to know the history of the country, the content of the book does not really provide a clear argument on how exactly Saudi Arabia is transitioning. Most of the facts in the book appear to be a rehashing of what scholars on Saudi Arabia are already familiar with but without a framework to indicate that it is going through a process of change in any direction whatsoever. Nevertheless, if one is to separate and read each chapter independently, the book may contribute to a better understanding on specific issues. While this book may need updating given the many changes that have taken place in the country since it was published, there is still value to those who want a deeper understanding of the country's recent past without much expectation on what the future holds in Saudi Arabia.

‘Arab Spring’: *Faktor dan Impak* (‘Arab Spring’: Factors and Impact). Edited by Wan Kamal Mujani & Siti Nurulizah Musa. Bangi: Penerbit Fakulti Pengajian Islam, Universiti Kebangsaan Malaysia. 2015, pp. 164. ISBN 978-967-5478-91-8.

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In 2015, Wan Kamal Mujani, a Professor of Islamic History and Siti Nurulizah Musa, a postgraduate student in Arabic and Islamic Studies, both from Universiti Kebangsaan Malaysia published an edited book entitled ‘Arab Spring’: Factor and Impact (‘Arab Spring’ Faktor dan Impak). Written in Malay and published by the Faculty of Islamic Studies of Universiti Kebangsaan Malaysia (UKM). This volume comprises of fourteen chapters on the ‘Arab Spring’. They approach this phenomenon from different perspectives in order to guide the readers understand selected issues arising arose from those momentous events that shook the Arab world between 2011 and 2012.

The first part of the book (Chapters 1, 2, 3, 4 and 5) is devoted to an analysis of the terminological and linguistic validity of the term ‘Arab Spring’ as well as the factors that contributed to the uprisings in Tunisia, Egypt, Libya, Yemen and Syria. Drawing from these chapters, a number of themes can be identified that largely constitute the causes of the uprisings, namely, economic development, social demography,

political legitimacy and the role of new social media. The second part of the book (Chapters 6, 7, 8 and 9) focuses more on the theoretical aspects that are closely related to the on-going issues in post-Arab Spring Egypt and Tunisia. This part of the book offers insights into how the elements of democracy and theories of democratisation - championed by Huntington, Lipset, Rustow, Linz and Stepan could fit into the context of the Arab Spring.

The last part of the book (Chapter 10, 11, 12, 13 and 14), highlights the most fascinating issues, namely the polemics over the possibility of a 'Malaysian Spring'. It mainly addresses the question of the impact of the Arab Spring in the context of Malaysia's experience as well as lessons that should be learned by the society. Wan Kamal and Salmi Edward (Chapter 10) provide discussion on the influence of the Arab Uprisings on Malaysian society by focusing on three main areas, namely, the tourism industry, health sector and university students. Based on their study, all these three areas were affected by the popular Arab Uprising. The first two areas – tourism and health - produced relatively positive outcomes with the former recording an increase in the number of tourists coming from the Middle East and North African countries between 2011 and 2012. The arrival of these Arab tourists supported the tourism industry in Malaysia as well as the health sector, since many of them 'enjoy' receiving medical treatment or surgery from well-established private hospitals in the country. The majority of these tourists preferred to visit Malaysia due to the Muslim-Friendly environment of the country. With regard to the influence of the Arab Uprisings on Malaysian university students, the authors did not provide solid evidence of how the events affected students' idealism. Referring to only a single case - the incident of two Malaysian students who were detained by the Lebanese authorities in Beirut after being accused of an involvement with a terrorist group (Al-Qaeda) cannot be generalized to the whole population of Malaysian university students. Moreover, the origin of the Arab Uprisings was initially far from the agenda of any Islamic terrorist group. The authors also agree that the series of Bersih rallies (in 2011 and 2013) in Malaysia were inspired by civil protests during the Arab Uprisings. This statement, however, is not supported by concrete proof or based on proper investigation (such as survey - interview or questionnaire). Thus, Salmi and Wan Kamal's writing does not address the real question of how does the Arab Uprisings influence

Malaysian society – and on whether they have any clear connection with Bersih movement and local political activists.

Safar Hashim (Chapter 11) empirically exposes the attitudes of 575 postgraduate students (Malaysians, Arabs and non-Arab nationality) at the National University of Malaysia (UKM) toward the Arab Spring phenomenon through questionnaire-survey research. The research addressed four major questions: - 1) Sources of information on the event; 2) How the respondent defines the Arab Uprisings; 3) Hopes resulting from the Uprisings; and 4) Changes that are expected to happen. Although the outcome from the research indicates a variety of answers, the majority of the respondents believed that the Arab Uprisings was a revolution, along with a hope that the affected countries would become more democratic. However, concerning the long term prospect, 60% of the respondents were sceptical about the political stability in the MENA region, as they believed more and more mass mobilizations, civil protests and demonstrations would occur before the final stage of democratic consolidation. Although this research does not assist the reader who wishes to know why UKM postgraduate students were selected and other aspects of their views on the Arab Uprisings, it is worth noting that Safar's study is the only empirical study on the Arab Spring phenomenon from Malaysia's perspective.

Syed Abdul Razak Al-Sagoff (Chapter 12), a prominent political analyst in Malaysia focuses on the Malaysian government's reactions to the Arab Spring. According to Al-Sagoff, following the uprisings that occurred in the Arab world, the previous Malaysian government, headed by its former Prime Minister, Najib Razak, announced planned reforms of several laws and acts in order to give more political freedom to citizens. For example, the Internal Security Act (ISA) 1960, commonly known as the "detention without trial" act, was abolished and replaced with a new law - the Special Offences and Security Measures Act (SOSMA) 2012, which completely removed the previous element of 'forced detention'. The Peaceful Assembly Act was also enacted to allow any group or movement to organize a peaceful rally in the country. He believes that all the regulation-related adjustments were made as a 'soft response' to the Arab Uprisings. This suggests that the Malaysian government were alert and well-aware of the potential threat of the Arab Uprisings and its influence on the citizens – and therefore took accommodating actions to maintain the status quo of the regime in power. Despite the

author managed to highlight the reactions of the Malaysian government towards the Arab Uprisings influences, Al-Sagoff did not seem aware that for many years the opposition parties and NGOs in Malaysia had been fighting to abolish various 'draconian acts' - including the Internal Security Act, Sedition Act, Printing Act and University and College University Act. The Arab Uprisings events might have served as a spark or 'panic alarm' for the previous government to repeal the constitution, but it came relatively late in the local 'political game'. However, Al-Sagoff's study is undoubtedly useful as regards whether the political activists in Malaysia were influenced by the Arab Uprisings, since he argued that the act of the previous government to amend several laws was due to its reaction to the impact of the Arab Uprisings.

Nidzam and Kartini (Chapter 13) attempts to predict whether the waves of mass uprisings and regime change in the Middle East and North Africa would claim a new 'victim' - the state of Malaysia. According to the authors, the region of Southeast Asia had already experienced Arab Uprising-style protests which had succeeded in toppling several dictators - Marcos of the Philippines (1986), Suharto of Indonesia (1998) and Thaksin of Thailand (2006). The previous Malaysian regime was a close neighbour that yet seemed 'immune' from the 'threat' of civil protest. Several reasons pointed out by the authors might have prevented the regime change via street protests in Malaysia. These reasons are detailed as follows: i. Social structure and ethnic issues; ii. The nature of unemployment and poverty; iii. State control; iv. Media and Hegemony; v. External influence. All the factors stated above provide reasons why Malaysia is unlikely to a mass uprising akin to the Arab Spring. In other words, the authors believe that there was no such thing as a "Malaysian Spring". Regrettably, I think that these optimistic views from the authors are still debatable. The previous government under the leadership of Najib Razak had suffered from a series of political scandals, mismanagement by government officials, power abuses, human right violations, implementation of unnecessary taxes, price hikes, inflation and racial tensions as reported by Freedom House, Amnesty International and Human Right Watch- and these cannot simply be overlooked. Indeed, the former Malaysian Prime Minister, Najib is not Mubarak, Ben Ali or Qaddafi. However, to merely neglect the numerous mass protests, such as series of Bersih movements against his leadership over the past several years indirectly gives this chapter a less balanced perspective.

Muhamad Razak (Chapter 14) claims that the Arab Uprising phenomenon was driven and mobilized by Nahdah Islam, or the sense of Islamic revivalism among the Arab populations. By adopting Hegel's philosophy of history, he claims that the Arab Uprisings is a thesis of new hope for changes in modern Arab-Muslim civilization and therefore a birth from its previous synthesis stage. It will then be followed by an anti-thesis movement, which suggests that more and more political uncertainties will occur before reaching a new cycle of synthesis – which he proposes as the Arab Uprisings 2.0. Muhamad's study seems to have an element of bias towards Islamists and Islamism, as most of the arguments are drawn from his personal view as a member and former president of the Islamic Youth Movement of Malaysia (ABIM). Whilst not providing a critical analysis, the author also fails to consider the role of secularists, Arab nationalists and leftists in contributing to the success of Tunisia's Jasmine Revolution, as well the January 25th Egyptian Uprising. I argue that the main challenge of the previous Tunisian and Egyptian regime – from Ben Ali to Mubarak - came not only from Islamist opposition but also from secular intellectuals.

Overall, this edited book has presented a number of thoughts on the Arab Spring phenomenon from different contexts – most interestingly regarding its possible influence and impact on the Malaysian society and politics. Despite several shortcomings, I believe that this volume could provide some valuable references to interested Malay readers, students and researchers on the issues of post-Arab Spring. This book is certainly a compilation of works that I highly recommend.

Faith in an Age of Terror. Edited by Quek Tze Ming and Philip E. Satterthwaite. Singapore: Genesis Books, 2018, pp.150. ISBN: 978-981-48-0707-4

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This book is timely considering that the beginning of the 21st century is marked by the tragedy of 9/11 which witnessed the most heinous act of terrorism committed in the land of democracy. This tragedy has changed

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