bomb in the Muslim hand. Hence, it coined the term "Islamic bomb" despite the fact that Pakistan's bomb has nothing to do with Islam or religious fanatics. It reflects security considerations and regional power politics. Likewise, religion was manipulated, as Catherine Samary argues in the case of Bosnia, to deepen divisions and to partition the country. Catherine's observation that "most Bosniaks were more interested in protecting Bosnia's cultural diversity than in retaining their own religious identity" (pp.186-87) is, however, questionable.

As should be apparent, the book's central theme is to promote better relations between the West and the Muslim world. This central theme has not been spelled out but it comes out clearly in all the contributions. Lack of a uniform framework makes the contributions diverse; nevertheless, they are easy to read and enjoyable. While some of the comments made by contributors may be contested, it must be admitted that the contributors have not shown any inclinations to be swayed by superpower considerations. The book should be a welcome addition to library shelves and should help pave the way for "dialogue of civilizations."

Mass Media in Selected Muslim Countries. Edited by Mohd. Yusof Hussain. Kuala Lumpur: International Islamic University Malaysia, 2003. Pp. 154. ISBN 983-9727-95-8.

Reviewer: Saodah Wok, Department of Communication, International Islamic University Malaysia.

Unlike the media in the West, mass media in the Muslim World are least known to the world. This is despite the fact that the Muslims are found almost everywhere on earth either as the majority or as minority. Mohd. Yusof Hussain's edited book will therefore be appreciated by the academicians in the field of communication and others who care to know about what is happening to the mass media in the Muslim countries. The contributors to this volume are well-known writers, knowledgeable about their chosen countries. The

book tries to expose students to the progress and development of mass media in Indonesia, Malaysia, Pakistan, the Grand Maghrib (Morocco, Algeria and Tunisia), and Sudan.

Che Mahzan Ahmad gave a detailed account of the development of the mass media in the Republic of Indonesia. He covered the *wayang* (theatre), the print media, the online media, radio and television, and film. Mohd Yusof Hussain gave an account of the print media, online newspaper, magazines, the electronic media, national news agency (Bernama), mass media law and policies, media performance, and future trends in peninsular Malaysia. Nisar Ahmad Zuberi provides a brief description of the emergence of Pakistan and then dealt at some length the press history, the broadcasting history, news agency, law and regulations, and recent trends and developments in that country. The mass media in the Grand Maghrib, i.e., Morocco, Algeria and Tunisia was written by Abderrahmane Azzi. The last chapter on mass media in the Sudan was contributed by Mahmoud M. Galander. He started his chapter with Islam and modes of communication in early Sudan, followed by an analysis of the evolution of print journalism, the electronic media, modern communication and the Internet, Press laws and press councils, and the Islamic dimension in Sudan's mass media.

Clearly, the book tries to document the evolution of the established mass media in the selected countries. The mass media covered are the print media, the oldest media ever, the electronic media (comprising television and radio), and the contemporary media. The chapters are similar in that they covered similar topics in sequence beginning with the countries background, the print media, the electronic media (radio and television), and the film. The on-line newspapers are also highlighted. Some variations to the contents are the inclusion of the mass media law and policies, media performance and future trends. Some writers also included the present era communication technology and Internet, over and above the Islamic dimensions. However, the contributors differed in their style of presentation. Some are purely descriptive while others presented tables to highlight the figures relevant for the mass media distribution. Good intentions of the authors notwithstanding, tables presented in some cases are poorly developed and hence rather confusing to the readers.

The book contains relevant references as well as further readings. Some of the books referred are rather dated probably due to the historical nature of the presentation. To make the book more comprehensible, a comparison between the selected countries could have been tabulated in terms of figures highlighting their similarities and differences. This would disclose the uniqueness of the mass media in the Muslim countries compared to the Western countries in terms of selected attributes deemed suitable for comparative purposes. Future edition should include other countries, such as, Brunei, Saudi Arabia, Egypt and member countries of the Organization of Islamic Conference (OIC).

Overall, the book can be used in introductory courses for those planning to major in communication and related disciplines. It would expose students to the mass media and help widen their horizon into the nature, and the practice, of mass media in the selected countries of the Muslim world.

Modern Trends in Islamic Theological Discourses in Twentieth Century Indonesia: A Critical Survey. By Fauzan Saleh. Leiden: Brill NV, 2001. ISBN 789004123052.

Reviewer: Abubakar Eby Hara, lecturer at the University of Jember, East Java and Program Officer at the International Center for Islam and Pluralism (ICIP), Jakarta.

The relationship between religion and human development has attracted attention of many scholars. The progress in the West, for example, was often identified with the Protestant ethics.[1] In Asia, people talk about Confucian and Asian values behind the East Asian economic progresses.[2] In Latin America, there was "liberation theology" attempting to link Christianity with social structure and offering a solution to free people from the state hegemonic power.[3]

Fauzan Saleh, in a way, investigates the linkage between Islamic values and human development with reference to Indonesia.[4] However, in contrast to liberation theology, which attempted not