refers to the experiences of Pakistan, Sudan, Kelantan and Iran to explore contemporary attempts at implementing the *Sharīʿah* law of *qiṣāṣ* and *diyah*. Chapter Six looks at the punishment of *qiṣāṣ* for willful murder, its administration and contemporary legislation for its implementation.

Chapter Seven looks at *diyah* as the alternative punishment for willful murder and as the original punishment for homicide resembling murder and homicide by mistake. Chapter Eight discusses the definition, classification and the enforcement of *qiṣāṣ* as punishment for wounding in Islamic law. Chapters Nine to Eleven discuss the *diyah* payable for the various types of wounds – the loss of limbs and organs of the body, the loss of the function of the faculties, injury to the head, face and other parts of the body.

Chapter Twelve discusses *diyah* payable for certain categories of persons – in particular the *diyah* for a woman and for a non-Muslim living in a Muslim state – and consider how to implement the *Sharīʿah* taking into account the present cosmopolitan and technologically advanced state of Malaysian society. Chapter Thirteen looks at the *diyah* for causing miscarriage and related offences, infanticide and suicide. Chapter Fourteen discusses the issue of who shoulders the liability to pay the *diyah*, the payment of *diyah* by the *ʿaqīlah* and whether this practice is applicable in today's society. In chapter Fifteen the author summarises the findings presented in earlier chapters, recommends that the law of *diyah* be a common law for all Malaysians and proposes the necessary amendments to the relevant legislations presently in force.

Originally a doctoral dissertation, this is a superb piece of scholarship. The book is comprehensive and highly readable, and it stands out for its admirable charity and accessibility. Alsagoff makes good use of quotations from the two primary sources of Islamic law: the Qurʾān and the *Sunnah*. The book should excite and enthuse all students interested in the subject of the *diyah* law.

Angry Wind: Through Muslim Black Africa by Truck, Bus, Boat and Camel. By Jeffrey Tayler. Houghton-Mifflin Co, February 2005, pp. 256. ISBN: 061833467X.

Reviewer: Muhammad Ghali Ahmad, Ph.D. Candidate, Department of Political Science (IIUM). E-mail: yasir_ghali@yahoo.com

Angry Wind is a travelogue, in 20 chapters, of Jeffrey Tayler's journey through the Sahel, the southern "coast" of the Sahara Desert whose predominantly Muslim faith makes it "a cultural as well as a geographic designation." Hence, Tayler prefers to call it "Muslim black Africa" (p. 5). The journey was undertaken in order to "hear out the people of the Sahel, to record and transmit their grievances, and to learn their views on the conflict between the West and the Islamic world" (p. 9). He begins his journey in N'djamena, Chad, and continues on to Cameroun, Nigeria, Niger, and Mali. His trip ends in modern, salt-aired Dakar, Senegal, a biting contrast to the ravaged countries he has been through. His journey takes several months, in which he covers 4,000 miles. The "Angry Wind" in the title is a metaphor to represent the Harmattan, the powerful dust-wind from the Sahara that rages for days over Central and West Africa, de-foliating vegetation and causing sickness and misery for humans and beasts. It unites the Sahel under a thrashing veil of red dust. As a metaphor, it evokes the image of human existence stripped down to the bone—suffering, anger and endurance.

For most Westerners, Tayler asserts, the Sahel is not on the map. Beset by ethnic rebellion, sectarian violence, and banditry, the Sahel does not receive much attention from the media. The West can no longer afford such ignorance. Al-Qa'ida has been active in Africa, perpetuating acts of terrorism in Kenya, Tanzania, and Tunisia. One Sahelian state, Sudan, sheltered Osama bin Laden until 1996, there are reports of Al-Qa'ida operating in Mali, Niger and Chad; and in 2003, Osama bin Laden has described Nigeria as "ripe for liberation" (p. 7). Tayler sees the region as a powder keg. His hope is that awareness of the Sahel can defuse the potential for an explosion of violence.

Tayler sees Islam as the primary guiding principles of socio-economic relationships of the Sahelians. Islam came to those cluster communities through Yemen who later established the Sultanate of Kanem. The people of Kanem, the Kanuri, trace their lineage back to eighth-century Yemeni migrants who allegedly introduced Islam and established the Sayfawa dynasty that lasted a thousand years.

This empire spread from Tripoli in the north to the edge of the Wadai Sultanate in the East and Lake Chad in the West (P. 97). In 1591, Timbuktu fell to the troops of Sultan Al-Mansour of Marrakesh (now called Morocco), who sought control over the West African gold trade and coveted the city's salt and slaves (p.206). From the North-West, the Moroccan Arabs spread Islam in the sixteenth century. They vanquished the Songhai empire "seizing control of the trans-Saharan trade and subjugating much of the region" (p.8). In the early nineteenth century, "one of the first Sahelian fundamentalists in Islamic history" (p. 143), the Fulani Mujaddid and Mujahid Shehu Usuman dan Fodio waged a populist Jihad that led to the founding of what is known as the "Sokoto Caliphate" which covers the areas of the present-day republics of Nigeria and Niger.

In his search to understand how once-great Sahelian empires have fallen to their current state, Tayler focuses on the "false" boundaries imposed by Western nations in their scramble for Africa, the tug of war between Islam and Christianity, and economies hampered by corruption and lack of infrastructure. For instance, British drew Nigeria's borders tossing together many different peoples who hated one another. Tayler wonders if it would be better for Nigeria if the country were split into two zones, one Northern and Islamic, the other Southern and Christian.

The sense of nationhood in Nigeria is very weak. His tourist guide in Nigeria, Mustafa, told him that "our crisis is one of not belonging. We Nigerians don't feel we belong to our state, or that our state belongs to us. We still belong to our tribes, and exclude others on a tribal basis" (p.134). This phenomenon cuts across the entire ethnics/tribes throughout the Sahel as Tayler discovered in his investigation of relations between the Arabs, the Tuareg, the Fulani and the Africans in Timbuktu. Every ethnic group has its own culture and religion and these reinforce each other. In Timbuktu, in spite of Islamic unity, the Arabs, the Tuareg, the Fulani and the African Muslims do things separately without interacting with one another.

In the five countries Tayler passed, he saw tribes, dead Kingdoms, antagonistic religious groups and individuals but not nations because there are no nations. Nowhere in the Sahel did ethnic or linguistic territories correspond to national frontiers. "All the Sahel's States were the bastard creation of French and British colonial role, with

the Emirs and Sultans who were once the Front men for foreign domination now providing the same service for shaky federal governments in the capitals" (p. 245).

Tayler wonders if there is any hope in "development projects" undertaken by international aid agencies and other organisations. Though there is no satisfactory answer to this question, it is clear that the development agencies have not gone beyond what they were doing decades ago. Most foreign aid perpetuates corruption, discourages countries from adopting necessary reforms and promotes economic dependence of the Sahelians on the former colonial countries. They subject these people to grow cash crops for their industries and peoples instead of food crops for the Sahelians' socio-economic benefit (pp. 237-238).

Throughout his travels, Tayler witnessed poverty, the influence of harsh regimes, and both hostility and a willingness to discuss the relationship of the United States to the Islamic world. The many colourful characters he came across were puzzled that a rich American would visit their country. He encountered much suspicion as a post 9/11 American (many assumed that he was a CIA agent). He narrowly escaped violence at the hands of desperate teenage thugs, and witnessed the poverty that ravages the Sahel. He also recounts the many acts of generosity shown him and describes the beauty of the desert and the sky.

Tayler is well informed about the Sahel, in particular its history. He combines this knowledge with interviews and observations, which enable him to provide a good picture of the politics and religion of the region from a historical and a contemporary perspective.

Tayler writes that the problems of the Sahel are caused by humans and could be solved by humans, but his pessimism that this will happen is clear. Even though the causes of much of the region's poverty are man-made, they are of a peculiarly intractable kind that renders the poor poorer. The restrictions that keep them in poverty persist, despite repeated Western politicians' mouthing about the need to eliminate them. Desertification, caused by climate change and other factors, is eating away arable land; and populations continue to expand while income level drop.

Angry Wind is a contemporary down-to-earth investigation of the Sahelian states of West and Central African regions. It should be read by those interested in the history, politics or religion of the Sahel, and concerned about the future of Sahelians. However, it is not an easy read by any means. Tayler's vocabulary is very impressive, and his writing flows easily from narrative to dialogue to description. However, the language is pitched at a level that may be difficult for ordinary English literates to understand. The problem is compounded by the inclusion of French terms and phrases without translation or footnotes. It should also have been useful if the book contained a bibliography and an index.

Ethnic Conflict in Southeast Asia. Edited by Kusuma Snitwongse & W. Scott Thompson. Singapore: Institute of Southeast Asian Studies, 2006, pp. 173. ISBN: 981-230-340-5.

Reviewer: Ummu Atiyah Ahmad Zakuan, Ph.D. Candidate, Department of Political Science, International Islamic University Malaysia (IIUM). E-mail: uatiyah@gmail.com

The end of the Cold War resulted in what the editors of the book call the "New World Disorder," characterised by ethno-religious conflicts in countries like Rwanda, Sri Lanka, Bosnia, Aceh and Thailand. *Ethnic Conflict in Southeast Asia* is the outcome of a conference and contains five chapters examining different ethnic configurations and conflict avoidance and resolution in five Southeast Asian countries. Rizal Sukma anayzes the horizontal (Kalimantan, Maluku and Sulawesi) and vertical (the Madurese versus the Dayaks) conflicts in Indonesia and assesses the prospects for peaceful resolution of those conflicts. Zakaria Haji Ahmad and Suzaina Kadir explain the policy of power-sharing and its success in ensuring stability in an ethnically divided Malaysia. Tin Maung Than analyzes the attempts made by successive Myanmar governments to integrate the various ethnic groups in the border regions within a centralised, unitary state. Miriam Coronel Ferrer examines the conflicts in Mindanao and the problems emerging from the reluctance of the Manila government to come to terms with the root causes, and the challenges posed by