Voices of Islam in Southeast Asia: A Contemporary Sourcebook. Compiled and edited by Greg Fealy and Virginia Hooker. Singapore: Institute of Southeast Asian Studies, 2006, pp. 540. ISBN 981-230-367-7 (soft cover).

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The events of September 11, 2001, among others, forced Muslims to think about their religion and religious identity, especially in relation to the modern secular nation-state and the increasingly modern and globalised world. Muslims have been grappling with these issues since the 1970s and 1980s. Mass education and urbanisation, along with developments in telecommunications, served to pluralise religious authority and heighten contests over the meaning and social relevance of Islam. The events of 9/11 and the attendant Western responses have brought such questions to the forefront, forcing many within the community to think seriously about various aspects of their own religious identity. Decades old approaches to the practice and interpretation of the religion, including in Saudi Arabia, were suddenly up for public debate.

This pluralisation and contestation of meanings and understandings of Islam have come out more forcefully in Feeley and Hooker's 540-page collection of contemporary primary source materials. The sourcebook is designed to promote a deeper understanding of Muslim attitudes to major political, legal, religious and social issues in Southeast Asia, through quotations from documents organised under various themes such as, personal expressions of faith, Islamic law, state and governance, gender and the family, *jihād* and interactions with non-Muslims and the wider Muslim World. It contains 189 extracts from primary sources and nine contextual essays. The Sourcebook looks not only at the ideological and doctrinal content but also at the motivations and psychology underlying different interpretations and viewpoints. The sourcebook also contains a map showing concentrations of Muslim populations throughout Southeast Asia, a glossary of terms,

abbreviations and acronyms. It also contains a 9-page timeline of events, a chronological list of significant moments in the history of Islam relevant to Southeast Asia, beginning with the birth of Prophet Muhammad (SAW) to the second Bali bombing in 2005.

Southeast Asia covers 4.5 million square kilometers, and encompasses 10 countries: Brunei, Cambodia, Indonesia, Laos, Malaysia, Myanmar (Burma), the Philippines, Singapore, Thailand and Vietnam. The region is bounded by the Philippines to the east, to Thailand heading west, Myanmar to the north, and the Indonesian archipelago to the south. These nations have a combined population of 500 million, an aggregate gross domestic product of US$737 billion and total trade of US$720 billion. They are members of the Association of Southeast Asian Nations (ASEAN).

The region is diverse, in terms of population, land mass, GDP per capita, government systems and religion, to name a few. Catholicism is the predominant religion in the Philippines, while Buddhism is practiced in Thailand and Myanmar, and Islam in Indonesia and Malaysia. At present, there are an estimated 230 million Muslims in Southeast Asia, majority of them in Indonesia, home to the world's largest Muslim nation. Among the countries where Islam is politically significant are Indonesia, Malaysia, Brunei Darussalam, Singapore and the Philippines.

The Islam that has been practiced in Southeast Asia, unlike its Middle Eastern counterpart, is characterised by tolerance and moderation. What is immediately striking about Islam in Southeast Asia is its internal diversity. Crosscutting cultural, ethnic and linguistic cleavages compound this pluralism. One can argue that by and large Muslim communities in Southeast Asia are accustomed to other cultural and religious traditions. This diversity is largely explained by the way and the manner in which Islam spread in Southeast Asia. It was the Arab, Persian and Indian traders who spread Islam largely through the process of elite conversion. The conversion was gradual and uneven, often permitting the preservation of strong pre-Islamic elements. The subsequent interaction between Muslim communities and the state added colour to the diversity. Clifford Geertz and others have documented the diversity within Islam by highlighting various streams. Fealy and Hooker's source book reveals the diversity through primary sources. It would have been

much appreciated if the authors of country overview chapters have explained these diversities in more detail.

The major attractions of the *Voices of Islam* are the extracts from primary sources and commentaries which are grouped under six chapters. Each chapter begins with a brief introduction to the theme and each extract is preceded by a commentary by chapter editors. These extracts show that Islam in Southeast Asia is tolerant and moderate. The existence of a class of moderate Muslim voices show that Islam is open, democratic and supportive of development. These extracts also reveal the debate unfolding in Southeast Asia between the moderates and extremists to win the hearts and minds of Muslims. This being the case, the sourcebook reflects not the views of "more than 200 million followers in Southeast Asia" (p. 1), but of scholars and the intellectual elite of Islam.

The extracts also show a definite tilt towards modernist elements in Southeast Asia and gives prominent place to issues such as the prominent role for women in public life and the general support for democratic norms and practices. Reading between the lines, these extracts sound like a call for moderate Islam to assert itself and combat extremist interpretations of Islam. The liberal Muslims, represented by Ulil Abshar-Abdalla, a member of the Liberal Islam Network, Zainah Anwar, a Malaysian activist who serves as executive director of Sisters in Islam and others, are daring and innovative. They urge Muslims to take an open view on how to interpret Islam. Not surprisingly, this has inspired vehement criticism from the hardliners such as Muhammad Ismail Yusanto of the Liberation Party of Indonesia (Hizbut Tahrir Indonesia). They argue that only the introduction of *sharīʿah* law will cure corruption and maladministration in Indonesia.

The sourcebook contains a chapter on *jihād*, its meaning and features. The focus is upon those who use violence as a form of *jihād*. Fealy, the editor of the chapter, somehow believes that the Muslim community prefers to call these "Islamic terrorists" as "Salafi jihadists" (p. 362). Yet he felt the need to explain why the latter label is appropriate. Interestingly, the extracts from the Guidelines of Jemaah Islamiyyah and the writings of Imam Samudra and Mukhlas are relatively longer than others. This definitely gives wrong impression about Islam in Southeast Asia. These extracts are

retained despite the fact that Greg Fealy admits that these salafi jihadists constitute "a tiny minority of the Islamic community" (p. 354). The only justification for such long extracts could be the fact that much of Western and Australian thinking about Islam in South-East Asia centers on terrorism, and the editors must have the sponsors (the Australian government) of this volume in mind.

Voices of Islam in Southeast Asia has been made possible by generous grants from the Australian Department of Foreign Affairs and Trade, through the Australian Committee for Security Cooperation in the Asia-Pacific at the Australian National University. There is much to commend in this book. The book will enable government officials, security analysts and journalists to understand the ideologies, motivations, language and objectives of the key actors and main Muslim groups in Southeast Asia. However, the attention given to liberal Muslim groups indicate that liberal Islam is seen as a potential resource for cushioning the Muslim world from its more militant and fundamentalist interpreters. The liberals are moderate intellectuals and acceptable to the West. However, they have not been able to cultivate grassroots networks and are perceived as those in cahoots with Western governments to destroy Islam.

Countering Terrorism: Can We Meet the Threat of Global Violence? By Michael Chandler and Rohan Gunaratna. London: Reaktion Books Ltd, 2007, pp. 236. ISBN 13: 978-I-86I89-308-6.

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Global terrorism is a threat to all nations of the world and the fight against it is the most defining challenge of the twenty-first century. Much has been written on this subject and much more are expected. *Countering Terrorism* is the latest and it is avowedly and unabashedly anti-Islamic and anti-Muslim. It attempts to identify issues of current and future terrorist threats, their durability, and pathways out of