

be taken seriously. Contemporary Muslim scholars have attributed the backwardness and underdevelopment of Muslim minds and societies, among others, to a lack of systematic study of external relations of Islamic State and the principles that guided it. This has led to misinterpretation of fundamental objectives of the Islamic State as part of the study of International Relations, which is dominated by the West. Given the urgent need of the study of International Relations with an Islamic focus, Ahmed Musa's work is a welcome but not sufficient contribution to the field of Islamic theory of International Relations. The author's book combines theory with practice and provides examples from practices of the historic Islamic State. In addition, the author has used primary as well as secondary sources.

The issues in this book are discussed with reference to the Qur'ān, Prophet Muḥammad's (SAW) tradition and practices of his immediate successors, suggesting originality of the work and author's ability to provide a coherent discussion of such an important issue in Islam's external relations. This kind of analysis is difficult and requires patience. The author, intentionally or unintentionally, throughout the book, discusses Western views on the topics and issues discussed therein, blending them with Islam. This tendency could result in confusion specifically among those who have little or no exposure to Islam's approach to International Relations. It seems that the book targets Muslim audience and assumes that the readers would know the Islamic and Arabic concepts used. It is hoped that a revised edition of this valuable work, which is organisationally and linguistically sound is made available to its readers soon.

A Fair Country: Telling Truths about Canada. By John Ralston Saul. Toronto: Penguin Books, 2008, pp. 340. ISBN: 9780670068043.

Reviewer: Syed Serajul Islam, Department of Political Science, Lakehead University, Thunder Bay, Ontario, Canada. E-mail: sseraji99@yahoo.com

Canada, a land of immigrants, is facing the challenge of national identity. Many authors have examined this issue through a variety

of perspectives. In *A Fair Country, Telling Truths About Canada*, John Ralston Saul examines Canadian identity through a unique perspective, which very few had done in the past. Saul primarily dwells on the aboriginal influences on Canadian institutions and culture, and examines the ideals upon which the country was founded. To this end, Saul divides his book into four parts.

In Part 1, Saul argues that the Canadian self-identity is built upon a blend of French, English, and Aboriginal influences. He dubs them the three pillars of the Canadian society. He suggests that they began in balance with each other. The rapid population decline among the Aborigines as a result of disease, violence, and malnutrition left a power vacuum, which was filled by English influence. While there is a common perception that the English influence is the most predominant in Canada, Saul maintains that there are several cultural patterns within Canadians, which are not British, not even European. Rather, they arose out of its Aboriginal cultural heritage. For example, the Canadians' focus on egalitarianism, and the dynamic tension between the rights of individuals and the rights of groups or society as a whole are derived from the Aboriginal tradition. This inherited tradition serves to see Canada as a blend of all cultures of the world. People from all over the world migrate to Canada, and become Canadians. They bring their culture with them, and the open nature of the Canadian society welcomes their cultural influences. It could be argued that this acceptance of the "other", and embracing diversity is the single most important factor in the development of the Canadian identity, and that this tradition existed within the aboriginal populations when the Europeans arrived, and continues to this day.

In Part 2, Saul continued to develop his thesis on Aboriginal influence on the systems of government and the application of the law. Saul points out that the British settlers were not a cadre of honest and hard working people that dominate popular history myths. They did not build the political structure of Canada. Most of the European loyalists who had fled to the North after the American war of independence, and who are popularly credited with laying the foundation of confederation were not English. They were lower class mix of Dutch, German, Irish and free blacks. Saul once again credits Aboriginal influence for the non-monolithic nature of the founding

documents. He discourses for several pages, throwing together a disjointed set of historical facts to prove that idea of “Peace, Welfare, and Good Government” is derived from the aboriginal Mata and Aztec civilisation. *Witaskewin* is a Cree word which translates as “living on the land together.” He cites this concept as the roots of democratic federalism as well as environmentalism and also draws the public school system as a fundamental tool to build a nation of citizens out of a group of misfits.

In Part 3, Saul moves to examine Canadian national identity in relation to the United States of America. Canada suffers from “inferiority complex” because it looks at the US as a superior entity. Canadian artists get recognition for becoming famous in the United States. Canadian intellectuals are expected to study at Harvard, Yale, and Princeton in order to get recognition. Politicians are evaluated by their relationship with their American counterparts. Even the corporate elites in Canada seem to be singularly obsessed with breaking up Canadian-owned companies, and selling them to American multinational corporations. Canada is perhaps the only highly industrialised country which permits, and even embraces, this kind of multinational companies from outside. In Part 4, Saul addresses the issue of the Canadian foreign policy, which he categorises as submissive and colonial and also very much pro-American. This has led to an increased dependence on bureaucratic structure. There are more Foreign Service diplomats in the Pearson building in Ottawa than there is in the collection of High Commissions and Consulates from all over the world.

Saul is unquestionably a passionate student and commentator on the subjects of Canadian society. However, he can be accused of selective research for a number of reasons. In the first place, there is little evidence that his creative process involved a structured theoretical framework, or that his primary material was subjected to the scientific rigour expected of a scholarly work. Second, a student of political science or political philosophy may argue that, in fact, Saul has created an aboriginal interpretation of Marxist ideals, while asserting that the influence of European thinkers should be disregarded in the teaching of modern political philosophy within Canada. This is serious denial of the fact. Finally, the book is very much unorganised in terms of content. It started with something

and ended up with others – a mixed bag of hotchpotch ideas. It is not scholarly at all.

While Saul lacks rigour, and tends to muddle his arguments, he provides Canadians a beginning from which they may set out on the journey of discovering Canada's complicated roots as a nation. He has identified several areas where Canadians are legitimately failing in nation building, and has given new perspectives to consider while formulating a logical framework of Canadian culture and future policy directions. This book should be on the shelf of anybody who wishes to grasp the fundamental question of Canada. The book is a positive contribution to the growing body of literature on the contribution of the aboriginal towards nation-building of Canada.

The Nuclear Jihadist: The True Story of the Man Who Sold the World's Most Dangerous Secrets and How We Could Have Stopped Him. By Douglas Frantz and Catherine Collins. New York: Twelve Hachette Group, 2007, pp. 368. ISBN-10: 0446505609 (Paperback).

Reviewer: Isiaka Abiodun Adams, Ph.D. candidate, Department of Political Science, Kulliyah of Islamic Revealed Knowledge and Human Sciences, International Islamic University Malaysia. E-mail: isiakaadams@yahoo.com

In this book Douglas Frantz and Catherine Collins chronicle the exploits of Pakistani scientist, Abdul Qadeer Khan, arguably the most controversial and enigmatic man in global nuclear proliferation. Relying on eclectic sources, such as “hundreds of hours of interviews with people who had firsthand knowledge of the subject matter” (p. 369), public and confidential official documents, court papers, video and audio tapes (p. 369), the book “explores the rise of A. Q. Khan and his role as one of the principal architects of the second nuclear age” (p. xv) and “the most dangerous proliferation operation in history” (p. 331).

The book admits that the reasons why nations seek nuclear arsenal varies. Countries are sometimes “faced [with] enemies who might be deterred by the threat of nuclear retaliation: India feared China,