is therefore an issue with serious concern for all, as it is a war with no apparent end in view and in which both sides are going to be a loser, one losing its human and physical assets and the other losing its distinctive values. To most of the people of the Third World, Terrorism is the by-product of American policy in the Middle East and as such can only be tamed by securing a durable peace agreement in the region. If it is not done in right earnest, the bridge between the US and the Third World may soon become a bridge too far. The book successfully conveys this concern.

The book also contains two small but important omissions which may be attended to in the next edition. Firstly, the ‘Contents’ show that the book has been organized into four parts, while in the main text ‘Part’ has been substituted by ‘Chapter’. Secondly, Jim Wallis’ article “Dangerous Religion” which is the 17th paper has been serialized as the 16th (p. 247). Hence there are two papers with the same number.

Ather Zaidi


Fr. Paolo Nicelli is the director of Silsilah Dialogue Institute of the Silsilah Dialogue Movement located in Zamboanga City, in western Mindanao. The Silsilah Dialogue movement is noted for its highly contributory activities in the area of Christian-Muslim dialogue in the Philippines. Zamboanga city became infamous in the 1990s for the repeated kidnappings and attempted kidnappings and extortion of Westerners by a group of Moro Muslim separatists known as the Abu Sayyaf [Abū Sayyāf]. On 17 October 2002, the Zamboanga bombings occurred, and in 2003, Zamboanga was used as a base for 300 United States military advisors to the Philippines army. Hence any attempts to initiate dialogue and cooperation by the Silsilah movement under such challenging circumstances should be admired as well as encouraged.

Muslims are the largest religious minority in the Philippines, constituting between 5 to 8% of the total population of 88 million people. Islam arrived in the Philippines in the thirteenth century and the local Muslims are popularly
known as Moros, a Spanish corruption of the term Moors. The Moro Muslims largely reside in the southern islands of Sulu, Palawan and Mindanao. The Muslim Filipinos are made up of three major ethnic groups being the Tausugs of Sulu, Maguindanaos of Cotabato and the Maranaos of Lanao, along with nine other minor ethno-linguistic groups.

As of to date there are two major studies about the Muslim history of Southeast Asia and the Philippines viz., Alijah Gordon, ed. *The Propagation of Islam in the Indonesian-Malay Archipelago* (2001) and Ceasar Adib Majul, *Muslims in the Philippines* (1999). Hence, what is unique about this third work on the same topic? The author states that in the light of the events of September 11, 2001 and the subsequent warfare, it is time to review Christian/Muslim history in the Philippines with an attitude of forgiveness and recognition of the failures to promote justice and peace. He hopes that this re-learning of history will contribute to removing the biases and divisions by building a culture of dialogue and peace in Mindanao and the Philippines as a whole (pp. 2–3).

The book is divided into five chapters. The first chapter is an introduction to the geographical, socio-economic and religious profile of the Philippines. Chapter 2 explains the ethno-religious profile of the Moro Muslim community, illustrating the powerful role played by the historical political institutions such as that of the Sultans and *datus*, the economic elite who exercised significant local political power in Moro history. Chapter 3 discusses the historical documentary sources of the Moro ethnic groups such as the *Silsilas* or the *Tarsilas* which give the genealogical history of the Moro sultans. Chapter 4 discusses the history of the spread of Islam in the Indo-Malay archipelago associated with beginning since 977 CE and its advent in the Southern Philippines islands during the era of Portuguese rule *circa* 1500 CE onwards. Chapter 5 is devoted to the interaction between Islam and the traditional religions of the islands resulting in the formation of varying practices of Islam along tribal and ethnic identities which continue to persist until today. The author concludes that trading relations and intermarriages played a prominent role in the spread of Islam in the Philippines. This was accompanied by the preaching and practice of Islam of the Sufi missionaries. Yet overall the crusading spirit behind the Western Christian missionaries’ propagation of Christianity in the Muslim areas of the Philippines and the zealous defence of Islam by the local Muslims in the spirit of “*jihād*” against the Christian mission has left a permanent disconcerting mark on the social profile of Christian-Muslim relations in the Philippines. This is largely exhibited in the distrust and misgiving that exist between the two religious communities till today, an important cause behind current conflict in the
Philippines with no solution in sight.

On the whole the book highlights the ethnicization of Islam and Christianity in the Philippines. It ends, however, with the note that hopefully the common Christian and Muslim belief in monotheism and shared cultural practices will serve as a principle for improving of the relations between the Christians and Muslims in the Philippines, in keeping with the spirit of the following verse of the Qur’ân:

Say: O People of the Scripture. Come to an agreement between us and you: that we shall worship none but Allah, and that we shall ascribe no partners unto Him, and that none of us shall take others for lords beside Allah. And if they turn away, then say: Bear witness that we are they who have surrendered (unto Him). (Qur’ân 3: 64).

What is needed in the present fragile state of relations between the Christians and the Muslims in the Philippines is that members of both the communities initiate a dialogue and strive to become partners in the effort to establish abiding peace and justice. The desire of the late Pope John Paul II on the event of the September 11, 2001 tragedy expressed in the following words is of great significance for the whole world. He said: “No peace without justice, no justice without forgiveness.”

The book is a welcome addition to the literature on Islam in the Philippines.

Imtiyaz Yusuf

★★★★


In 1819, Ruždi Paša, the governor of Bosnia, used a trumped-up charge to levy a 50,000 groschen fine against the Jews of Sarajevo. He later increased the amount to 500,000 to be paid within three days and, to show that he really meant business, imprisoned ten of Sarajevo’s leading Jews, threatening to execute them if the fine were not paid. One of the most notable amongst the prisoners was the chief Bosnian Jewish spiritual leader, Rav Moshe Danon,