

bin ‘Abd Allah al-Fatani, his book is actually syncretic in examining what is today southern Siam (Thailand) as a locus for Islamic knowledge networks, one that was important across a wide maritime space. This is a challenging study that has all the hallmarks of many years spent in the archives, and one that breaks new ground in representing an under-studied place, often considered on the “margins of Islam.” In fact, Bradley proves that the opposite was true to a great degree. This book is worth a good read not only by scholars of Southeast Asian history and society, but also by those working on the Middle East across a range of allied fields. Though it links southern Siam and Mecca in its historical embrace, the larger story is one that traverses wider land-and seascapes, and is important in our understanding of how Islam came to be represented across such a wide oceanic space.

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IDENTITY AND UPBRINGING IN SOUTH ASIAN MUSLIM FAMILIES: INSIGHTS FROM YOUNG PEOPLE AND THEIR PARENTS IN BRITAIN. By Michela Franceschelli. London: Palgrave Macmillan, 2016. Pp. v + 296. \$120.00.

What is it like to grow up as a South Asian British Muslim today amidst the challenges that question Islam’s peace promoting ideology due to terroristic attacks and current events around the world? Based on the field work conducted in 2010–2012, Michela Franceschelli explores the process of upbringing with “western ways of thinking with Islamic perspective” in the lives of South Asian British Muslims in general, and teenagers and their parents in particular. Through seven chapters, including Introduction and Conclusion, the author discusses the topics of identity, sense of self, and upbringing. In the process of identity formation, South Asian Muslims define the importance of being British and South Asian. In constructing the British identity, they accept certain values such as freedom, while rejecting some others as unfit for their morals. The crucial point for them is knowing “where West ends and East begins, culturally.” For example, being modern and modest is the point where young Muslim girls negotiate their identity formation based on the demands of their locality in the West and of their religion. Teenage Muslims negotiate their realities through combining their Western and Muslim identities, converging to the parent’s ideals and sometimes diverging from the expectations, and influenced more by their Western identities. Franceschelli utilizes Bourdieu’s theory of habitus along with concepts such as social field and cultural capital to deal with the questions of identity formation. She also develops the term *Islamic capital* to denote Islamic sources for the upbringing. Either conscious or unconscious, religious elements are intertwined in the process of upbringing in Muslim families.

At this point, the author could have benefited from the discussions on Islamic understanding of concept of *adab* from an ethical point of view, as it relates to morality and upbringing in Islamic cultures.

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THE POLITICS OF ISLAMIC LAW: LOCAL ELITES, COLONIAL AUTHORITY, AND THE MAKING OF THE MUSLIM STATE. By Iza R. Hussin. Chicago: The University of Chicago Press, 2016. Pp vii + 351. cloth, \$115; paper, \$37.50.

Public debates over Islamic law usually fall victim to dichotomies such as “democratization or secularization, authoritarianism or populism, tradition or modernity,” but when scholars and policy makers indulge these binaries, they miss the reality that Islamic law encompasses a dynamic set of interlocking beliefs, institutions and practices, the precise shape of which depends on local context. In this meticulously researched book, Iza Hussin ties together locales as diverse as Egypt, India, and Malaya to argue that conceptions of the Muslim state rest largely on the colonial era reformulation of Islamic law. Central to this argument is the notion that, rather than being passive victims of colonial oppressors, Muslim actors took advantage of new opportunities afforded by the upheaval caused through colonization to formulate new perspectives on Islam and governance. The volume’s organization presents a narrative arc in which readers learn precisely how Islamic legal institutions change from precolonial through colonial times, with an emphasis on the ways in which local actors and colonial agents both imposed and benefited from new limitations on the space of Islamic law within the colonial state. Hussin continues this arc into the postcolonial period, demonstrating how each locality under examination ends up producing a different notion as to the nature of the Muslim state. The fact that this work so convincingly ties together countries from three different regions (Middle East, South Asia, Southeast Asia, the last of which is chronically underrepresented in the field) using the vectors of Islamic law and colonization, while simultaneously maintaining the differential outcomes in each case, is a true commendation to the author. Appropriate for student and specialist alike.

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THE BIOGRAPHICAL ENCYCLOPEDIA OF ISLAMIC PHILOSOPHY. Edited by Oliver Leaman. New York: Bloomsbury, 2015. Pp. v + 507. £39.59.

Among the extensive contemporary books and encyclopedias on the famous philosophers in the Islamic world whose philosophical works have been in the center of attention for