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including the CEOs of many Fortune 500 companies. This book weaves neatly those experiences and insights throughout the analysis and shows the relevance of Joseph's corporate decisions and character to the challenges faced by contemporary leaders. This cumulative wisdom enriches the analysis and broadens one's horizons beyond the calculus of immediate gratification or profit maximization.

The book illustrates its ideas by discussing the case of Johnson and Johnson's Tylenol recall, when seven people who had used Tylenol (extra strength) died in the Chicago area between September 29 and October 1, 1982. Even though Tylenol was J&J's top selling product, the company recalled 31 million bottles of the drug, and halted its production, distribution and advertising. The author states that he interviewed J&J's retired CEO, Ralph Larsen and asked why the company had made such a drastic decision. His answer was that this decision was made in the public interest. In Islamic terminology, public interest is known as *maslahah*, and is the basis of all governance and decision making, whether in the spheres of business, politics, culture, entertainment, etc. The objective of *maslahah* is to preserve life, reason, religion, property, and future generations. It aims at protecting and promoting what is good for society, and preventing what is harmful. As Erisman cogently demonstrates in his case study of Joseph's career, responsible business leadership commits to advancing public interest unconditionally.

In sum, Albert Erisman's book is an important contribution to the literature not only in business ethics, leadership and governance, but also in scriptural studies. It is a must read for business students and leaders who are looking for lasting success and meaning in their work and life.

Religion, Culture, Society: Readings in the Humanities and Revealed Knowledge. Edited by Mohammad A. Quayum and Hassan Ahmed Ibrahim. Kuala Lumpur: Silverfish Books, 2017, pp. 287. ISBN 978-983-3221-64-6.

Reviewer: Mohd Helmi Mohd Sobri, Department of History and Civilization, International Islamic University Malaysia. E-mail: mohdhelmi@iium.edu.my.

This book is a collection of eleven chapters written by academics from the Kulliyah of Islamic Revealed knowledge and Human Sciences, International Islamic University Malaysia (IIUM). As the Mohammad A. Quayum, of the editors of this book clarifies in his introduction, the word 'Kulliyah' is an Arabic term that means 'faculty'. Titled *Religion, Culture, Society: Readings in the Humanities and Revealed Knowledge*, this collection consists of chapters on various political, social and religious issues. Quite a significant number of chapters, five out of eleven, deal with cases or issues in Malaysia, while the remaining chapters address problems or issues affecting the Muslim world in general or Muslims in specific countries such as India and Bangladesh. Indeed, the range of topics itself reflects the heterogeneity of the Kulliyah in terms of the methodological and substantive interests of its academics. Contributors of this edited work represent various departments in the Kulliyah, including Sociology and Anthropology, Communication, History and Civilization, Political Science, Usuluddin and Comparative Religion, and English Language and Literature.

Several chapters underscore the civilizational potential of Islam. This is, for instance, evident in the chapter written by Hassan Ahmed Ibrahim (the other editor of the book) and Afiz Oladimeji Musa, which discusses how Muslims through the Islamic key concept, *wasatiyyah* (moderation), could respond effectively to the threat of extremism. Also, the chapter highlights initiatives by some Muslim countries and organizations to promote moderation through inter-cultural dialogue. Another chapter that emphasises this potentiality, though drawing from a specific Malaysian experience, is by Maszlee Malik and Hamidah Mat. By looking at the sociogenesis of *Pertubuhan Jamaah Islah Malaysia* (JIM), the chapter demonstrates that religious motivation is one of the important factors that enriches social capital, which is itself an essential ingredient for political and economic development.

In addition, quite well represented in this book are chapters that deal with Islam and Muslims in South Asia. The chapter by Arshad Islam, for instance, studies the spread of Islam in India and Southeast Asia. The final chapter of the book, by S.M. Abdul Quddus, deals with the historical development of primary education and teaching profession in Bangladesh.

Gender is also one of the dominant themes in this work. At least three chapters, written by authors from three different departments,

deal with gender-related matters. The first of these is by Saodah Abd. Rahman, which discusses the equality of rights and responsibilities of men and women in Islam. The chapter by Nor Faridah Abdul Manaf and Mazni Muslim is no less insightful, as it analyses the representation of female characters in some Cambodian and Singaporean literary works. In another chapter, a comparative sociological study by Rohaiza Rokis takes a gender perspective in examining the understanding of work-family values among lecturers in Malaysia and Taiwan. This seems to suggest that gender has the potential to be the unifying theme for interdepartmental research collaborations in the Kulliyah.

Generally, the individual chapters are competently written and presented. However, it has not been the intention of this review to thoroughly deal with each of them. Rather, this review is more interested in focusing on the problem of the relation of these chapters to the book as whole. Even though the rubric 'humanities' seems to encapsulate well the diverse contributions in this edited collection, it is still too general to function as an effective unifying factor for them. One shortcoming of this volume, therefore, is the absence of an underlying theme which could serve as a thread that connects individual chapters. Structurally, this limitation is reflected in the seemingly arbitrary arrangement of the chapters. This lack of cohesion points to a deeper issue, namely, the discrepancy between, on the one hand, the normative stance of the institution towards knowledge as expressed in the introductory chapter, and, on the other, the actual academic practices as represented by the eleven chapters. Quayum remarks in his introduction that "the book is quite representative of the mission and vision of the University" (p. 6), which aims at developing an alternative model of social sciences that bridges religious knowledge and scientific knowledge. Here he is very likely referring to the two missions of the IIUM, viz., Integration and Islamization.

Integration of knowledge, however, certainly requires more than just housing different disciplines under one administrative roof. For this laudable ambition to be fulfilled, one should expect serious engagement with dominant theoretical and philosophical assumptions that underpin modern social sciences. However, this concern is hardly reflected in the edited volume. Most of the chapters are substantive rather than philosophical or theoretical contributions to humanities and social sciences. Perhaps the only exception is Khairil Izamin Ahmad's chapter

on the poststructuralist approach to social sciences, which is the most self-conscious in terms of its position and cause in a theoretical debate. It argues how this approach is a better alternative to those offered by the dominant positivist and behaviourist paradigms. The lack of theoretically engaged discussion is quite frustrating, given the claim in the introduction about the philosophical underpinning of this book. If we continue to remain indifferent to philosophical and theoretical issues that usually transcend disciplinary boundaries and focus merely on substantive cases, it will be hard for us to make sense or conceptualize the unity of the human sciences, and their relation to revealed knowledge. This in the long run might lead to a deeper predicament, viz. the erosion of the *raison d'être* of the Kulliyyah.

Minister of Finance Incorporated: Ownership and Control of Corporate Malaysia. By Edmund Terence Gomez, Thirshalar Padmanabhan, Norfaryanti Kamaruddin, Sunil Bhalla and Fikri Fisal. Petaling Jaya: Strategic Information and Research Development Centre, 2017, pp. 288. ISBN 978-967-0960-80-7.

Reviewer: Jenny Gryzelius, Tun Abdul Razak School of Government, Universiti Tun Abdul Razak (UNIRAZAK). E-mail: jenny@unirazak.edu.my.

The aim of this book is to map out the degree of ownership and control which the Ministry of Finance (MoF) of Malaysia holds – directly and indirectly – over some of the largest private and publicly listed companies in Malaysia. The focus of the book is on the Government Linked Investment Companies, or GLIC. According to the authors, there are seven such GLICs in Malaysia, three being holding or investment companies directly controlled by the MoF, and the remaining four are pension or special purpose funds that are under indirect control through boards and senior management appointed by the ministry. The titled *Minister of Finance Incorporated* is one of the three holding companies, which offers a slightly misleading slant as the book goes on to provide equal focus on all seven GLICs. The rationale given by the authors for this focus is that the Malaysian public is not sufficiently enlightened about the level of control that these GLICs exert over private and publicly listed companies in Malaysia.

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