

Model, which, like Creveld, predicts the downfall of the state, but for completely different reasons and with completely different implications. Likewise, Creveld does not include in his analysis the Khaldunian perspective, which is also deterministic in that it viewed the ascent and collapse of states in cycles of three generations.

It is equally astonishing that Creveld's treatment of the decline of the state is devoid of any mention of the impact of globalization as a catalyst in weakening the institution of the state. Although he alludes to some of the indicators of this irresistible force, Creveld never explicitly analyzes the impact of globalization as it bulldozes its way forward. One last major omission in the study is the role of international law, particularly in the post-World War II period, in the curtailment of the authority of the state. Since the end of the Second World War, International Law has "deepened" by including new functions in its areas of competence; and it has also "broadened" by including new actors—beside the state—as new subjects with legal personalities. The cumulative effect of this development is to weaken the state.

All things considered, Creveld has produced an excellent work, a work that could be recommended with great enthusiasm to the specialist and layman alike.

**The Islamic World and the West: An Introduction to Political Cultures and Interactional Relations.** Edited by Kai Hafez with a forward by Muhammad Arkoun and Udo Steinbach. Translated from German by Mary Ann Kenny. Leiden: Brill, 2000. ISBN 90-04-11651-6. 246 pp + XVI.

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The relationship between Islam and the West is generally explored and written by Anglo-American intellectuals for the consumption of readers in the Muslim World and the West. Kai Hafez has compiled

an anthology in which all articles, with the exception of two from France, are contributed by German scholars. Thus, the readers are given an opportunity to appreciate views of European scholars on the relationship between the West and Islam. This anthology was occasioned by Samuel Huntington's provocative "clash of civilizations" thesis (p.3) and is deemed to be a convincing reply to Huntington. The book originally published in German in 1997 has become a required reading in many German universities. The editor and the contributors to this volume are equivocal that Huntington's fear of a "clash of civilizations" is unfounded.

They agree, however, that there exist misperceptions between the civilizations. The ideas of the West being a master of material things and the East being characterized by inner spirituality and the like are real. The book is written to deconstruct many of the easy assumptions about the bipolarity of Orient and Occident. Reading through the chapters, one gets the impression that the contributors to this volume refused to be a tool in the hands of colonial or post-colonial situations.

This book is divided into two parts. The first part is largely theoretical and conceptual clarifying such "basic issues" as modernity, good governance, human rights, women in Islam, violence and terrorism, and Islamic economy. Reinhard Schulze's chapter entitled "Is there an Islamic modernity?" is a precursor to the rest of the essays, available in this part, particularly the ones authored by Heiner Bielefeldt, Irmgard Pinn, and Thomas Scheffler. In his attempt to understand modernity in Islam, Schulze argues that classic tradition/modernity dichotomy should not be used as analytical classifiers. However, tradition and modernity are categories of understanding but the conditions under which this understanding takes place must be uncovered. As to the question of Islamic modernity, the author argues that there are two: "the historical period of modernity and the discursive formation of modernity, both of which are inextricably linked" (p. 31).

Bielefeldt's contribution on human rights is very interesting as he discovers that the West and the Islamic world are not two rigid opposing blocs on the issue of human rights. Human rights is not the exclusive preserve of the West, Islam has a lot to say on human rights as well. The author suggests that the term *khalifah*, in Islam,

is “a commitment to human rights” (p. 53). This makes Huntington’s thesis redundant. However, there exists diversity of views on the issue of human rights within the West and within Islam. It is, therefore, necessary to analyze and understand these differences in order to understand each other.

Irmgard Pinn is also of the same view with respect to the issue of women. While the West is regarded as the champion of women emancipation, Islam from its original perspective entrusted men the responsibility to look after her welfare. Nevertheless, this unbiased perspective is obscured by Muslim modernists like Mernissi. Irmgard thus dismisses Mernissi’s claim of representing the entire Muslim women. Thomas Scheffler analyses violence and terrorism and the distorted image of Islam as being violent-laden. In his view, terrorism is inappropriately attributed to Islamic Orient because many violent incidents are propelled by non-religious forces and factors. He found, through his survey of the most important violent conflicts, that authoritarian power structures are the main source of violence.

Volker Nienhaus’ piece on Islamic economics differs slightly from others. He argues that it is erroneous to believe that Islamic economic system is uniform, final and closed. There are no definitive answers even to such important questions as the correct interpretation and implementation of the prohibition of interest or the rules governing *zakāh*. Thus, there is much room for debate and discussion but such open discussions are hindered by the power elites in many Muslim countries. Nienhaus believes that Western institutions provide a suitable forum for discussion which would promote dialogues between the West and Islam.

Gudrun Kämer’s “Visions of an Islamic Republic” though included under the first part could as well be considered as an introduction to the second part in which the contributors analyze the relationship between the USA and Europe on one side and selected Muslim countries (Algeria, Iran, Egypt, Morocco, Turkey, Bosnia, Israel/Palestine, Iraq, Central Asia and Pakistan) on the other side.

Kramer’s concern largely is with the Islamic state which is what the contributors in the second part grapple with, but in its applied and contemporary setting. Kramer looks at the debates on values and techniques relating to Islamic state. He pleads to the West and

the Muslim world to critically evaluate the theory and practice of values held by each other. He points out some of the differences in their perceptions but emphasizes that the values shared by the two must not be ignored.

Annette Jünemann shows the wavering attitude of EU towards the Algerian crisis. The EU has reacted to the escalation of violence but has not taken any concrete step to restore stability to the country. "Verbal exhortations to democratize are not pursued with any level of vigour, despite the available potential to exercise political pressure on the Algerian regime" (p. 121). The fear of militant Islamic rule perhaps loomed large in their calculation. A similar fear of Islam, of "fanatical mullahs," is highlighted in Andreas Rieck's contribution on Iran. This is true not of the Western European governments but of public opinion and the media in Europe and the United States. The European policy of maintaining a dialogue with Iran's regime has been strongly criticized by the US, Israel and the media. Rieck emphasizes the need for US-Iranian relationship and hopes that it could be achieved within a decade. Egypt, Morocco and the Arab world, if Sonja Hegasy is correct, should pose no problem to the West since they are gradually opening up, with a growing number of NGOs and civil society questioning the state authority. Given the change in the political culture in the Arab world, the Palestinian problem could be resolved easily. However, this is not happening, as Alexander Flores argues, because of the Super power patronage of Israel and the weak position of the Palestinians.

Earhard Franz's "Secularism and Islamism in Turkey" and Henner Fürtig's "Iraq as a Golem ..." are almost similar in that they are looking at the problem of identity in the two countries. They are mixed and cannot simply be looked at either as secular, Islamic, or ethnically defined nationalists. This "mix" is very much pronounced in central Asia and the Caucasus which is characterized by a fragmented system of rituals bearing little relation to the conscious experience of religious faith. Yet, it must be conceded by all, that they are part of the Ummah and they wish to remain so. Their desire to remain part of the Ummah perhaps triggers the fear in the mind of the West.

The West's fear of Islam is clearly depicted in Munir Ahmed's "Pakistan's 'Islamic' Atom Bomb." The West fears Islam and the

bomb in the Muslim hand. Hence, it coined the term “Islamic bomb” despite the fact that Pakistan’s bomb has nothing to do with Islam or religious fanatics. It reflects security considerations and regional power politics. Likewise, religion was manipulated, as Catherine Samary argues in the case of Bosnia, to deepen divisions and to partition the country. Catherine’s observation that “most Bosniaks were more interested in protecting Bosnia’s cultural diversity than in retaining their own religious identity” (pp.186-87) is, however, questionable.

As should be apparent, the book’s central theme is to promote better relations between the West and the Muslim world. This central theme has not been spelled out but it comes out clearly in all the contributions. Lack of a uniform framework makes the contributions diverse; nevertheless, they are easy to read and enjoyable. While some of the comments made by contributors may be contested, it must be admitted that the contributors have not shown any inclinations to be swayed by superpower considerations. The book should be a welcome addition to library shelves and should help pave the way for “dialogue of civilizations.”

**Mass Media in Selected Muslim Countries.** Edited by Mohd. Yusof Hussain. Kuala Lumpur: International Islamic University Malaysia, 2003. Pp. 154. ISBN 983-9727-95-8.

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Unlike the media in the West, mass media in the Muslim World are least known to the world. This is despite the fact that the Muslims are found almost everywhere on earth either as the majority or as minority. Mohd. Yusof Hussain’s edited book will therefore be appreciated by the academicians in the field of communication and others who care to know about what is happening to the mass media in the Muslim countries. The contributors to this volume are well-known writers, knowledgeable about their chosen countries. The