

result of the information technology revolution has also created an urgent need of the codes of behaviour.

The new century is witnessing a wide range of major challenges with increasingly international implications such as sustainable development and poverty alleviation, fair and efficient markets with ethically acceptable environmental standards and working conditions, cultural and religious diversity, and common ethical grounds for international co-operation. The initiatives so far taken are only the early steps towards institutionalizing ethical conduct of business. There is a need for a professional, objective and sincere approach to provide momentum for effectively influencing multinational corporations. As globalization escalates with accompanying tendency towards ethical misbehaviour, it becomes increasingly critical for corporations to develop effective business strategies which should be ethically and morally profound. This book reinforces this need and exposes the reader to multi-dimensional and cross-cultural issues of ethics in International Management, and provides some worthwhile insights on emerging ethical issues which have escaped the attention of practitioners, educators as well as researchers in the area of business management.

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**New Trends and Developments in the World of Islam**, edited by Peter B. Clarke. London: Luzac Oriental, 1998. ISBN 1898942 17 x, Pp. 400.

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Contributions to this edited volume discuss Islam's response to profound political, social and economic changes brought about by the collapse of the Communist regime in East Europe, the Apartheid regime in South Africa, large scale migration to Europe and economic liberalism amidst political intolerance in China. This is an impressive and sobering study put together by a leading figure in the field. Peter B. Clarke is Professor of History and Sociology of Religion at King's College, University of London. He is the author of some 12 books mostly on the history and sociology of Islam and Christianity in Black

Africa. As such Clarke is able to write on the subject with a command rarely found among Western scholars writing on Islam.

The volume contains contributions from an international team. Articles on mainstream Islam cover Europe, China and South Africa and focus especially on the variety of responses to recent political and cultural developments in various parts of the world. It also deals with a much neglected theme: the new forms of Islamic inspired movements and religiosity including neo-Sūfism in North America and Europe, the Nation of Islam, Subud and Ismāʿīlism, all of which are expanding across the Western world. It includes a great deal of original material and approaches the subject from a variety of angles.

The volume contains 17 papers divided into four parts and spans about 400 pages. Part I deals with the theme of diversity and change in the Muslim world; part II concentrates on Islam in post communist and post apartheid society; part III reviews issues of Sūfism and neo-Sūfism; and part IV focuses on questions of Islam and identity. Contributors to the first theme discuss in detail the diverse characters of Islam in Europe. It is argued that the force and scope of fundamentalists and Islamists are extremely limited. The authors maintain that new fundamentalism, in demanding a purely religious community is, in practice, functioning as a secularizing force, while the appeal of Islamists whose goal is the creation of an Islamic state is confined, for the most part, to a small percentage of Muslim intellectuals. The discussion of "strict" Islam shows that it too can function as both a modernizing and secularizing force. Attention then is turned to orthodox Muslim reform movements in Europe. It is argued convincingly that how scarce resources and competition for status can, and has often been the cause of disputes on interpretation of doctrine and practice. Apparently, the differences among Muslims have been blown out of proportion. The differences are there but these differences are not so great as to prevent cooperation. These movements frequently use the same mosque and they also work together on social and welfare projects outside the mosque. There is no validity in viewing these disputes as zero-sum situations. Some of these reform movements are essentially innovative and progressive, and seek to create a world Islamic movement by transcending cultural and linguistic differences. Tabligh Jamā'at is a case in point. This movement is democratic, flexible and provides a basis for the emergence of something entirely new in the Muslim world. (King, pp. 72 - 88).

The second theme is about Islam in post-communist and post apartheid society. In post-communist societies there is evidence that there is some concern in government quarters about Muslim links with "fundamentalist" countries such as Iran and Sudan. However, there is little enthusiasm for religion in general and little fear of religion generating conflict. It seems that the influence of Islam at present is minimal and that its future prospects are promising but limited. The hurdles seem many, and insurmountable: in a country like China where Muslims account for less than three per cent of the population, few speak or read Arabic, and like other religions, it still faces restrictions (Lamani, 103-114, Berlie, 115 - 133).

By way of contrast with post-communist society, Islam in post-apartheid South Africa is experiencing resurgence among the young, especially the urbanities. This resurgence was indirectly assisted by the Apartheid Government's Group Areas Act which forced Muslim leaders and families further out of urban centres such as Cape Town, leaving the way open to others, more radical and dynamic, who were prepared to resist the Act, to take over (Tayob, 134 - 146).

The third theme deals with the issues of Sūfīsm and neo-Sūfīsm. The major thrust of this theme is that in parts of the Muslim world it is Sūfīsm not secularism or fundamentalism that is attracting most attention from progressive and conservatives alike. While commonly associated with Islam and defined as Islamic mysticism, neo-Sufism in North America and Europe has many forms and its contents are extremely varied. Further, it makes considerable use of modern means of communication including the use of telephones, videos and computers to enable seekers to keep in touch with their *sheikh* or spiritual guide.

Neo- Sūfīsm is both ecumenical and eclectic. It claims to predate and transcend Islam: in certain Sūfī groups while the leaders are Muslim, the followers are not necessarily so and the converse also holds. This allows new movements with little Islamic content, or even none that a strict orthodox Muslim would recognize as authentically Muslim, to define themselves as Sūfī. Subud that arrived in the West from Indonesia some forty years ago would fit in this category. Sullivan (pp. 292-302) has treated this in the fascinating personal account. Other contributions within this theme provide interesting insight into the development and contemporary impact of other orders such as that of Pir Valayat Inayat Khan (Jervise, 205-54). This particular contribution attempts to promote further scholarly inquiry

into this important if somewhat neglected twentieth century movement and to this end provides an extremely useful database on the order and its founder.

The fourth and final theme of the volume is given over to Islam and identity, a theme also treated in several other contributors, including those of the first theme (Clarke, 3-38, and Gilliat, 93-103). One of the sub-themes of this section diagnoses the continuing evolution of the Nation of Islam. This treatment is particularly interesting on the alliances between the oppressed and right wing politics, on how political and religious forces shaped each other in the case of the Nation of Islam, on the impact of Malcom X, on the history of anti-Semitism in the movement and on the conservative politics of African American Muslims driven by the goal of economic success. (Allen, 331-352). A related sub-theme traces the career of Dwight York, the enigmatic founder of the Ansaaru Allah, a black nationalist new religion. In essence this is an attempt to explain in greater depth the phenomenon of charismatic power and its effects (Palmer and Luxton, 345-362). The last contribution of this theme is also about the phenomenon of charismatic power and how this has, paradoxically, contributed to the emergence of a community, once widely regarded as a villainous and anti-social rabble, into a model of industriousness and success. The remarkable figure of this story of success of the Ismā'īlīs was Aga Khan III who succeeded in secularizing the movement without despiritualizing it, which would have involved undermining that which gave it cohesion and identity (Ruthven, 363-88).

Over all the 17 articles on the four themes make very refreshing reading. Happily the usual hate-filled propaganda and stereotypes are absent. Comments by non-Muslim contributors to this volume are on the whole accurate and objective and are not prompted by any animus of Islam. In addition, the use of antiquated orientalist's spellings for Islamic terms, which are most offensive to the Muslim readers, is absent in this volume.

The volume is well researched and well documented. The extensive bibliography and annotated footnotes of some of the contributions e.g., Clarke, Roy, Harmansen, Wilson, Jervis and Allen are most helpful. Beyond the intelligent construction and meticulous analysis, this book provides important historical/sociological anchorage for Muslim scholars. It is an impressive feat of knowledge and an invaluable authority and reference. Those interested in the multifaceted subjects of this volume are destined to draw upon it for some time to come.