
Hassan (Flinders Univ. of South Australia) reports the results of comparative research conducted in Indonesia, Pakistan, Kazakhstan, and Egypt. Using a structured questionnaire among 4,500 mostly middle-class Muslims, he compares collected data on the degree of piety, consciousness of the religious community, diverse images of Islam, trust in social institutions, gender roles, attitudes toward patriarchy and veiling, and perceptions of the dominant non-Muslim states toward Islam. The results are extremely revealing and very important for understanding the future of fundamentalism in the Islamic world. They should be compared with the available data from the World Values Surveys. Given the heavy reliance on the case of the Islamic Republic of Iran and the inspirational role of Iran in the rise of Islamic fundamentalism in the past two decades, the author's analysis would have benefited from the inclusion of Shia Iran. Although Hassan explores the state of Muslim consciousness through research, he ends up asserting it through theoretical and ideological formulations, problematizing the fundamentalist understanding of Islam and arguing for an enlightened Islam in peace with modernity and the West. Aware of the nonrandom nature of his samples, Hassan still ventures in broad, sometimes contradictory generalizations about these four countries and the Muslim world. All levels and collections. -- *A. Mahdi, Ohio Wesleyan University*