Book Review

'Handbook of Islamic Marketing' edited by Özlem Sandıkcı and Gillian Rice. Cheltenham (UK): Edward Elgar. 2011. ISBN9781849800136

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Within the broad context of business and management studies, there is misconception about Islam and the 'Islamic'. For example, when, as research contexts, countries such as Indonesia, Bahrain, Turkey, Iran, Egypt, Palestine, and Malaysia are attached to the overarching concept of 'the Islamic', it is often believed that Islam essentially unifies and exclusively rules such societies in a homogenous manner. 'Handbook of Islamic Marketing' tactfully questions this fallacy. The core message of the book is that there is not Islam, but 'Islams'. As such, the book provides an excellent opportunity for the audience (both Muslims and non-Muslims) to rethink the complex relationship between religiosity, markets, and marketing. I avoid the term 'religion' (Islam in this case) and use 'religiosity' deliberately because as either reported (e.g., chapter 2) or implied in this book, it is not religion *per se* but religiosity that interacts with markets and marketing. Religiosity is people's understanding of religion (Soroush, 2000), the same notion that I have elaborated elsewhere (Jafari, 2012; Jafari and Süerdem, 2012) to emphasise the discursive nature of religion. This is what an in-depth reading of the book in its entirety offers.

With the burgeoning interest of marketing academics and practitioners in understanding multiple marketing phenomena in Muslim societies, Özlem Sandıkcı and Gillian Rice have admirably realised the urgent need for providing a source of knowledge that would inform marketing education, research, practice and social policy. Given the diversity of topics – which range from business ethics to consumer culture, branding, tourism, digital marketing, and (international) marketing strategy – the book is truly a 'handbook'. It is not a book to be abandoned once read; it is a valuable source of reference to which readers would have to return on different occasions.

The book comprises of twenty-four chapters including the editors' own introduction. These chapters are presented in five parts. The introductory chapter (1) is of high importance because it not only summarises the content of each chapter, but also nicely weaves them into an integrated narrative that highlights the significance of the discussions to contemporary debates in marketing. Part I (chapters 2-4) addresses issues of 'morality and the marketplace'. This section sheds light on the moral and authoritative principles that constitute marketplace activities such as corporate social responsibility, consumption patterns, and advertising. Discussions of this kind clearly demonstrate the social construction of markets and marketing (Peñaloza and Venkatesh, 2006; Araujo, 2007; Tadajewski, 2010) under the influence of the institution of religion. Part II (chapters 5-10) taps on 'Muslim consumptionscapes'. Based on empirical studies on the consumption of space, art, fashion, and food, essays in this section demonstrate the changing nature of consumptionscapes in Muslim societies. These manuscripts provide strong evidence for the fact that like other people around the world,

those living in Muslim geographies proactively participate in the global consumer culture (Sandıkcı and Ger, 2010; Jafari and Goulding, 2012). 'Marketing practices' is the overarching theme of Part III (chapters 11-18). Authors in this section tap on the traditional dilemma of standardisation versus adaptation approaches and set forth the challenges companies may face in their international activities in Muslim societies. Another prominent theme in this section is related to the misunderstanding of the concept of 'Halal' brand (Alserhan, 2010) and the failure of such brands in differentiating their unique value proposition. Part IV brings four chapters (19-22) under the umbrella of 'globalisation, politics, and resistance'. Discussions in this spectrum remind us of what Zizek (2002) refers to as inter-civilisational conflict. That is, due to the multiplicity of religious interpretations and diverse historical, ideological and political trajectories in Muslim societies, new forms of legitimation and sign systems that are being constantly produced and reproduced in these societies. Furthermore, by reading these chapters, one can gain a better understanding of how religion as 'culture' and religion as 'identity' (Soroush, 2000; Jafari and Süerdem, 2012) differ from each other. Finally, Part V (chapters 23-24) elaborates on 'the future' of Islamic Marketing. Concerned with marketing practice, chapter 23 discusses the opportunities and challenges Muslim firms may face in global markets; and chapter 24 echoes Venkatesh's (1995) 'ethnoconsumerism' to emphasise the importance of adopting innovative and introspective methodologies and theoretical approaches for knowledge generation in these contexts. This parallels with Jafari et al.'s (2012) call for advancing marketing theory in the light of theoretical contributions from local contexts in non-western societies.

The diversity of topics in this collection makes the book an attractive source of knowledge for many audiences. For example, whilst scholars (particularly doctoral students) whose research is, in one way or another, related to issues of religion and religiosity can specifically benefit from the book, researchers interested in institutional theory, consumer culture theory, theories of globalisation, and critical marketing can find the book a very useful source of ideas. Equally, marketing practitioners can gain a better understanding of multiple dynamics that shape markets and marketing activities in Muslim societies. This, however, does not mean that others – particularly those who pursue the more traditional mainstream agenda – cannot benefit from the book. On the contrary, they should engage with the book in order to familiarise themselves with the research agenda that have unfortunately remained less invisible in marketing publications.

Despite all these qualities, the book has its own limitations. To begin with, given the fact that the whole book taps on Islam, the repetition of some basic concepts throughout the book bores the reader. For example, the glossary provided in the beginning of the book already defines some basic concepts such as 'halal' and 'haram', but these concepts are repetitively explained in many chapters.

Besides, although, as a whole, the book attempts to convey the message that Muslims' reading of their religion is not unanimous, those less familiar with Islam or the discourse of religion in general may not still gain a sufficiently deep understanding of the discursive nature of religion. Therefore, the editors could have included (an)other chapter(s) to elucidate this important subject in more detail. Further explanation of the historical development of Islam and the role of political/ideological institutions that have influenced people's interpretation and practice of the Islamic knowledge (Asad, 1993; Rahman, 1988; Platteau, 2010; Jafari, 2012) could immensely enrich the book.

Furthermore, as a result of its focus on middle-class populations in urban spaces, the book largely overlooks the bigger population of people living in rural and less-developed geographies. On the one hand, this omission is understandable because the book's objective is to highlight the importance of the rise of middle class Muslims with relatively high disposable income (e.g., Saudi Arabia, UAE, and USA); but on the other hand, this oversight depicts an unrealistic image of people's everyday life challenges and class struggles across different societies. As Hamilton (2009, 2012) rightly reminds us, people from low-income backgrounds are excluded from marketing debates as they remain invisible in mainstream marketplaces. For example, whilst some of the studies in this book take readers on board to the mesmerising consumption spaces in Dubai or Doha's shopping malls, they could equally call upon marketing researchers and practitioners and also social policymakers to remember the low-paid labour who work under tough conditions (as explained in chapter 21 of this book) to build and maintain these theatrical spaces. Such topics as socioeconomic injustice and the discourse of development should be urgently dealt with as top priorities within the emerging body of knowledge in the area of Islamic Marketing; primarily, because Islam's principal goal is not to teach people how to dress up or what to eat or drink (as extensively discussed in this book), but to establish socioeconomic justice across human society at large.

Overall, given the rise of interest in marketing in Muslim geographies and the scarcity of sufficient resources in this domain, along *Journal of Islamic Marketing*, 'Handbook of Islamic Marketing' fills a crucial gap in the market and generates myriad ideas on how to develop further knowledge and improve practice in the field of marketing.

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