

Sharif al-Mujahid has been a serious student of the history of Indo-Pakistan, its leading figures and the problems and paradoxes of national integration with special reference to Pakistan. He is familiar with events and personalities and is ably suited to describe and analyze the *raison d'être* of Pakistan and by extension of Bangladesh. His book is serious in both conception and execution. The result is and should be of great help in comprehending the ideology of Pakistan.

Issues in the Study of the Qur'ān. By Thameem Ushama (Kuala Lumpur: Ilmiyyah Publishers, 2002), Pp. 474. ISBN: 983-2092-69-8.

Reviewer: Md. Yousuf Ali, Department of General Studies, Kulliyah of Islamic Revealed Knowledge and Human Sciences, International Islamic University Malaysia.

Over the centuries, 'ulamā' have produced great works in Arabic as well as in Persian and Urdu languages. The exegetical works by Muslim scholars in English are, however, not many and the ones available do not meet the demands of the students of higher learning. Thameem Ushama's *Issues in the Study of the Qur'ān* fills this gap. The main objective of his study is to make English speaking people understand clearly the *kalām Allāh* in accordance with what has been narrated by the Companions, Successors, and the exegetes of the Qur'ān. Thameem emphasizes that a proper understanding of the Qur'ānic sciences necessitates an understanding of its authenticity, the textual order, various modes and methodologies which have been worked out by Muslim theologians, exegetes and the Muslim scholars in different languages throughout the history of the Qur'ānic exegesis.

The book is divided into four parts. Part one, composed of nine chapters, discusses the conceptual, methodological and historical development of the Qur'ānic sciences. The concept of *waḥy* (revelation), its process, preservation and inscription, *makkī* and *madanī* revelations, its compilation and authenticity, its textual order and *asbāb al-nuzūl* are explained in detail. This part focuses on the gradual development of Qur'ānic sciences from the period of the prophet Muḥammad (SAS) till today. It highlights the views of the Muslim

scholars as well as the critical and biased views of the Orientalists. He refers to the works of Hamilton Gibb, G.F. Moore, W. Montgomery Watt and others and refutes them point by point. He finds their opinions totally biased. "Propositions and opinions of these Orientalists are totally unacceptable" (p.111). After offering the multi-dimensional views on the Qur'ān, the author evaluates those views on Qur'ānic sciences and challenges the false and fabricated accusations made by the Orientalists. The Qur'ān, according to Thameem Ushama, is:

the miraculous, inimitable, indestructible, preserved and infallible word of Allah, the sources of constitution for entire Muslim ummah, a guide for all humanity and the sign of the truth of the messengers, revealed to the prophet Mohammad (SAW), transmitted and demonstrated to his followers gradually by his views, actions, approvals, stipulations, his conduct and characteristics and his way of life (p. 19).

The dissemination of knowledge from this Holy Book took place through various means. Thameem discusses those means and the methodologies of understanding the Qur'ānic sciences, namely, *naql* (transmission), *riwāyah* (narration), and *dirayah* (understanding). This leads him to investigate critically the period and the method of *tadwīn* (compilation) of the Qur'ān and its development throughout the history of Islam.

The Qur'ān was not authored by Prophet Muḥammad (SAW) as claimed by the Orientalists and some Western scholars. Thameem points out that their accusations are flimsy, insubstantial and are based on erroneous statements. The words of the Qur'ān originated absolutely from Allah (SWT) without any mediation whatsoever. It is not authored by Prophet Muḥammad (SAS) nor by any other person. About the revealed book, the ancient as well as modern Muslim scholars feel a sense of affinity and continuity with earlier books of Allah (SWT). The Qur'ān is the affirmation of all previous books. The earlier prophets also received revelations with *minhaj* (way of life) and *sharī'ah* (the laws). The beliefs of prophets in One Omnipotent Allah (SWT) and *ākhirah* (the hereafter) are common. The earlier books of Allah (SWT) have been distorted and changed by the Christians and Jews. The Qur'ān has not been affected by such distortions. Prophet Muḥammad (SAW) was not afflicted with epilepsy or any other diseases. He was vigorous and healthy both in his infancy and his youth.

Part Two deals with various modes of reciting the Qur'ān. Thameem evaluates the seven modes of recitation and justifies these on the basis of authentic *ahādīth*. On the question of seven modes, he describes the views of eminent scholars including Suyūfī and Qurṭubī. The *mushaf* compiled during the time of the first caliph Abū Bakr contained all the seven modes giving the believers the option to recite in any of the seven modes. The *mushaf* of 'Uthmān, according to al-Ṭabarī, consists of only one mode. This, however, "did not ban the reciter from reciting it according to all its permitted modes" (p. 264).

Part Three, consisting of four chapters, deals with the theory of "*nāsikh* and *mansūkh*" and "*muḥkam* and *mutashābih*." Thameem provides a systematic analysis of major contributions in the science of exegesis by both the ancient and the modern Muslim scholars. Thameem devotes much space in illustrating five numerous styles (*asālib*), namely, oaths (*aqsām*) and its kind, parables (*amthāl*) and its kinds, argument (*jadāl*) and its kinds, narratives (*qaṣaṣ*), and abbreviated letters (*al-ḥurūf al-muqatta'at*). The author argues that it is not appropriate to use the term methodology (*manhaj*) to signify the term *uslūb* (style). He discusses their significance in the correct understanding of the Divine guidance. He uses these features to portray the uniqueness of the Qur'ān, its miraculous presentation, beautiful approach, rational arguments and inimitability. Thameem argues that the unique Qur'ānic style had transformed the pagan Arabs into believing in *tawḥīd* and it remains a complete guidebook in the contemporary period.

In the final part, the author recapitulates the history of the science of the Qur'ān and explains the necessity and the different methodologies of the Qur'ānic exegesis. He makes a necessary distinction between the achievements of the early exegetes and those of the modern exegetes. He also discusses the qualifications required of an exegete by referring to the prominent scholars of Islam. The exegete must have knowledge of the Arabic language, rhetoric, the principles of jurisprudence, *asbā' al-nuzūl*, *nāsikh* and *mansūkh*, '*ilm al-qirā'* (reading and recitation) and the like.

Thameem's *Issues in the Study of the Qur'ān* is indeed an important step in building coherent sciences of the Qur'ān in the English language. However, this book is not free from shortcomings. First, the author's investigation has explained that Ibn Jarīr al-Ṭabarī (d.310H) presented *i'rāb* and *istinbāṭ* but it was not clarified whether al-Ṭabarī was the

first exegete who put *i'rab* on the Qur'ānic alphabets. Second, Thameem mentions that the Qur'ān has fifty-two different names, yet he describes only twenty-two. It would have been better if he had explained the rest of the names which would have given a comprehensive understanding of the Qur'ān.

Despite the shortcomings, this book is informative and well documented. It facilitates the non-Arabic speaking people to understand the Qur'ān, its holistic background, processes, styles, methods and the reasons for the revelation in English language. This book, therefore, will be of great interest to non-Arabic speakers and also to students of higher learning institutions. It provides an alternative reference to the works of Orientalists.

Corporate Governance from the Islamic Perspective. Edited by Nik Mustapha Hj. Nik Hassan, Shaikh Mohd. Saifuddeen and Shaikh Mohd Salleh. Kuala Lumpur, Malaysia: Institute of Islamic Understanding, Malaysia. 2002. pp. 121. ISBN 938-9099-81-7.

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The term 'corporate governance,' a catchphrase in modern business sector, has gained significance in the wake of global financial crises of the late 20th century. It gained popularity in East Asia in the wake of the financial crisis in 1997. It also attracted attention to the development of a vibrant corporate culture essential for the execution of corporate governance. Corporate culture is built upon three fundamental moral principles: (1) accountability, (2) transparency, and (3) trustworthiness.

The concept of corporate governance is a western invention. The underlying principles of corporate culture are deeply rooted in the teachings of Islam. All the seven chapters of this book examine corporate governance with reference to Islamic sources of knowledge.

Dato' Mustapa Mohamed in the epilogue mentions categorically that the idea of good corporate governance is alien neither to Islam