

logically and critically, and introduced a new approach to understand Islam in a sound and universal manner (as opposed to the *fiqh*, *taṣawwuf* or Islamic studies oriented approach). Finally, the concluding chapter of the book briefly discusses the future directions of the renaissance of Islamic education in the Malay world.

The book is significant as it sheds light on some of the prominent intellectuals who have contributed in developing Islamic education and its educational institutions in the Malay world. Each author determines the focus of discussion according to the strengths of the scholar. However, a weaknesses of the book is the lack of a clear and standardised structure in providing biographical information about each scholar whose contributions were analysed. On a positive note, the chapters analyse the direct and indirect contributions made by the scholars toward the cause of Muslim and Islamic education in the Malay Archipelago. Although the discussions offer criticisms of the scholars' works for favouring Western science (p. 61), the book tends to draw on the positive contributions made by the scholars.

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**Rediscovering the Qur'an: The implications of time in Islam. By Abubakar Abdullahi Fari. Zaria, Nigeria: Ahmadu Bello University Press Limited, 2011, pp. 285. ISBN: 978-125-864-0 (paperback).**

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Abubakar Abdullahi Fari has presented a unique and distinctive work on the implication of time in Islam. Despite the fact that the author is an engineer by profession, this book demonstrates his solid grounding in Islamic knowledge. If not for *Time Utilisation (Islamic Perspective)* (Lagos: Olucouger Prints, 2002) by Abu Maimunah Ahmad Bn Muhammad Bello; *Time Management from Islamic and Administrative Perspective* (Riyadh: Al-Juraisi Foundation, 2008) by Khaled Abdul-Rahman Al-Jeraisy; and *Time in the Life of the Muslim* (Cairo: Islamic INC. Publishing, 1999), an English translation of Dr. Yusuf al-

Qaradawi's *Al-Waqt fī Hayāt al-Muslim*, perhaps the book under review would have been the only book on the significance of time in Islam.

The book is divided into seven chapters. Chapter one (An Overview of Time from the Spiritual Perspective, pp. 1-14) makes the point that spiritual understanding of the implication of time requires one to strongly ponder and reflect about its transient nature, so that one's wealth, power and children should not be allowed to divert him/her from the remembrance of Allah (Qur'ān, 63:9-11).

In chapter two (The Essence of Time, pp. 45-82), Fari amply discusses the essence of time in relation to the human sojourn on this planet. The fact that Allah swore by time in *sūrat* 103 of the Glorious Qur'ān alone signifies its essence and value in relation to His creatures because whatever they do or say is time bound. The third chapter (Understanding the Nature and Consequences of Loss, pp. 83-127) is closely linked to the first and second chapters as it also dwells on and recapitulates the message of *sūrat* 103 of the Glorious Qur'ān, namely that all humans are in grievous loss if they choose to be careless about the passage of time. That is why the relevance of *Sūrat al-'Aṣr*, chapter 103 of the Glorious Qur'ān in defining and explaining the utility of time to man and *jinn* is not limited to material matters but is extended to the spiritual world. It is for this reason that Imam al-Shāfi'ī is of the view that if *Sūrat al-'Aṣr* was the only *sūrah* revealed in the Glorious Qur'ān, it would have sufficed in guiding mankind.

Chapter four (Acts that Lead to Ruin, pp. 128-163) is a continuation of the discourse started in chapter three. In this chapter, the author draws the attention of mankind to the fact that they must distance themselves away from any act that the Qur'ān calls or describes as a wrong doing or sin to protect against spiritual corruption and falling into a state of ruin or loss (Qur'ān, 99:7-8). Chapter five (Faith in Islam, pp. 164-182) is the continuation of chapter four. In this chapter, the author explains that there is nothing like vicarious liability. Man is responsible and answerable for any wrongdoings on his part. In all facets of life, as long as a problem is not identified, the solution to it will remain elusive. However, if the problem is identified, half the solution has already been reached.

Chapter six (Mutual Counsel and Patience as Essential to Faith, pp. 183-240) is an integral part of chapter five because it is a continuation

of verse 3 of *Sūrat al-‘Aşr*. In this chapter, the author is of the view that there is a need for a brotherhood with cooperation and kindness based on sound character that motivates each brother or sister to a path of mutual counsel and patience in life. Chapter seven (The Life of this World, pp. 241-285) is the last chapter of this book and it is very much linked with the implication of time in the life of man, his existence on this earth, and his success or failure.

The author has done a highly commendable job in writing this book. However, certain lapses are identifiable in the book. For example, the author failed to provide an introduction to the book. Another major lapse is the fact that the book lacks a concluding chapter. Such a chapter is supposed to summarise all the issues discussed in the book so that readers can recapitulate the content of the entire book. Yet another critical lapse is the failure of the author to provide a list of references at the end of the book despite the fact that he has made references to a number of studies and sources. Acknowledging these sources and works by way of giving a list of references at the end of the book is very important particularly in a work of this nature. Besides these, it must be mentioned that *Sūrat al-‘Aşr* is not in chapter 105 of the Qur’ān, as claimed by the author (p. 50), but in chapter 103. There is also the issue of mixing up of personalities of Hābīl and Qābīl on p. 133. Qābīl was the disobedient person and murderer while Hābīl was the obedient and the innocent victim of murder. However, the author has wrongly imputed the act of murder to Hābīl instead of Qābīl, yet in other places of the book, the author has narrated the story correctly.

In all fairness, the book is well-written. It is well organised and articulate, composed in simple language and the arguments presented therein on the implication of time in Islam are compelling and supported by textual evidences. The book offers good reading on time management in Islam. It is hoped that the book would serve as a source of rediscovering the Qur’ān and understanding the implication of time in Islam.

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