

says that “apartheid is the true horizon of multiculturalism” (p. 141). He applauds the banning of the headscarf in French schools (p. 196). Apartheid is, by definition, not multicultural. Since women have the right to wear what they want, just as men have the right to wear what they want, where does Todd find the authority to allow one 18 year old girl to show her cleavage, and disallow another 18 year old girl from covering her hair?

Emmanuel Todd has provided one of the most in-depth analyses of The March. His real sin, in the establishment’s opinion, is in rekindling the contrarian spark, in a time where conformism has doused the candles of critical thought.

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**History and sciences of the Qur’ān. By Thameem Ushama. Kuala Lumpur. IIUM Press, 2013, pp. 421, ISBN: 978-967-418-292-2.**

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It is a very significant development that more books in English on the history and sciences of the Qur’an (*‘ulūm al-Qur’ān*) are being written by specialists with indisputable pedigree in the field. One such authority is Thameem Ushama, whose book, *History and Sciences of the Qur’ān* is reviewed here.

The book comprises an introduction, transliteration table, glossary, bibliography, index, and seventeen chapters. Chapter 1 (pp. 1–16) encapsulates the birth, growth, and development of *‘ulūm al-Qur’ān* from the Prophetic era up to the contemporary time. The author explains in detail the codification of *‘ulūm al-Qur’ān* and the great role played by eminent scholars, including al-Ḥasan al-Baṣrī (d. 110AH), ‘Āṣim al-Jahḍarī (d.128AH), and Muhammad Ibn al-Sa’ib al-Kalbī (d.146AH) in this process. Other topics also briefly touched upon are efforts made for the development of *al-tafsīr*, *‘ulūm al-Qur’ān*, *asbāb al-nuzūl*, and *al-muḥkam* and *al-mutashābih*. The chapter concludes with a discussion on the contributions of contemporary Muslim scholars to the discipline of *‘ulūm al-Qur’ān*.

Chapter 2 offers comprehensive information about the meaning, definition, and language of the Qur'ān. It sheds light on the concepts of *al-Hadīth al-Qudsī*, *al-Hadīth al-Nabawī*, as well as the relationship between them (pp. 24–32). It contains a succinct account about the various names of the Qur'ān and the rationale for some of them. Also discussed is the topic of the language and vocabulary of the Qur'ān, along with the views of scholars including Orientalists (pp. 33–36).

Chapter 3 debunks the claims by some Orientalists that the Qur'ān is not a revelation from God. It does not only delve into the topic of the authorship of the Qur'ān, the concept and origin of *wahy*, its modality and category, but also gives a lengthy response to the criticism of the concept of *wahy* by some Orientalists, concluding that the agreement between the selected Qur'ānic passages and modern scientific knowledge shows that the phenomenon of *wahy* cannot be ignored (pp. 33–56).

Chapter 4 deals with the revelation of the Qur'ān from *al-Lawḥ al-Maḥfūz* to *Bayt al-'Izzah* and from there to the Prophet (S.A.W.) (pp. 64–74). The chapter explains the revelation of the Qur'ān in stages, and the justification and wisdom behind it. Further, chapter 5 manifests the facts about the textual purity and authenticity of the Qur'ān, re-establishing the fact that there were skilful and competent people in both Makkah and Madīnah who helped document the Qur'ān from the early stage. Ushama also discusses the preservation, memorisation, and documentation of the text of the Qur'ān (pp. 88–101). This chapter also highlights that the Prophet (S.A.W.) paid extraordinary attention to the preservation of the Qur'ān, while the *Khulafā' al-Rāshidūn* displayed an uncommon wisdom in compiling and standardising it without addition, subtraction, omission, or distortion.

Chapter 6 focuses on the classification of the Qur'ān into Makkah and Madīnah periods of revelation. Of particular benefit in this chapter is Ushama's discussion of the divergent views of scholars on the place of revelation of some chapters (pp. 103–129). This section includes Madīnah passages in Makkah chapters and vice-versa, revelation at night and day, revelation in summer and winter, the distinction between Makkah and Madīnah revelation, as well as characteristics of Makkah revelation and characteristics of Madīnah revelation.

Next, chapter 7 discusses the meaning and the number of *āyah* and *sūrah* and the wisdom behind each of the two. Pages 136–157 present

a comprehensive discourse of various views about the Qur'ānic textual order, the concepts of *manāzil*, *juz' ruku'* and names of chapters. It concludes that any other arrangement of the Qur'ānic passages and chapters would generate futile polemics and controversies. Chapter 8 pertains to *asbāb al-nuzūl*, which means "causes of the revelation", its benefits, role in understanding the Qur'ān, as well its sources (pp. 159–180). Also discussed are various views about the multiple causes for one revelation, and single cause for multiple revelations, and related matters.

Chapter 9 is an analysis of the views of Muslim scholars on the revelation of the Qur'ān according to seven modes (pp. 181–188). This is supported with many authentic *aḥādīth* which leave no room for doubt. Ushama also offers a brief discussion on the wisdom of the seven modes of revelation, the existence of the seven modes in the *muṣḥaf*, and on the fact that "the Qur'ān was revealed in the linguistic tradition of *Quraysh*, the dominant tribe of *Makkah*" (pp. 186–188). Meanwhile, chapter 10 provides sufficient explanation about the doctrine of *al-nāsikh* and *al-mansūkh*, especially its definition, benefits, sources and rationale for *al-nāsikh* (p. 190). Sources of *al-nāsikh*, kinds of *al-nāsikh*, and conditions for its occurrence are equally explained, as well as the convergent and divergent views of the scholars who study the topics of *al-nāsikh* and *al-mansūkh*.

The crux of chapter 11 centres on the division of the passages of the Qur'ān into *muḥkam* (or explicit passages on judgements or decisions) and *mutashābih* (or passages that resemble one another and are subject to further explanation, clarification and interpretation) (pp. 213–232). Methodologies of explaining the *mutashābihāt* and views of early and contemporary scholars are succinctly noted by the author.

Chapter 12 is devoted to one of the most striking aspects of the miracle of the Qur'ān, which is its literary style (pp. 232–267). It contains comments by modern Arab linguists and authorities of *al-Azhar* to the effect that Qur'ānic style "transcends the power of man and defies imitation" (p. 237), hence its inimitability. Also mentioned in this chapter are the views of scholars and thinkers who argue that the *muqāṭṭa'āt* are meant to illustrate the inimitable wondrous nature of Qur'ānic revelation, in contrast to the view of the Orientalists. Aspects of the style of the Qur'ān are also briefly discussed, including arguments, maxims, metaphors, narratives, *Qaṣas*, and oaths.

Chapter 13 upholds the belief among Muslims that the Qur'ān was revealed to Prophet Muhammad (S.A.W.) and that he transmitted verbatim what he received from God. Since then, the Qur'ān remains a miracle and inimitable in linguistic and scientific areas as well as in coherence and eloquence. Further, chapter 14 is a concise discussion about the methodologies of the exegesis with adequate explanation of *tafsīr* and *ta'wīl*, kinds of *tafsīr*, 'ulūm required for exegesis, *Shi'ite* methodology of *tafsīr*, as well as key conditions for interpretation (pp. 278–304). Ushama also emphasises the etiquettes of *tafsīr*, which underscores the importance that the Muslim scholars and intellectuals place on the understanding of the Qur'ān.

Chapter 15 centres on the significance of what the author titles “Qur'ānic Exegetical Education” (pp. 305–316). It is a highlight of the developmental stride made in the nurturing and development of exegesis from the time of the Prophet (S.A.W.), the companions, and their successors. The role of the Makkah school of exegesis and its intellectuals as well as those of Madīnah and Iraqi schools is also briefly addressed. Following this, chapter 16 analyses various issues pertaining to translation of the Qur'ān (pp. 316–333). It starts with the term *tarjamah* in its two forms, *al-ḥarfīyyah* and *al-ma'nawīyyah*. In addition, benefits of translation, conditions for translators and problems facing translators, assessment of some English translations, and importance of learning Arabic are addressed.

In the last chapter, chapter 17, Ushama delves into the controversial topic of the use of science to interpret Qur'ān. After a preliminary discussion on the views of the scholars including Orientalists, reference is made to the following stands of the 'ulamā': (a) conservative stand of the Muslim scholars who object to the scientific interpretation of the Qur'ān; (b) contemporary stand of the scholars who agree to the scientific interpretation; (c) moderate stand of the scholars who cautiously agree to the use of science in the interpretation; and (d) modernist stand of the scholars who rely entirely on the Western scholars approach to the scientific interpretation of the Qur'ān.

All being said, navigating into the body of this work convincingly shows that it is an outstanding compendium for information on the history and sciences of the Qur'ān. It is remarkable to note Ushama's painstaking effort to rely almost wholly on primary sources. The

author will add value to the book, if revised in future, by asserting his position on almost all the issues discussed in a stronger way. Much as Ushama, in our view, has achieved his aim of providing students (and scholars) of Islamic studies a readable and dependable comprehensive book in English, he is strongly encouraged to expand the scope of discussion about the modern development of *tafsīr*. Finally, *‘Ilm al-Tajwīd* (the knowledge of the proper recitation of the Qur’ān) should also receive adequate coverage in the subsequent edition of this book.

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**Islam and the future of tolerance: A dialogue. By Sam Harris and Maajid Nawaz. Cambridge, MA.: Harvard University Press, 2015, pp. 144. ISBN: 978-0-674-08870-2.**

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The rise of ISIS (Islamic State of Iraq and Syria) has captured the attention of the global community, overshadowing the previous global newsmaker, Al-Qaeda and Osama bin Laden. Global media is replete with news of ISIS and its violent activities in the Middle East, with the recent Paris and Brussels attacks dominating the news. Though there may be different causes for the emergence of such a group, the ideology of Islam is thought by many as the prime cause for its establishment.

*Islam and the Future of Tolerance* is set against the same backdrop of the violent and barbaric activities of ISIS, alongside the heinous acts of TTP (*Tehreek-i-Taliban Pakistan*) in Pakistan, and Boko Haram in Nigeria. The book takes the form of a dialogue between the famous atheist, Sam Harris, and an ex-member of *Hizb-ut-Tahrir* and the cofounder of Quilliam, a counter-extremism organisation in London, Maajid Nawaz, who discuss, among other topics, the nature of Islam, the power of Islamic beliefs in generating extremism, reinterpretation of the Islamic Texts – Qur’ān and ḥadīth, ways to rebut radical elements among Muslims, and the possibility to create a democratic liberal mindset among Muslims. Broadly, the book seeks a modern interpretation of