a Westerner who is also a scientist, their "faith" seems to have been validated. As far as Bucaille himself is concerned, his search for the true religion, his doubts about the divine nature of Bible and his fascination with the Qur'ān — all are legitimate facets of his own spiritual quest. However, neither *The Bible, the Qur'ān and Science* nor his other works, *Mummies of the Pharaohs — Modern Medical Investigations* (1987) and *Réflexions sur le Coran* (1989) form the basis of a discourse on Islamization of Science, and inclusion of this position in the book seems unjustified. Bucaille merely represents a trend in the discourse, not a 'position'. In Bucaille's own words, his aim is to examine "the Scriptures themselves in the light of modern scientific knowledge".

The last two chapters of the book, "Communication and Interaction Between the Positions" and "Analysis" present well-documented and well-informed thematic links and points of convergence and divergence among various Positions. The book is a valuable source for further research.

Muzaffar Iqbal


Islam is a comprehensive way of life; it provides in the Qur'ān and in the Ḥadīth what is lawful (*ḥalāl*) and unlawful (*ḥarām*) for Muslims. Among the lawful things in Islam are trade and commerce. Islam permits private enterprise and private possessions. But it does not allow Muslims to pursue their financial activities along the lines of selfishness and greed. Islam and lawful trade are almost intertwined, in the sense that where there is Islam, there is also commerce. The early Muslim traders such as the Mande traders (or Djula) in Western Sudan (now West Africa) were also Islamic teachers, preachers, and religious guides. The book under review is about the role of Muslims in the development of Sierra Leone, with special emphasis on trade and commerce as well as politics and culture. In the introduction, the editors, Professors Jalloh and Skinner inform the reader about their work as a product of a seminar on Islam and the influence of Muslims in the Sierra Leonean society. The discourse took place at Howard University in 1994.

The Muslim community in Sierra Leone has been an enterprising force both during and after the British colonial rule. Like any other Muslim country, commerce and Islam went hand in hand in Sierra Leone and facilitated contacts between Muslims and non-Muslims. The book is published at the time when Sierra Leone had just inaugurated its first democratically elected Muslim head of state and ousted him through a military coup d'état.

In the foreword of the book under review, an eminent Muslim scholar, Professor Sulayman S. Nyang, talks about the rapid growth of Islam in Africa,
South of the Sahara, particularly West Africa. He gives credit to those earlier individual scholars and colonial agents who wrote on Islam in Sub-Saharan Africa at the time when the discipline of formal Islamic studies was rare in the region. In his example, he cites anthropologists, Christian missionaries, historians, and Africanist scholars.

In the first chapter, David E. Skinner talks about some small Muslim kingdoms and city-states that existed prior to European colonization in the areas that are now part of independent states of Guinea-Conakry and Sierra Leone. He enumerates the migration of Muslims to Sierra Leone following the collapse of the Mali Empire in the 15th century. He talks about some of the Muslim family clans that played a significant role in the Islamic proselytizing processes. Such clans, for example, were the Yansaneh, Fofanah, Sesay, Sillah, and the Turay. Skinner's observation that the small Muslim pre-colonial kingdoms like Moriah in Guinea and city-states like Kukuna in Sierra Leone administered the affairs of the states with "checks and balances" reminds the reader that the concept of democracy is not a new phenomenon in Islam. It is parallel to the Islamic notion of shari'a, that is, rule by consultation. Skinner also acknowledges the fact that the British failed in their attempt to slow down the spread and influence of Islam in Sierra Leone at large and Freetown (the capital city) in particular. The weakness of this chapter is that it does not tell the reader about the kinds of trade and commerce in which the Muslims were engaged, and how trade facilitated contacts between Muslims and non-Muslims.

Chapter two addresses trade and Islam in Sierra Leone. A historian Allen M. Howard, points out that prior to the arrival of the colonial powers there were no concrete fixed boundaries between the areas known today as Sierra Leone, Liberia, and Guinea-Conakry. The absence of border lines facilitated the exchanges of commodities such as kila nuts, salt, cattle, and a host of other items. Howard also highlights the significant role of women traders in Freetown both before and during colonialism. The indigenous name for Freetown is Kiamp, named after its Temne founder. Howard also talks about the intermarriages between Muslim immigrants and the indigenous people, and how Muslims upheld the tenets of their faith by negating non-Islamic practices such as the poro and other secret societies in Sierra Leone. He correctly observes that Muslim merchants acted as financial agents for "Islamic scholarship and institutions", fostered solidarity among Muslims of all walks of life, and reinforced contact between Muslims and non-Muslims.

In chapter three, Jalloh argues about the Fullah business community in Sierra Leone during the British rule, with a special focus on the legendary Muslim businessman called Alhaji Momodu Allie, who immigrated to Freetown from Senegal. According to Jalloh, Alhaji Allie had difficulties in integrating into the social fabric of his new home because he lacked knowledge in Western education. But he used his Islamic knowledge and wit to become a prominent businessman and a leading meat supplier in Freetown. He used his profits to buy properties including land in Freetown. He also helped other Fullah immigrants from Guinea-Conakry to establish their own petty businesses. Jalloh goes on to argue that Alhaji Allie became so successful in his meat business that the Lebanese, the colonial military and the Africans in Freetown became his customers. He practiced
nepotism by employing his own kinsfolk and close-trusted Muslim friends. He tried to follow the teachings of Islam by lending money without interest. Alhaji Allie was also a great "philanthropist" who helped the needy through charity (sadaqah). His "seven trips" to Makkah for pilgrimage (hajj) testify to his devout commitment to Islam, not just a successful businessman.

In chapter four, Sylvia Ojukutu-Macauley argues about Islam and its impact on Christianity, colonialism, and on the education of women. One of the thrusts of her thesis is that prior to the arrival of Islamic and Western civilizations to Sierra Leone, both boys and girls had equal access to African traditional education ranging from the rule of law to "practical lessons". The advent of Islam's Qur'anic education and Western school system changed the structure of traditional education, especially in the interior of the country. Boys had preferential access to both Qur'anic and Western knowledge than girls. Ojukutu-Macauley thinks that this gender bias in education was more prevalent in the north than in the west, east, and south. Part of the reason was that Islam had gained a greater strength in the north than other parts of the country. Muslim parents gave a token or inferior education to their daughters on the assumption that girls' preoccupation is marriage and reproduction. Ojukutu-Macauley's argument in this chapter is substantiated with statistical evidence. She concludes her chapter by stating that colonial rule changed African cultural structure and its values, leaving an indelible mark on the African social milieu as a whole.

In chapter five, Alusine Jalloh addresses the issue of Muslim Fullah merchants in the motor transport business in Sierra Leone, particularly the Fullah business community in Freetown where modern life had surpassed the provincial cities or towns. His time framework is between the 1950s and 1960s. In the 1950s the German and the British motor vehicles competed for access to the national market of Sierra Leone. But, by the early 1960s Japanese cars had begun to out-score European cars because the prices of the Japanese vehicles were relatively lower. Jalloh cites some of the notable Fullah Muslim merchants as forerunners in the motor vehicle business such as Mustapha Hassan, Alhaji Mohammed Bailor Barrie, and others. The Fullah merchants indeed competed with the Lebanese merchants in motor vehicle trade. The Muslim Fullah merchants and the Lebanese traders had also engaged in diamond trade such as Bailor Barrie and Jamil Said Mohammed. Jalloh makes an excellent observation in this study by pointing out that, despite the successes of the individual Fullah merchants, the rich Fullahs failed to establish "joint" companies to compete at large with foreign multinational corporations. The effort to form a cohesive or unified economic front was largely due to the fact that the Fullah group was a community of "inter-clan divisions". This divide militated against the Fullah unity for a collective economic power in Sierra Leone.

The thrust of David E. Skinner's article in chapter six pertains to the impact of the Islamic society on the politics, economic, and culture of Sierra Leone. He cites some important towns in Guinea and Sierra Leone as citadels of Islamic education. He talks about some of the leading Sierra Leonian Muslims who played a pioneering role to promote Islam in the country such as Alhaji Sheikh Gibril Sesay, whose father was an Islamic scholar and a successful businessman. However, unlike in the Gold Coast (now Ghana) and in the Gambia...
where the Muslims established their own political parties, the Muslims in Sierra Leone were members of national parties such as the Sierra Leone People's Party (SLPP) and All People's Congress (APC). Indeed, the deposed President Alhaji Ahmed Tejan Kabbah became a member of SLPP in 1954. In 1996 he became the first Sierra Leonean Muslim head of state. Skinner also highlights the various Muslim organizations operating in the country and Sierra Leone's religious and educational ties with Iran such as Ayatollah Montazeri College which began its operation in Freetown in 1988. The author also briefly talks about the Ahmadiyya educational mission in the country.

In chapter seven, C. Magbaily Fyle addresses the issues of Islam and politics in the country from a different perspective. He gives a lengthy discussion on "lantern parades", a one-night festival marking the end of the holy month of Ramadān. What Fyle omits in this chapter is the un-Islamic nature of the parades. The parades involve dancing, singing and even drinking alcoholic beverages. It is a bizarre event. The author maintains that the parades took place on the last night of Ramadān. Contrary to this assertion, the lantern parades are held in some towns around the country about two or three days before the new lunar moon is sighted for the 'Īd al-fitr (prayers and celebration marking the end of the month of Ramadān). He also does not mention that the lantern parades are a Temne ethnic group innovation, even though Muslims from other ethnic communities do participate in the festival. Fyle is correct to state that the parades attract non-Muslims as well. It must be noted here that the orthodox Muslims consider this practice as obscene and a bid`ah (innovation), forbidden in Islam. President Joseph Saidu Momoh banned it in 1988, apparently for political reasons. The parades came into full fledge again in 1992 when President Momoh's government was overthrown.

It is also interesting to note that when the economy began to go bad, President Siaka Stevens used the Fullah Muslim merchants as scapegoats and ordered his law enforcement agents to expel them from the country. President Stevens "killed" Sierra Leone economy and his "hand-picked" successor President Momoh "buried" it.

In the final chapter of the book, public policy analyst Abdul Karim Bangura discusses Arab economic assistance to Sierra Leone and its impact. He contends that "...there is no significant relationship between Arab foreign aid and Sierra Leone's economic growth". However, he is also cautious enough to remark that Arab financial assistance should not be interpreted as an impediment to the development of the recipient nations. The chapter is rich with statistics and graphs.

The immigrants in Sierra Leone were not "foreigners" if we accept the view of a Pakistani Muslim poet Muhammad Iqbal when he says: "Every country is my country because every country is God's country". Islam and Trade in Sierra Leone is a well-researched book. When a country's economy is good it will attract foreign nationals. Because of Sierra Leone's booming economy in the 1960s and early 1970s, it attracted foreigners from other African nations, Asia, and Europe. Some came as traders or merchants, teachers, missionaries, and belonging to other walks of life. The book is well documented with primary and secondary sources, statistics, graphs, and maps. Each chapter has endnotes and a bibliography.
I will recommend the book to students of Islam in Africa, Islamic history, and Islamic studies in general.

Mohammed-Bassiru Sillah


A.N. Wilson's novel, *Paul, The Mind of The Apostle*, made a headline in newspapers (see The daily *Dawn*, Karachi, February 19, 1997, p. 21) on account of the novelist's claim that Jesus Christ was not a Christian and had no intention of founding a religion; the faith that bears his name was invented by Saint Paul. "There would have been no Christianity if there had been only Jesus", claims Wilson, as the inventor of Christianity, in his opinion, was Paul.

That Jesus of Nazreth was not a God incarnate, but an intensely God conscious human being — a prophet — who had tremendous influence on the lives of his first century followers, is a theme that has been repeatedly argued by John Hick, a Presbyterian theologian of the Church of England and a philosopher of high rank belonging to the British analytical tradition.

However, novels on controversial themes, whether based on facts or fiction, are more widely read, and if their contents are contrary to common man's religious faith, they are capable of creating a furore more easily (as did Wilson's novel) in the people of a certain faith than serious research-based books and articles published in academic journals. Despite this, John Hick's edited book *The Myth of God Incarnate*, SCM Press, London, 1977 which is a scholarly book, created a similar furore in England twenty years ago on the same issue, and many Christian theologians of the Church of England and other Churches vehemently reacted to the publication of this book.

The themes of incarnation, the original sin and the atonement of Christ themes along with the Christian supremacy or uniqueness are closely linked to the issues of global theology and religious pluralism which have been John Hick's theological/philosophical passion for over twenty years. *Problems of Religious Pluralism, God Has Many Names, Faith and Dialogue, The Myth of Christian Uniqueness, Three Faiths One God*, and his masterpiece *An Interpretation of Religion* (on which he won Grawmeyer Award in 1991 worth one hundred and fifty thousand dollars) are all dedicated mainly to religious pluralism. And now, *The Rainbow of Faiths* is yet another addition to his album on the above theme.

*The Rainbow of Faiths* is based on Hick's Auburn lectures which he delivered in 1994 at the Union Theological Seminary, New York.

Exclusivism, inclusivism, and pluralism, Hick explains, are the three alternative ways of looking at other religions. The exclusivist claims his own faith as the only true faith and the scheme of salvation provided by his faith as the only true one. He makes absolute truth claims about his religion excluding the possibility of truth of other religions. The inclusivist allows other religions' claims