critical in the acceptance of the traditional material on the subject and also naive in its interpretation. On p. 166 ff. we are told that verbal communication can occur only between two beings of the same order of existence—which is, of course, correct. But then Dr. Izutsu tries to rationalize as to how the Prophet could have actually heard Words of Revelation and he tells us that the Prophet, in his moments of Revelation, was transformed into a higher being "against his nature" (p. 167). He does not see that this, in fact, explains nothing for the question still would remain. How is it possible for a being of one order to get altogether transformed—even against his own nature—from time to time, into a being of a different order and how, after the moments of Revelation have passed and the Prophet returns to his normal self, would he keep his identity? On the whole, Dr. Izutsu's use of the terms "nature" and "supernatural" in this context clearly smacks of the Christian doctrines about Jesus. The author's differentiation between the Biblical concept of Prophecy and the Qur'anic concept is, again, very good. I would like to add that the Prophecy of the biblical Prophets was not always natural but was often an art cultivated in the Jewish temples.

In the end, one would like to underline the fact that this book is from the pen of the first serious Asian non-Muslim scholar and a Japanese. As such, we welcome Dr. Izutsu's work and hope that it will be the harbinger of a growing tradition of Islamic scholarship in the Far East.

RA WALPINDI

FAZLUR RAHMAN


The author of this slim volume is the State Advocate-General of Singapore. He sought "to reconcile the views of the Orientalists on the one hand and the Muslim authorities on the other" on Muslim law in a work designed essentially for students. It is doubtful if he has succeeded in this object or indeed whether such a reconciliation on fundamentals is possible. But the endeavour to narrow the areas of disagreement is most welcome. More important, this approach is infinitely more beneficial than the crude propagandist approach of trying to prove how wrong the other party is as if the search for enduring truth and knowledge was nothing more than a high school elocution contest. The author approaches these differences with the attitude of the true scholar seeking to honestly understand these differences without imputing dark motives and setting down the differences without distortion.

The book is divided into three main chapters: The Sources of Muslim Law, The Development of Muslim Law and finally Some Muslim Jurists and Their Writings. "Sources" is not used as a translation of ʿusūl but rather denotes "theory" hence the inclusion of such topics as 'legal capacity', 'legal fictions' and 'rights and obligations' in such sub-divisions of this chapter.

The second chapter divides Muslim legal history into seven periods and excludes the pre-Islamic period. It begins thirteen years before the hijrah and examines the Shi'ah and the Khariji as well as the Sunni. There is an unnecessary
and inexplicable amount of overlapping and disregard of strict chronological order and the divisions themselves require reconsideration by the author. For example the sixth period encompasses both Ibn Taymiyyah and Muḥammad Iqbal while the last period begins in 1922 A.C. and, nevertheless, includes a discussion of Ibn al-Muqaffa' (d. 144 A.H.) and the Fatāwā ‘Ālamgiri of the Emperor Aurangzeb (d. 1707 A.C.).

The last chapter gives a long list of Muslim jurists with their main works divided according to their schools. This should be more fully and systematically developed in order to guide students conversant with Arabic to more advanced readings.

Some of the technical deficiencies of the book should be pointed out. The use and non-use of italics is contrary to normal practice and inconsistent. The Qur'ān is italicised and hijrah is not. Ḥimmā is sometimes italicised and sometimes is not. The only diacritical mark used is the closed inverted comma probably due to the shortcomings of an otherwise excellent printing press. The punctuation could have been improved in places such as the sentence: "When al-Shafī‘ī wrote the process of Islamicizing the law, of impregnating it with religious and ethical ideas had been essentially completed." The language at places is more obscure than needed to express the thought such as: "The price that had to be paid for this recognition was that the extent to which traditions from the Prophet was in fact accepted as a foundation of law was in future to be determined by the consensus of the scholars."

These blemishes should be corrected in any second edition and a glossary with a more detailed index added to enable this book to fulfil the function of a student's introduction to Islamic law. Basically this book is well-suited to perform this task. It is descriptive rather than analytical or exhortatory. It covers all views and schools of Muslim legal thought and brings in in full measure contemporary Muslim thinking. If the result is not consistent or continuous this is more a reflection on the state of Muslim thinking rather than on the author's ability. This appears on the controversy on Abū Ḥanīfah's reliance or otherwise on traditions, on the small number of traditions in Mālik's Muwatta' and Mālik's role in the question of reliance on tradition, on the extent to which ijmā' is revocable and the question of whether consensus has operated as a progressive or retrogressive force. The distinction between qiyyūs and ra'y is often enough lost and absurdly exaggerated ideas exist today (and have existed) on the extent to which the injunctions of Islam are ascertainable through the ṣafī' or 'clear' rulings of the Qur'ān and Sunnah.

Equally valuable in this book is the author's scholarly approach to the views of Western Orientalists. Clearly he does not suffer from any chip on his shoulder or an aggressively defensive inferiority complex. The researches of Joseph Schacht, for example, on the earlier period of Muslim law and the role of al-Shafī‘ī cannot be ignored by any Muslim scholar.

Another way in which the author has rendered a desirable service is in dealing not only with the works of contemporary Muslim scholars on Muslim law but also with the trends of present-day Muslim legislation and of the developments taking place through the activity of Muslim judges in specific cases before the courts.
Such a wide outlook is inevitably highly compressed in a concise student's introduction to Muslim law. The brevity of the references and descriptions was dictated by the need for keeping this work to its stated purposes. Students entering at early university level into the wonders and mysteries of Islamic law, Muslim law, Anglo-Muhammadan law, le droit Musulman and the laws of contemporary Muslim states have in Dr. Ahmad bin Mohamed Ibrahim's book an understandable introduction of a wider kind than exists at present.

The more conservative of the 'ulamā' if they were able to read this work would doubtless dismiss it as being written by someone "not competent" and addressed to others also "not competent" which gives a droll quality to the author's observation in his preface: "It is heartening to see lawyers both Muslim and non-Muslim taking an interest in the Muslim law. Unfortunately it is still not accepted amongst Muslims that Muslim law is a specialist field which is the proper concern of lawyers and every Muslim (whether he is a lawyer or not) claims to be an authority on the law."

KARACHI

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