experience. The author has, nevertheless, spelt out some of the most baffling modes of the value-awareness: "In height and profundity something characteristic in the sphere of value is touched." By height we should understand the intellectual rung, the meaning which elevates, the turning towards the right path within the order.....In regard to all elevated orders of height one can speak of profound depths.....there is the depth of the spiritual insight which speaks from the personal experience and manifests something rarely expressed" (p. 40). This probe which may be called an inward analysis of the experience of value invariably ends in the affirmation of religious experience. A proper religious consciousness, therefore, can alone provide the ground for the proper value-experience.

The striking feature of this volume, as the survey of some of the articles above shows, is its perseverance of a kind of unity. Indeed, *The Problem of Value* is the underlying theme of the majority of articles. *Is Truth One* (p. 103-73) by D. M. Datta, *Goethe and Hafiz* (153-62) by Athar Rasheed, *The New Values that Islam gave to Humanity* (189-210) by A. H. Siddiqui, *Freedom and Fatalism in Islam* (211-23) by Saeed A. Sheikh, *What is Common between the Existentialists and Iqbal* by Niaz Irfan, (225-52), *The Individual and His Place* (256-66) by Fazlur Rahman and *Some Considerations Concerning the Concept of Archetype* (137-46) by M. Ajmal, etc. are predominantly charged with axiological motivations. A barometer of contemporary thought, the volume exhibits the diversity of theoretical vision which in our age is moving towards a superb unity on the basis of axiological dimension of human wisdom. Every age contains its own measure of unity and synthesis. The Greek mind had an impulsive spree towards the final causes; the medieval synthesis was raised on the concept of being; but the contemporary mind is re-experiencing itself in terms of the value-structure of all that exists.

*The World of Philosophy* reveals to us that the future of world ideologies, great systems of philosophy, even the fate of humanities and Social Sciences shall be decided on the 'Category of Value', which bestows meaning upon being and existence.

KARACHI

A. H. KAMALI

**Notice**


It is a neatly composed book. It is divided into six chapters, preceded by a historical introduction of the legal developments in Singapore of a thousand years up to 1964. The remaining five chapters deal with particular subjects, namely, The Family Law, Law relating to Property, Construction of Wills and Trust Instrument, Muslim Endowments and Special Rights of Muslims. The book is particularly useful as it covers a wide field in a clear and concise manner and fills up a definite vacuum in a field wherein very little material is available in English or Urdu.

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In the Historical Introduction of about 14 pages the learned author has in a succinct manner traced the legal history of Singapore. While reading about the treaty between East India Company of the one part and the Sultan Hussein Mohammad Shah, Sultan of Johore, and Dato Temenggong, Chief of Singapore of the other part, whereby for an annual pension of 5000 Spanish Dollars foundation was laid for the ultimate cessation of this territory to the British, one is painfully reminded of the manner in which Kashmir was sold. How poorly this valuable territory was valued even by the British is apparent from the fact that the earliest Indian immigrants in the area were Indian convicts sentenced to terms of transportation! It was only after 1873 that the convicts were removed to the Andaman Islands.

The policy of the British Administrators in Malaya was not materially different from what it was in the later part of the 19th and the earlier part of the 20th century in undivided India. Though from the many decisions quoted it appears that the British Judges administering law for this area were even a little more impatient of the Muslim Law than were those administering Muslims in the undivided India. The historical introduction contains a very short but comprehensive coverage of the constitutional development of the State of Singapore in recent years till its short-lived merger in the Federation of Malaysia.

The next chapters deal with laws in each one of the subjects mentioned above, and are replete with references to most of the leading cases on the subject, which would be of particular interest to lawyers. The learned author also points out the problems in several fields like Muslim Wills and Endowments wherein the British principles of interpretation have been used for interpreting Islamic law by the British Judges to the disadvantage of all concerned, and the confusion of the entire system. The situation that has consequently arisen for the administrators of laws in Singapore is an object lesson for those administering conflicting systems of law in pluralistic societies like in Pakistan. It is important that we must be clear about the first principles that we have affirmed in the constitution and learn to apply them consciously and fearlessly in the varying forms of legal dispute lest willy-nilly we fall victim to the same legal confusion as has arisen in Singapore regarding Muslim Endowments and Wills.

The book is a 'must' reading for those interested in the development of the modern Muslim Law in South-East Asia and for the general reader the book is one which gives a short but very precise picture of some of those aspects of law which were neglected by the writers in English language.

KARACHI

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