respect and cannot be lightly disturbed; but the right to differ from them must not be denied to the present-day courts.” (pp. 106-7). By citing such decisions of the courts and views of the modern legal thinkers the author tends to show that this liberal attitude towards legal interpretation amounts to a renunciation of taqlid (conformity), and this is a step towards independent Ijihat like the early jurists of Islam.

Passages from the book under review have been quoted frequently to show that Prof. Coulson has dealt with this subject from a fresh angle. Polarizing concepts in Islamic jurisprudence in modern times and their harmonization is a novel idea scholarly discussed in detail. The merit of the book lies in the novelty of the topic, rational approach to the problems, clarity of argument and analysis, healthy criticism, and valuable suggestions here and there. This book is a welcome contribution to the subject. It is equally of great interest to the scholars as well as to the general readers.

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Prof. Shaikh Inayetullah — WHY WE LEARN THE ARABIC LANGUAGE, Third Enlarged Edition, Published by Sh. Muhammad Ashraf, Kashmiri Bazar, Lahore, Page 78 — Price not given

This booklet was first published by Dr. Shaikh 'Inayetullah, former Professor of Arabic in the Punjab University, Lahore, in 1942 with a Foreword by Prof. Sir Hamilton Gibb. The second and the third enlarged editions were brought out in 1943 and 1969 respectively.

Now that the Muslim Ummah has shown the signs of reawakening all over the world the necessity of learning the pristine teachings of Islam is severely felt by the non-Arab followers of Islam. This necessity can undoubtedly be fulfilled only by learning the language of the Qur'an and the sayings of the Holy Prophet (May Allah Have Peace and Mercy upon him!). The twentieth century Muslims having been impressed by the Western scientific achievements feel restlessly that they must abandon their long-worn-out traditional branches of study which kept them so long static and caused them sufferings and decadence in the present tremendously advancing world. The true and sincere urge which enabled the followers of Islam in the seventh and the centuries that followed to take lead in all spheres of life, as realized by the Muslim intelligentsia of world, can only be created in the Muslim masses by direct understanding of the Qur'an and Hadth. The language of the Qur'an has therefore great significance for the newly developing as well as emerging young Muslim states all over the globe.

The Arabs even before Islam boasted of the clarity of their diction so much so that they called all the non-Arab "ajam", non-plussed or unable to speak. This language went on thriving while the people speaking Arabic fell and decayed. Perhaps, the verses of Amr al-Shu'arâ' Ahmad Shawqi inserted on the very first page of the booklet under the caption, "al-Lisân al-Mubn", the clear Tongue, are most true in their theme and may be quoted for the readers:

ما علمنا لغيرهم من لسان بليت هائم و بادت نزار نزال اهلو و هو في اقبال و اللسان الجبن ليس بال

“We do not know of any language other than Arabic the advocates of which
passed away and the language advanced in prosperity. The tribes Hāshim and Nazār perished while their clear language did not wear out”.

The author has discussed the importance of the Arabic Language under the following headings:

- Arabic as the Religious Language of the Muslims
- Arabic an International Language
- Arabic as the corner-stone of scientific Philology
- Value of Arabic for Biblical studies
- Arabic Language and the Jews, and Arabic studies among Jewish orientalists.
- Arabic Language in Relation to Christianity and the Christians
- Greek Authors in Arabic Translations
- Importance of Arabic for Universal History
- The Importance of Arabic for the History of Science
- Fitness of Arabic for Scientific Purposes
- Arabic in Relation to other Islamic Languages
- Relations of Arabic and Persian
- Relations of Arabic and Turkish Languages
- Arabic Element in the Romance Languages
- The Future of the Arabic Language.

The book ends with an Epilogue followed by an Appendix which gives us an extract from Al-Biruni's K. al-Saydalah preferring Arabic to Persian. The Epilogue ends with the proclamation that “(p76-7) A person who cares to acquaint himself with Arabic literature, comes in contact with a culture based upon certain ideas of law, ethics and social order that have played a great part in the world as civilizing forces, and are still capable of acting as powerful regenerative factors in the uplift of humanity. There is little doubt that the study of Arabic authors is bound to enlarge our sympathies by introducing us into a new world of life and thought, and is best calculated to give us a real understanding of the civilization which they represent. This true understanding in its turn would certainly tend to promote mutual harmony between various countries communities and creeds which is the most urgent need of the present age”.

The above argument finds support in what Professor Arnold J. Toynbee, the world-renowned British historical thinker, says, “The extinction of race consciousness as between Muslims is one of the outstanding moral achievements of Islam, and in the contemporary world there is a crying need for the propagation of this Islamic virtue”. (Civilization on Trial, p. 205).

While endorsing the arguments of the author advanced in the book so forcefully I like to mention only one characteristic of the Arabic Language leaving aside its other innumerable excellences, viz. Ishtiqāq Kabīr (Major Derivation) which is hardly found in any other language. According to this peculiar derivation, which is in fact no derivation in the usual sense of the term, a triliteral root can be multiplied into six possible forms provided (a) the first and the third or the second and third letters of the root are not homogeneous or Qaribu’l-makhraj (alike in pronunciation) such as شمس, صر respectively; (b) the root possesses no Ḥaṛf ‘illat needing alteration or omission; (c) the root must consist of such letters which are acceptable to the Arabic usage, avoiding, for example, kāf after ǧīm, Ghayn after ‘ayn or Ḥā and vice versa and the like; (d) the root may not produce rare or ghayr fuṣīh words, such as عضخ as oppo-
site of خضم; and (e) the root must not be five-literals consisting of کرف musmitah.
The root QMR, for example, can be composed in six different forms all of which convey certain meanings having one and the same common sense: (1) Qamar (قمر), moon; (2) Raqam (رقم), to write, (3) Maqr (مقر), poison causing death, (4) Ramaq (رمق), the last breathing, (5) Qarm (قرم), chief of the people, (6) Maraq, (مرق), Soup. Now this root cannot have a seventh form, and the sense common to all of them is gradualness or gradation with which each one of them proceeds, causes effect or is prepared. Similarly, the root JBR which contains the sense of power and strength in all its following forms: (1) Jakr (جر), a brave man or a piece of wood which is tied with the broken bone, or healing; (2) jarab (جراب), a skin-pot which preserves its content; (3) Bajar (بجار), a man with strong navel; (4) Burj (برج), a castle, or a strong corner of a castle; or Barj (بارج), beauty with handsome appearance; (5) Rajab (رجب), to honour, and hence, the month which is respected and is called Rajab; (6) Rabaj (رابج), to boast of an unworthy deed. Likewise, the roots QSW, SLM, QWL, KLM, KFR, SRJ, LJ, MSK, 'LM, RTB, SLB, FRQ, etc. etc. can lead to meaningful words, Qasw, Qaws, wasq, wasq, sawq, saqw; Salam, Samal, Lams, Lams, Mals, Mals; Qawl, Qilw, Waql, Walq, Lawq, Laqw; Kalm, Kamal, Lakam, Makl, Milk, Lamk; Kafr, Karf, Fark, Fkrk, Rafka, Rafk (not used); Sarj, Sajr; jasr, jars, Rajs, Rasj (not used); Lajm, Majl, Jamal, Malj, Lamj, Jalm; Misk, Maks, Kasm, Kams, Samak, Sakm; Lam', Mal', la'm, 'Ilm, Mal', 'Amal; Raṭb, tarab, Biṭr, Ṭabr; Rabṭ, Bart (not used); Salb, Sabal, Bals, Labs, Lasb, Basl; Farq, Rifq, Faqr, Qafq, Qafq, Qarf, Barq, Ribq, Baqar, Qabr, Qurb, Raqib, respectively.

The book is recommended to all students and those who like to increase their knowledge. I am sure they will thank both the author and the publisher for making this excellent book available.

M.S.H. Maṣūmī