

of so many national and international documents, possibly it could not have been avoided.

Looking at the title of the volumes, one is struck at the word “readings” which signifies a more modest objective. Readings and documents are there without doubt, but I could not find any unifying theoretical perspective which ties all the elements together. Also, while quite a bit of effort of some of the authors is devoted to finding an adequate and inclusive definition of what constitutes a minority and the three basic characteristics of minority status, “numerical inferiority, non-dominant status and stable features of distinct identity” are rightly emphasized throughout the volumes, but ethnic and minority groups are culturally identifiable populations as well. Except in the case of communalism, cultural component of the minority status, is given a short shrift. Since this forms such an important part of minority status and all the problems associated with it, inclusion of material on this aspect would have redressed the balance of a holistic definition. Additionally, not all minorities are disadvantaged. Some like the Jews of America, are even more successful than the majority group. Conspicuous by its absence is any article emphasizing the treatment of minority problem from sociological approach. It is one of the most studied problems in sociology and some articles emphasizing this approach would have enhanced the value of these volumes.

Overall, the volumes on minorities are a welcome contribution to the growing body of literature on minority relations. These volumes contain almost everything that one wishes for or need to know about minorities. I recommend these volumes highly to anyone interested in these problems.

Iqbal and Ijtihād

Iqbal's Reconstruction of Ijtihad by Muhammad Khalid Masud. Lahore: Iqbal Academy and Islamabad: Islamic Research Institute, 1995, Pp. 236.

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The book under review highlights the vision and mission of Muhammad Iqbal on the reconstruction of Ijtihad. It is divided into eight chapters spread over 197 pages. The rest of the pages are

consumed by introduction, conclusion, bibliography and an index.

The book begins with the definition of *ijtihād*, its classification and its linkages with *qiyās*, rationalism, *taqlīd* and similar other concepts. The author is of the opinion that a modern *mujtahid* cannot function on the basis of his knowledge of Islamic jurisprudence (*fiqh*) alone. He argues rightly that presently power of law-making and law-enforcement vests in a modern state and codification is the only recognisable instrument through which we can remove lacunae in Islamic law. According to Masud, "*Ijtihād* constitutes an effort to opt for one of two or more possible solutions in a given situation and to provide legal justification for that solution" (p. 35).

The natural corollary to the definitional concern is the historical development of *ijtihād*. The author begins with Shah Waliullah whose views on *ijtihād*, *taqlīd* and development of Islamic law contributed a great deal to the formation of Iqbal's views on *ijtihād*. A critical analysis of views of Shah Waliullah and Iqbal would have been worth exploring but the author missed the opportunity. Instead the author tries to familiarize the readers with personalities like Shah Ismail Shaheed, Nadhir Ahmad Dehlawi, Sir Syed Ahmad Khan, Jamal al-Din Afghani, Earnest Renan, Halim Pasha, Abul Kalam Azad, Zia Gokalps and Nicolas P. Aghnides and their views on *ijtihād*, *taqlīd* and other important topics. Convincingly one is acquainted with the manner in which *ijtihād* was employed by various movements in view of social, economic and political changes in the subcontinent. The focal point of discussion is the observation of Aghnides that "*Ijtihād* was in fact a mechanical principle that led Islamic society to fossilization and prevented it from progress" (p. 76). It is indeed this statement, the author points out, which motivated Iqbal to write his lecture "The Principle of Movement in the Structure of Islam."

The most interesting part of the book is chapter 5. Here the author highlights Iqbal's focus on the dynamic character of the universe, the Islamic mode of prayer, the self, the Qur'an and *ijtihād*. With regard to *ijtihād*, the author identifies five dynamic elements in Iqbal's thought: Qur'ān's anti-classical spirit; dynamic concept of the universe, society and culture in Islam; the idea of the changeability of life; the realism of juristic reasoning in Islam and the evolutionary and dynamic concept of intellect and thought in Islam. We are also informed about Iqbal's refutations of Aghnide's observation that "Islamic system of law does not possess evolutionary view of life and the qualifications and limitations for *ijtihād* illustrate the mechanical nature of law" (p.

111-2). For Iqbal, the conflict between the legists of Hijaz and Iraq, instead of warranting stagnation, became a source of life and movement in the law of Islam. This chapter also provides us an insight into why Iqbal preferred the title *Reconstruction of Religious Thought* in Islam rather than *Reformation* or *Modernization*. According to Iqbal, *Reconstruction* aims at restoring the original universalism and dynamism of Islam which cannot be achieved by adopting the terms *reformation* or *modernization*.

The author has also successfully dealt with the definition of *ijmāʿ* and also provides an insight into debates relating to *khilāfah*. It is argued that the principle of election in accordance with the spirit of Qurʾān and the will of whole Muslim community is a further source of law. For *Ijmāʿ*, the author contends, one has to be familiar with several sciences and traditional scholars alone cannot exercise *ijtihād*. The proposed solution lies in an institution where experts on these sciences may sit together with traditional scholars to deliberate on such matters. Masud rightly notes that Iqbal reviewed two methods of participation of ‘*ulamāʿ*’ in politics, namely the method adopted under 1906 constitution of Iran wherein ‘*ulamāʿ*’ supervise the entire communal life and secondly the formation of assembly of ‘*ulamāʿ*’, independent of legislature. Masud has successfully forged a link of *khilāfah* with *ijtihād* and *ijmāʿ*.

It is also instructive to read an analytical review of the criticism of Iqbal’s lectures from Muslim and non-Muslim scholars. Masud is very powerful in his refutation of Bahi’s criticisms but he failed to bring the same weight when he was dealing with Gibb’s allegation that Iqbal bypassed the problem of divorce to concentrate on the easier problem of inheritance. In response Masud writes that it was Iqbal’s remarks and strong pleas that generated the process of legal reform providing Muslim women the right of dissolution of marriage. Masud’s contention is partially irrelevant. Iqbal did not discuss divorce right of females in general but only concentrated on *apostasy* aspect whereby he concluded that Hanafī law on apostasy was not protecting the religion but was rather forcing women to abandon the religion. Besides, when Zia Golkalp talked about inequality in divorce, he was mainly concerned with the husband’s right of *ṭalāq* especially *triple ṭalāq*. There is no denying that in most Muslim countries this practice continues without any parallel right for the wife.

In sum, Masud has correctly argued that the study of Iqbal’s reconstruction of *ijtihād* in its doctrinal, historical and semantic

context was necessary for proper evaluation of Iqbal's contribution. Masud implicitly endorses Iqbal's creation of an institution in the form of Legislative Assembly by the combination of *ijtihad* and *ijma'* institutions. We are told that constitutional developments in Pakistan are reflective of Iqbal's reconstruction of *ijtihad* particularly the participatory role of '*ulamā*'. However, it should be noted that Iqbal endorses the participatory role of '*ulamā*' only when they happen to be the members of the legislature. Otherwise their role is merely recommendatory i.e., they are supposed to help and guide free discussions on questions relating to law. In other words, if a conflict emerges regarding a future enactment, then it will be the will of the legislative assembly which would prevail over the reasoning of the '*ulama*'.

Evaluation of Training Programme

Teacher Training and Work Success: A Case Study of the Effectiveness of the International Islamic University Malaysia (IIUM) Diploma in Education Programme, by Rosnani Hashim, Kuala Lumpur: Department of Education, International Islamic University Malaysia, 1998, Pp. 102.

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It is of great importance for institutions of higher learning to periodically evaluate their programmes. When a programme deals with preparing teachers, such an evaluation assumes added importance. The evaluation has to be systematic and rigorous if the evaluation has to command respect. The book under review is a successful attempt at evaluating the Diploma in Education programme at the International Islamic University Malaysia (IIUM). It has been conducted by an 11 member research team headed by Rosnani Hashim—all attached to the Department of Education, IIUM.

The study was conducted in two phases. In the first phase, an 86 item questionnaire was administered to a representative sample of 484 student-teachers enrolled in 1994/95 session of the Department's diploma programme. This phase of the study solicited answers to questions relating to the depth of Islamization process in the programme, the relevance of the courses and the role of the educators in helping them become professionally competent. It also explored the relevance of extra-curricular and co-curricular activities in shaping the