

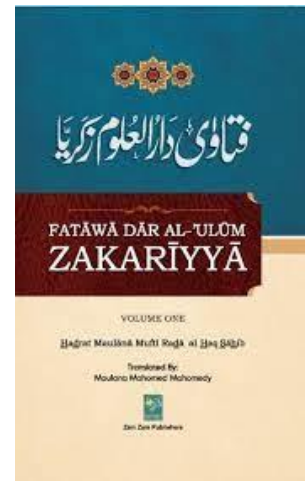
history of Pakistan and its intersection with Islam and the newly emerging women's marches (on International Women's Day) in big cities and their cultural and religious intermingling. In other words, it would be interesting to see how the state, these women's marches, the modernists, and the Islamists engage with each other on these issues. One might also argue that while talking about Islam in Pakistan from a historical lens it might have been interesting to talk about the particular role played by the judiciary, media, student movements, leftist movements, or civil society in general. It would have been interesting to see what role they have played in the "Islamization" of the state under Zia or the "enlightened moderation" under Musharraf. Having said that, these are some of the avenues through which one can expand Zaman's work, who stated that his is more of a textual endeavour to the study of the history of Islam in Pakistan, even though it deeply engages with the surrounding political contexts throughout.

Muhammad Souman Elah*

Muftī Radā' al-Haq. *Fatāwā Dār al-'Ulūm Zakariyyā*. Translated by Mahomed Mahomed. vol. 1. Karachi: Zam Zam Publishers, 2021. Pp. 832. Hardcover. Price: Rs. 2,170.

Dār al-'Ulūm Zakariyyā in Johannesburg, South Africa, is a prominent religious seminary and academic centre that opened in December 1983 under the supervision of its founder Maulānā 'Abd al-Ḥamīd, who also served as the institute's principal until he travelled to India in 1985. Following his departure, Maulānā Shabbīr Aḥmad was assigned to look after the institute. The seminary gets its name from Maūlānā Zakariyyā, who first visited South Africa in 1981 and called for the establishment of a traditional centre of Islamic learning (*madrasah*).

Throughout Islamic history, religious schools like Dār al-'Ulūm Zakariyyā have sought to educate Muslims considering the Qur'ān, *sunnah*, and Islamic law. Often accompanying the



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texts of jurisprudence (*fiqh*) taught in these institutions are responsa (*fatāwā*) literature, fulfilling the religious obligation to guide society and address their daily affairs. The current *fatwā* collection is an important contribution to this field and was initially compiled in Arabic before recently being translated into English and published in Pakistan.

The work's primary author and supervisor is Muftī Raḍā' al-Ḥaqq, who was born in the Swabi district of Khyber Pakhtunkhwa, Pakistan. He is a prominent religious scholar and completed his education in the *Dars-i Nizāmī* from the Jāmi'at al-'Ulūm al-Islāmiyyah, Banuri Town in Karachi, where he then taught for several years. More recently, he has served as a teacher and *muftī* at Dār al-'Ulūm Zakariyyā.

This *fatwā* collection contains discussions in all areas of Islamic jurisprudence, beginning with a special section dedicated to matters of faith. The first volume, which is the first that has been translated into English and consulted for this review, consists of eight chapters. Each section of *fatwās* is organized logically, following the standard order found in *fiqh* works.

Despite its traditional organization, the approach of this *fatwā* collection is unique. Each question is answered in detail and includes citations of relevant verses from the Qur'ān and statements from the *sunnah*. The opinions of the classical law schools are also comprehensively discussed, an addition not generally found in works in this field. Furthermore, the book also mentions the sources of each *fatwā* with references, allowing readers to consult the relevant material for further clarification easily. However, many of the references provided are from secondary sources, and it would have been more beneficial to reference the original source when available.

This *fatwā* collection is also distinguished by its technical discussion of the *ḥadīth*, explaining the opinions of experts in *uṣūl al-ḥadīth* regarding the status of each statement's narrators. Likewise, while mentioning a particular *ḥadīth*, the author mentions the different methods of its narrations, discusses whether this chain is technically correct or not, and notes who is reliable and discredited by the traditionists. General readers may not be interested in such a technical discussion. However, this level of analysis is valuable for scholars and students to become aware of such expert material about the text and chain of narrators' analysis.

The author is impartial in describing and explaining *fiqh* opinions. Although the author belongs to the Ḥanafī school of thought, he also has a firm grasp of the other schools, a testament to his vast background.

In the present era, scholars need to guide Muslims with adequate knowledge of all the relevant social, political, cultural, and economic

aspects. In this *fatwā* collection, this matter has been kept in mind, and the solutions to the problems presented fit the conditions of ordinary people. In addition, the author has tried to present solutions to legal issues in a very sensible and precise manner, addressing controversial issues with understanding and clarity.

Regarding translation, this work avoids more literary constructions and uses simple English that most general readers can easily understand. However, many of the quotations from Arabic works are not translated. Sometimes, even specific terms in a *ḥadīth* are provided in Arabic but without a translation. For this reason, it will be challenging for people who only understand English. It is also difficult for readers to reach the foundations of the legal issues elucidated by Muslim jurists. Therefore, these phrases and terms should be translated and placed in the footnotes or within the text in further editions so that this translation can be more effective. Additionally, some of these terms are translated without much attention to legal terminology. For example, instead of the word “elder,” it would be more appropriate to use “jurist.”

Another concern is that there is no uniformity in writing references. Sometimes they are provided in Arabic, while others use English transliteration. I think it would be better to choose one language and use it consistently. In addition, the author’s name should be provided in all references so that readers will have no difficulty returning to the source.

Despite these limited issues, the efforts of both the author and translator are highly commendable, and this is an important contribution to the field of Islamic studies. It is hoped that further volumes of this book will continue to be issued, addressing the comments raised in this review and improving to ensure that readers of all levels will continue to benefit from it.

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