Despite some limitations, this edited work seems a timely needed study of the glorious past of the Muslim world, covering both economic and ecological affairs. This praiseworthy study proves that economics and ecology can go hand in hand if modern people can take lessons from the past and bring some changes in their views of nature and work accordingly. This is a wonderful contribution to the field of economic and ecological sustainability.

Md. Abu Sayem*

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Sarah Holz. *Governance of Islam in Pakistan: An Institutional Study of the Council of Islamic Ideology*. Brighton: Sussex Academic Press, 2023. Pp. xvi+246. Paperback. ISBN: 978-1-78976-166-5.

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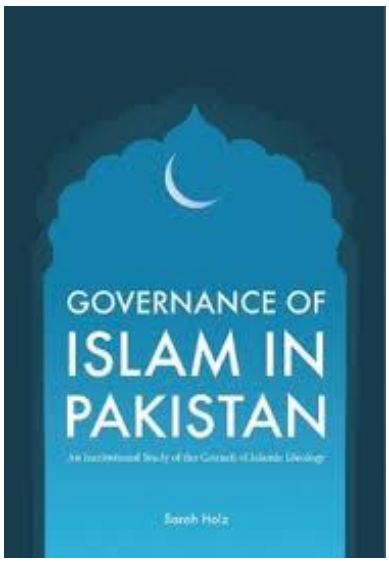

The book is a historical study of the Council of Islamic Ideology (CII) and the erstwhile Advisory Council of Islamic Ideology (1962). Besides an introduction (pp. 1-21), a conclusion (pp. 159- 167), and other formal parts required for a book, it is divided into two parts. Part 1 discusses the institutions that work with reference to Islam in Pakistan, whereas Part 2, the main body of the book, deals with the institutional development of the CII, founded in February 1974.

While discussing the historical background of Islam's role and status in Pakistan's state and society, Holz used governance as a conceptual lens and aimed to provide a systematic account of how interaction between multiple public and private bodies directs the regulation and standardization of Islam in Pakistan. Focusing on the CII, she examines how a constitutional but advisory body is formed and functions to fulfil its constitutional duties, i.e., issuing advice to the parliament about the compatibility of existing laws with Islamic teachings.

It is a serious topic of debate among academia and the general masses whether Pakistan is an Islamic state or a Muslim-nation state. The answer to this question will justify the title of the book. Unfortunately, the reader could not find much regarding this question.

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However, the reader gets the impression that the author dealt with the theoretical rather than the practical aspect of the status and nature of Islam in Pakistan. Otherwise, the CII does not play any significant role in the decision-making process and governance of Islam in Pakistan, because, according to the 1973 Constitution, the legislation is the sole prerogative of the Parliament of Pakistan. Advisory bodies are not vital to the function of the state. Thus, the author's understanding about the CII, to some extent, is rightfully shared with the readers that the CII is a rubber stamp, which Pakistani governments utilize to legitimize their vested interests and a device to appease the *'ulamā'* and their respective religious groups (pp. 5, 101). The author comments that "the general perception emerged that the Council was a willing tool of the military regime" of the then President Muhammad Zia ul Haq (d. 1988) (p. 166). However, there are some exceptions. According to the annual reports of the CII, Justice Tanzil-ur-Rahman (d. 2018), as the Chairman of the CII (May 1980-May 1984), strongly disagreed, inter alia, with the continuation of the Muslim Family Laws Ordinance of 1961. That could be one of the reasons that the CII remained dormant during 1984-86. Holz's overall perception of the functioning of the CII partially negates her argument that the Islamic institutions in Pakistan are not auxiliaries but active actors in governance (p. 10).

The author argues that the membership of the CII is based on region or domicile (p. 151), which is incorrect. What can safely be said about the membership criteria is that they mainly depend upon the religious affiliation of the members, besides their educational background.

Holz also discusses some issues that are not directly related to the main theme of the book. For example, she has discussed the *niẓām-i ṣalāh* calendar for Islamabad (pp. 24-26). While discussing the law-making and dispensation of justice, she mentioned some institutions, but missed the important institution of the Federal Ombudsman established in 1983, whose primary mandate was to identify, investigate, address, and correct instances of injustice stemming from the maladministration of the federal government agencies. Likewise, while discussing some public institutions rendering social services, she did not mention the Pakistan Bait-ul-Mal, established in January 1992, which provides social protection to the poor and marginalized segments of society.

The book has many errors in facts and figures, which undermine the authenticity of its contents and the validity of its conclusions. The author mentions that the Nizam-e-Mustafa Movement (March-July 1977) was led by the Jamaat-e-Islami (JI) (p. 33). However, the fact is that it was an electoral alliance of nine parties, which was called Pākistān Qaumī Ittiḥād (Pakistan National Alliance). Its head was Mufti Mahmood (d.

1980), the president of the Jamiat Ulama-e-Islam (JUI), written as "Jama'at Ulama-i Islam" in Appendix II. Similarly, another important part of the alliance, Jamiat Ulama-e-Pakistan (JUP), is also wrongly mentioned as Jama'at-i 'ulamā'-i-Pakistan (p. 135).

Table 2.1 mentions some institutions that work with reference to Islam in Pakistan (pp. 40-41). Among them, Iqbal Academy, Lahore, is also included. The Iqbal Academy is only a centre of excellence for Iqbal studies, which is also admitted by the author (p. 46). The same is the case with the defunct Shah Waliullah Academy, Hyderabad. Holz mentions that "up until April 2021, 26 amendments have been passed" (p. 85) in the 1973 Constitution (mentioned as 1971 Constitution on page 102). The fact is that the 26th Amendment was enacted on October 21, 2024. She states that Muhammad Sarfaraz Naeemi (d. 2009) was president of the Tanzeem Ul Madaris Ahle Sunnat Pakistan (p. 148). In fact, he never served the Tanzeem in this capacity; he was its Nāẓim-i A'lā during 2001-2009. The same is mentioned while giving his biographical sketch as a member of the CII (February 1997-February 2000). She also states that Mahmood Ahmad Ghazi (d. 2010) was the vice chancellor of the International Islamic University Islamabad (IIUI) during 1994-2004 (p. 154). There is no such post in the IIUI; in fact, he served as the vice president and the president of the IIUI. The same information was written about him as a member of the CII (February 1990-February 1993). The author claims that Sayyid (Muḥammad) Dhākir Ḥusain Shāh Siyālvī (d. 2018), a member of the CII, was a federal minister for the Pakistan Peoples' Party (PPP) (p. 155). She confused Sayyid Dhākir Ḥusain Siyālwī with Sayyid Zakir Hussain Shah (d. 2017), who was also a member of the CII and was elected as a member of the Punjab Provincial Assembly in the 1988 elections on the PPP's ticket from PP-4 Rawalpindi. The same confusion persists while giving his profile as a member of the CII (February 1990-February 1993).

Regarding the decision-making process among the CII members, Holz states that its recommendations are the product of an agreement reached by "authoritative" scholars and experts that represent different schools of thought (p. 96). However, she later discusses the opposing opinions, notes of dissent, and resignations of a few members for various reasons and as a protest against several recommendations of the CII (pp. 96-99). In Table 4.1, there is a list of members who resigned from the CII up until 2006 (however, the caption of the Table mentions up until 2017) for different reasons. The CII, in December 2006, in a meeting chaired by the then President of Pakistan, General Pervez Musharraf (d. 2023), endorsed the "Protection of Women (Criminal Laws Amendment) Bill, 2006," passed by the Parliament of Pakistan on November 15, 2006. After

the passage of the bill, two CII members, Sayyid Maẓhar Sa'īd Shāh Kāẓmī (b. 1945) and Ḥājjī Ḥanīf Muḥammad Ṭayyab (b. 1947), resigned from the membership in protest in November 2006. For the "Council Period 2004-06," these resignations are not mentioned in the table.

There are some serious issues with the book's composition and research methodology. The transliteration style (romanization of Urdu, as stated by the author) is not followed correctly. Instead of Jamā'at, Jama't, and Jamaat are written. Likewise, instead of Ahl-i Tashī', Ahl-i-Tashi is written. *Sood* should have been written as *sūd*. Furthermore, several Arabic and Persian words have been mentioned under the heading of Urdu terms and their explanation. Some of them are misdescribed. For example, the author explains madrasa as "religious schools, seminaries." It should have been "religious school or seminary," as the author mentions in parentheses that madrasa is a singular. The book is also replete with spelling and language mistakes.

Some paragraphs and lines are repeated in the text and the notes. For example, the quotation given on pp. 74-75 is exactly repeated on p. 195 under note 38, and the second last paragraph of p. 137 is repeated as note 59 on p. 207. On p. 187, note 73 is missing, and in note 88, the author referred to an article published in *Islamic Studies* 2, no. 2 (1963) and mentioned two authors, Manzooruddin Ahmed and S. M. Sharif. In fact, Manzooruddin Ahmed (d. 2012) was the only author of this article. She referred to a tweet by Sara Taseer on July 25, 2018 (p. 68), but in another place, she gave its date as July 7, 2018 (p. 193n1). She states that various Council members were affiliated with the JI or tended towards its views and interpretations (p. 213n146). In this connection, she mentioned only three members, and one of them, Javed Ahmad Ghamidi (b. 1952), never occupied any important position in the JI, contrary to her claim.

The review of existing literature is also missing. The details of in-depth interviews, personal interactions, and conversations, as claimed by the author (p. 18), were not found. The list of abbreviations is incomplete. Some abbreviations are mentioned in the text, but not in the list. Moreover, after abbreviating and using "hereinafter," the full name of those entries is mentioned many times, e.g., CII/Council. Still, again and again, the Council of Islamic Ideology is written.

For the appendices, the author gave her email address and a link to her Academia.edu Profile. Like the rest of the text, these appendices are replete with errors. While providing the biographical information about members of the CII (February 1974-January 1977), she mentions that Maulānā (Muḥammad) Żiyā' al-Qāsimī (d. 2000) did *daurah-i ḥadīth* in 1956 with (Maulānā Muḥammad) Ashraf 'Alī Thānavī (d. 1943). While giving the biographical information about members of the CII (May 1981-

May 1984), she mentions that ʻAllāmah Sayyid Aḥmad Saʻīd Shāh Kāẓmī (d. 1986) was president of the JUP. In fact, he was its founding Nāẓim-i Aʻlā. While writing about the members of the CII (February 1990-February 1993), the author writes "Bahauddin Zakariya University, Bahawalpur," whereas the University is in Multan. For the CII members (June 2004-June 2007), it is written that it was appointed by President Mir Zafarullah Khan Jamali (d. 2020). He was the prime minister of Pakistan (November 2002-June 2004), not president. For the same CII, it is written that ʻAllāmah Sayyid Dhākir Ḥusain Siyālvī was a part of the family of Sajjādahnashīn of Sial Sharif. In fact, he was only a spiritual disciple, not a family member. For the CII members (July 2012-June 2014), it is stated that they were appointed by the President of Pakistan when Sayyid Yousaf Raza Gilani (b. 1952) was the prime minister. In fact, Gilani was disqualified by the Supreme Court of Pakistan in June 2012, and Raja Pervez Ashraf (b. 1950) succeeded him as the prime minister in June 2012 and remained in office until March 2013. A complete list of CII chairmen is also missing.

The book is so casually published that even in the Series Editor's Preface, the title is mentioned as *Governance of Islam in Pakistan: An Institutional Study of the Council of Islamic Theology*.

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