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Transliteration Table: Consonants

Arabic	Roman		Arabic	Roman
ب	b		ط	ṭ
ت	t		ظ	ẓ
ث	th		ع	‘
ج	j		غ	gh
ح	ḥ		ف	f
خ	kh		ق	q
د	d		ك	k
ذ	dh		ل	l
ر	r		م	m
ز	z		ن	n
س	s		ه	h
ش	sh		و	w
ص	ṣ		ء	’
ض	ḍ		ي	y

Transliteration Table: Vowels and Diphthongs

Arabic	Roman		Arabic	Roman
اَ	a		أَ، آَ، إِيَّ	an
أُ	u		أُوَّ	un
إِ	i		إِيَّ	in
آَ، آِ، إِيَّ، إِيَّ	ā		أُوَّ	aw
أُوَّ	ū		إِيَّ	ay
إِيَّ	ī		أُوَّ	uww, ū (in final position)
			إِيَّ	iyy, ī (in final position)

Source: ROTAS Transliteration Kit: <http://rotas.iium.edu.my>

Book Review

Osman Bakar, *Environmental Wisdom for Planet Earth: The Islamic Heritage [Revised New Edition] (Kuala Lumpur: Islamic Book Trust, 2022). 114 pp. ISBN 978-967-2795-00-1.*

Reviewer: Senad Mrahorović, Lecturer in Islamic Studies, Sultan Omar ‘Ali Saifuddien Centre for Islamic Studies (SOASCIS), Universiti Brunei Darussalam.

Amid ever-increasing discussions on various levels concerning the environmental crisis brought about by science and technology in the hands of modern man and his hunger to conquer the natural world solely for his selfish and materialistic benefits emptied of any sort of spiritual values and qualities, the work entitled “Environmental Wisdom for Planet Earth: The Islamic Heritage” by Osman Bakar offers a whiff impregnated with perennial Islamic aroma. It is like a fresh air to bring in while approaching the subject of environment. For centuries now, the dominant perspective on the environment was developed based on modern Western philosophical thought in the post-Renaissance period, known for its multitude of schools all of which, contextually and conceptually belong to the modern, or even post-modern thought that in principle stands opposed to what is known as Tradition, in its proper understanding. Here and there, the voices of the latter, have tried to bring in a new viewpoint concerning the environment as something that contains within itself a dimension of sacredness, not only in spiritual or inward sense, but also in its physical or outward appearance that bear an outstanding and astonishing beauty not to be disturbed, let alone dismissed or discounted for something of much lower quality and quantity. However, due to overwhelming tumults of modern thought, those traditional voices have not been heard well, especially by masses who usually follow the current of the wind flow. Therefore, it is always worth repeating the messages of traditional wisdom as their content is relevant regardless of time and space.

The book is not that lengthy in size, but it offers plenty of judicious ideas. It is a revised and expanded edition of the author's work published fifteen years ago. It also includes an additional chapter entitled "The Qur'anic Idea of Earth as Our Only Planetary Home," with which the author complements his traditional perspective on Nature with the Qur'anic inputs concerning the subject of discussion. It is a well-known fact that Nature viewed from the Qur'anic perspective represents not simply a physical aspect of existence but also spiritual signs to be contemplated upon the same way one contemplates the signs of the Qur'an itself. Thus, some Muslim scholars have rightly regarded Nature as "*al-Qur'ān al-Takwīnī*" or the Cosmic Qur'an, that complements the Qur'anic revelation contained within a book called "*al-Qur'ān al-Tadwīnī*", or the Compiled Qur'an. The reason for such an approach to the natural world is the fact that both the Qur'an, and Nature are comprised of various layers of meaning contained within their respective numerous pages and phases called *āyāt* (the pl. of *āyah*) that stand for signs or symbols, to use the Qur'anic terminology. So, by incorporating the Qur'anic viewpoint on nature, Bakar offers a complete picture of the traditional analysis of the problem discussed in this book.

In the first chapter titled "Ecological and Environmental Wisdom in Islamic Legacy," the author firstly offers a general outlook concerning the prime cause of the environmental and ecological crisis, situated, as it were, in a mode of philosophical thought, then proceeds to the exposition of the development of environmental consciousness in both modern Western and Islamic traditions. Further, under a few subheadings of the chapter, the author has explained the two different routes to environmental consciousness that the modern West and traditional Islam had taken aimed at the preservation of the environment for the benefit of all inhabitants of the planet Earth. Apart from the extensive exploration into ecological wisdom within Islamic civilisation, the author has suggested a number of possible solutions to the current ecological problems that may be sought from the rich and diverse Islamic intellectual tradition. In the course of that exploration, he makes references to some contemporary ecological initiatives undertaken in Malaysia, especially in relation to the ideas of Islamisation and "Islam Hadhari" or civilisational Islam policy pursued during Abdullah Ahmad Badawi's term as Prime Minister (2003-2009). These and other concepts that are underpinned by the eternal principles of Islamic faith, as the

author believes, can be further broadened and practically applied in other parts of the Islamic world to improve ecological conditions and reduce the increasingly alarming environmental calamity. In addition to that, the chapter is contextually enriched with fundamental ideas concerning Islamic ecology and environmental science dispensed directly from the essential sources of Islam. The author has well explained the link between the unity of Divine Being and that of natural world, as a perfect reflection of the former, which is why, one finds in the classical Islamic scholarship in particular, a vast corpus of literature dedicated precisely to the concept of nature and its significance for the overall economy of Islamic tradition.

The second chapter is entirely dedicated to the exposition of yet another traditionalist scholar and philosopher, namely Seyyed Hossein Nasr and his pioneering work in contemporary Islamic scholarship concerning ecological and environmental crisis brought about by modern science and technology. Here, the author under the heading title "Dialogue on Man and Nature," has presented readers with the insights and significance of Nasr's famous work entitled "*The Encounter of Man and Nature: The Spiritual Crisis of Modern Man*." Although Nasr has been credited for his relentless critique of the philosophy of modern scientific tradition, especially that of the West and its devastating impact on ecology and nature, this book, one may say, represents a sort of intellectual summary of the said critique. For Bakar, the most important contribution of this work within the global discourse on the environment, apart from the scientifically expounded problems of ecological crisis and the ecological awareness it brought to the contemporary world, "was its compelling arguments for the restoration of the spiritual vision of nature." Again, we are reminded here, Islamically speaking, of the spiritual link between immutable principle of Islamic faith, namely, the *Tawhid*, and its reflection across the cosmic plane of existence. Furthermore, as emphasised by Bakar, Nasr's book was credited for its enormous contribution in the fields of interfaith dialogue and comparative religion on account of its presentation of various religious perspectives on Nature. Bakar sees this book of Nasr as a work that indirectly calls for inter-civilisational and inter-religious dialogues and cooperation in order to find adequate solutions to the environmental crisis. Finally, the chapter was concluded with an exposition of Nasr's traditional doctrine regarding Islam and nature, bringing to light some

of Nasr's philosophical and exegetical ideas pertaining to this subject of study.

In the third and final chapter of the book entitled "The Qur'anic Idea of Earth as Our Only Planetary Home," Bakar has dwelled at great lengths on the Qur'anic perception of nature. The chapter is to be regarded as the seal of the book, whereby the author manages to bring readers back to the Qur'an as the essential source of Islamic perspectives regarding not only the environment, but the whole of existence in all its hierarchical order. After explaining how modern scientific outlook has replaced the religious one, especially in the West, the author explored the impact of such an unfortunate transition on the natural environment with its wide range of predicaments brought to our world. All this has served as the needed prolegomena for a better understanding of the Qur'anic standpoint when dealing with nature and its significance for our physical sustenance and spiritual life. A great deal of the Qur'anic doctrines concerning the position of man on the Earth as his contemporary home was discussed. The philosophical concepts of "*al-insān al-kabīr*" (macrocosm) and "*al-insān al-ṣaghīr*" (microcosm) and correlation between them as well as the idea of man as divine *khalīfah* (vicegerent) on earth are among the issues discussed in this chapter.

Needless to say, the author has enriched his arguments not only with a judicious and substantial selection of Qur'anic verses on the subject but also its insightful exegetical interpretations based on classical theological and Sufi perspectives that would help deepen our understanding of the Qur'anic concept of the environment. In this manner, the whole range of different aspects of Islamic environmental wisdom pertaining to the planet Earth has been ingeniously put forward to the readers for their contemplation and evaluation as a basis for their action towards preserving the planet Earth as one of their fundamental responsibilities in a religious sense, by virtue of their ordained positions as divine representatives on the Earth.

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