



AL-SHAJARAH

ISTAC Journal of Islamic Thought and Civilization

Published by IIUM Press

2020 Volume 25 Number 1

AL-SHAJARAH

EDITORIAL BOARD

EDITOR-IN-CHIEF

OSMAN BAKAR, ISTAC-IIUM, Malaysia

EDITOR

AHMAD MURAD MERICAN, ISTAC-IIUM, Malaysia

SECTION EDITOR

IMTIYAZ YUSUF, ISTAC-IIUM, Malaysia

BOOK REVIEW EDITOR

ZALEHA KAMARUDDIN, ISTAC-IIUM, Malaysia

ASSOCIATE EDITOR

SUZANA SUHAILAWATY MD SIDEK, ISTAC-IIUM, Malaysia

MEMBERS

SYED KHAIRUDIN ALJUNIED, NUS, Singapore

BADROL HISHAM @ FARISH AHMAD NOOR, NTU, Singapore

PETER CHANG, UM, Malaysia

MOHAMED ASLAM MOHAMED HANEEF, IIUM, Malaysia

THAMEEM USHAMA, ISTAC-IIUM, Malaysia

DANIAL MOHD YUSOF, ISTAC-IIUM, Malaysia

TENGKU MOHD AZZMAN SHARIFFADEEN, ISTAC-IIUM, Malaysia

INTERNATIONAL ADVISORY BOARD

AFIFI AL-AKITI (UK)

JOHN L. ESPOSITO (USA)

MOHD KAMAL HASSAN (Malaysia)

YASUSHI KOSUGI (Japan)

AMIN SAIKAL (Australia)

TU WEIMING (China)

AZYUMARDI AZRA (Indonesia)

MUHAMMED HARON (Botswana)

IBRAHIM KALIN (Turkey)

SEYYED HOSSEIN NASR (USA)

MUHAMMAD SUHEYL UMAR (Pakistan)

SALLEH YAAPAR (Malaysia)

Al-Shajarah is a refereed international journal that publishes original scholarly articles in the area of Islamic thought, Islamic civilization, Islamic science, and Malay world issues. The journal is especially interested in studies that elaborate scientific and epistemological problems encountered by Muslims in the present age, scholarly works that provide fresh and insightful Islamic responses to the intellectual and cultural challenges of the modern world. *Al-Shajarah* will also consider articles written on various religions, schools of thought, ideologies and subjects that can contribute towards the formulation of an Islamic philosophy of science. Critical studies of translation of major works of major writers of the past and present. Original works on the subjects of Islamic architecture and art are welcomed. Book reviews and notes are also accepted.

The journal is published twice a year, June-July and November-December. Manuscripts and all correspondence should be sent to the Editor-in-Chief, *Al-Shajarah*, F4 Building, Research and Publication Unit, International Institute of Islamic Thought and Civilisation (ISTAC), International Islamic University Malaysia (IIUM), No. 24, Persiaran Tuanku Syed Sirajuddin, Taman Duta, 50480 Kuala Lumpur, Malaysia. All enquiries on publications may also be e-mailed to alshajarah@iium.edu.my. For subscriptions, please address all queries to the postal or email address above.

Contributions: Submissions must be at least 5,500 words long. All submissions must be in English or Malay and be original work which has not been published elsewhere in any form (abridged or otherwise). In matters of style, *Al-Shajarah* uses the *University of Chicago Manual of Style* and follows the transliteration system shown on the inside back cover of the journal. The Editor-in-Chief reserves the right to return accepted manuscripts to the author for stylistic changes. Manuscripts must be submitted to the Editor-in-Chief in Microsoft Word. The font must be Times New Roman and its size 12. IIUM retains copyright to all published materials, but contributors may republish their articles elsewhere with due acknowledgement to *Al-Shajarah*.



Book Review

Kristian Petersen, *Interpreting Islam In China: Pilgrimage, Scripture, & Language in the Han Kitab*, New York: Oxford University Press. 2018. 285 pp. (including references and index)

Reviewer: Min Ke-qin @ Omar Min. Research Fellow. ISTAC (International Institute of Islamic Thought and Civilization)

Since the serendipitous “discovery” of the intellectual treasures of the Sino-Muslim literature following the historic international seminar on Islam and Confucianism, held at University of Malaya on 12-14 March 1995, this literature has increasingly become a salient subject of scholarly inquiry, resulting in the emergence of scores of scholarly books, PhD dissertations, and Masters theses. Textual analysis has emerged as an attractive aspect of these new studies of Sino-Muslim literature. Following the footsteps of Murata’s painstaking analysis and translation of Wang Di-yu’s *Qingzhen Daxue* (the Great Learning of Pure and Real) in her book titled *Chinese Gleams of Sufi Light: Wang Dai-yu’s Great Learning of Pure and Real and Liu Chih’s Displaying the Concealment of the Real Realm*, and of Liu Zhi’s *Tianfang Xingli* (Nature and Principle of Islam) in her book titled *The Sage Learning of Liu Zhi: Islamic Thought in Confucian Term*, the young scholar Kristian Petersen is now revealing his scholarly talent in the field of textual analysis of Sino-Muslim literature

In his book presently reviewed, Peterson focused his study on selected works of three carefully chosen Chinese Muslim literati, Wang Dai-yu 王岱輿 (1570-1660), Liu Zhi 刘智 (1669-1764) and Ma De-xin 马德新 (1794-1874), who lived between the seventeenth and the nineteenth centuries. Petersen mainly discusses the important roles of pilgrimage, the Holy Qur’ān and the Arabic language in shaping Han Kitab literature. The Han Kitab is a term which, in Petersen’s view, refers to “the collective name of the genre of Islamic texts written in Chinese that were produced within or

extending from this system.” (p. 6) More accurately, the Han Kitab literature denotes the writings on Islam in especially classical Chinese by Sino-Muslim authors, who had received education in the mosque education system (*jingtang jiaoyu* 经堂教育), and at the same time were well versed in Chinese intellectual traditions. The term is the combination of Chinese word “han 汉”, denoting Chinese language in this case, and Arabic word *kitab* (كتاب), denoting especially Arabic books that elucidate the teachings of Islam. The author points out, however, that this term is not commonly used even amongst Sino-Muslims, especially those in the rest of China, except in the northwest. (p. 207, n. 19) The term was not even used by the authors of this category of literary works themselves, yet somehow “has been repeatedly employed in contemporary discussions of Sino-Islamic texts” (p. 6) in especially Western scholarships

Petersen divides his work into five chapters, preceded by an introduction, and followed by the endnotes, references and a general index. After laying the frameworks and methodology for his work in the introduction, the author briefly discusses the history of the development of the Sino-Muslim community through analysis of the roleplay of language, authority and locality. Thereafter he analyses the texts of selected works written by three early authors, Wang Da-yu, Liu Zhi, and Ma De-xin, and then embarks on the discussion of the traditions that shaped Sino-Muslim intellectuals, the problem of the *hajj* pilgrimage for Sino-Muslims, and the treatment of the Holy Qur’ān as presented by these three authors in their respective works. Finally, Peterson made an assessment of the significance of Arabic language in forming the intellectual discourses of these three authors.

A careful reading of the whole work reveals that the author is quite familiar with the Han Kitab literature. The account of the literary history of Sino-Muslims in chapter 1, though sketchy, shows his familiarity with the historical development of this literature. His textual analysis in four subsequent chapters of the three authors’ respective treatments of the issue of the origin of Sino-Muslim’s Islamic literature, accounts of *hajj* pilgrimage, and the issues of Qur’ānic and Arabic language learning testifies to his thorough understanding of the contents of their works. His scholarly effort is

commendable, since it is a painstaking task for the researchers to engage themselves in this kind of intellectual inquiry

To my knowledge, Peterson is one of the few Western scholars, besides Sachico Murata and Zvi Ben-Dor Benite, who have made major contributions to the study of Han Kitab genre of literature. The present work is a further significant contribution from him. It focuses on early authors like Zhang Zhong 张中 (1584-1672), Wang Dai-yu 王岱舆 (1570-1660), and Liu Zhi 刘智 (1669-1764) and more, and their representative works, which truly deserve further scholarly analysis

In my view, this work deserves praise. This, however, is not to say that there are no apparent flaws in this work. This valuable writing could have been raised to a higher level of scholarly quality if only it has been free of various types of mistakes. To cite a few, first, some Chinese characters are wrongly chosen when it was keyed into the text, for example, Sa-ha-ba-sa-a-de-wan-ge-si 撒哈八撒阿的鞞葛思 (p. 2), instead of Sa-ha-ba-sa-a-de-wo-ge-si 撒哈八撒阿的幹葛思, as the character 鞞 (wan) is not found in the original text; Yuan Guo-zuo 袁国做 (p. 6) instead of 袁国祚 (1712-?), who was a famous Muslim writer and inscriber of Islamic books in late eighteenth century of Qing dynasty 清朝 (1644-1911); Qingzhenzhinan 清真脂南 (p. 207) instead of Qingzhenzhinan 清真指南, of which 指南 (zhinan) denotes “to guide” or “guidance”, while 脂南 (zhinan) as a compound word is not found in Chinese language, though the sound of these two characters is the same. The same is true with Qingzhenjiao kao 清真教考 (p.207, p. 224), of which qingzhen 清真 is supposed to be written as 清真 (qingzhen), which refers to Islam or as a translation of it; and with Qingzhendaxue 清真大学 (p. 233, 240, 247, 272), of which qingzhen 清真 is supposed to be 清真 (qingzhen), which denotes the meaning *idem*. Yet, the same mistakes are found in Arabic transliterations, for example, Qur’ānic is mis-spelled as Qur’ānic (p. 127); and K’abah (الکعبة), of its ‘ain (ع) is mis-positied as Kab’ah (p. 100 and throughout the text). Second, some original Chinese texts are misread, for example, when citing the text from *Huihui Yuanlai* 回回原来 (Origins of Muslims) (p. 1), the author mentions Xu Mao 徐懋 (p. 2) instead of Xu Mao-gong 徐懋功 or 徐茂公, who was a

famous military advisor to three founding emperors, Gaozu高祖 (r. 618-626), Taizong 太宗 (r. 627-649) and Gaozong 高宗 (r. 650-655), of Tang dynasty 唐朝 (618-907); this unscrupulous mistake may, on speculation, originate from the author's reference to secondary sources, in which it was already misread from the original text by its author or authors; or from lacking, on the part of the author, of the proficiency in especially classical Chinese language. Third, the author (Petersen) mixes the simplified characters with the traditional characters throughout the text, which is not supposed to happen in the same piece of the work such as this, unless the mixture is necessary for valid reasons, which in that case must be stated in the preface or notes. Fourth, throughout the text (p. 36, Chang'an, Guangzhou, Quanzhou; 43, *jingtangjiaoyu*; etc), especially in notes (pp. 206-252, *passim*), most *pinyin*, names of books and people, are accompanied by characters, while some others are not, causing some confusions when one reads the text. Fifth, translations of some terms are inaccurate, straying from the original meaning and leading to an understanding unintended by the original author. For instance, Huaisheng怀圣 is rendered by Petersen as "cherished sage" (p. 205), whereas in fact it denotes "the remembrance of the Prophet Muhammad" or "remembering the Prophet", thereby better rendering Huaishengsi怀圣寺 as "Memorial Mosque". By the same token, *jingtangjiaoyu*经堂教育 (p. 6 and *passim*) would be better rendered as mosque education instead of "scripture hall education" (p. 6 and *passim*); Tianfang天房 or 天方 as the Heavenly House or directly as K'abah instead of "the Heavenly Square" (p. 98), because the term does refer to K'abah in the writings of early Sino-Muslim authors; and *benti*本体 (p. 102) as "essence" rather than "the original substance", because the term is a rendering of the Arabic word "ذات". Sixth, translations of the sentences quoted from the works of the three authors appear to be problematic as well. For instance, the quotation "the joy of the Real Lord is entrusted to the joy of parents and children." (pp. 132-133) could be better translated as "the love of God to one depends on the love of him to his parents." Another instance, the quotation "the Real Lord witnesses Himself; there is no being but the being of the Real Lord." (p. 131) could be better translated as "the Real Lord self-witnesses that there is no lord

but the Real Lord.” Still more instances are available, yet, to enlist them all here may protract our discussion. Suffice it to say that a better rendering of the classical text of the early Sino-Muslim authors requires a high mastering of the classical Chinese language. And last, but not least, factual errors are also to be found in this work. For instance, the statement: “Ma Lai-chi 马来迟 ... to be the founder of the first *Menhuan*, or saintly lineage, in China.” (p. 94) is erroneous as far as the knowledge of the development of various Sufi lineages in China is concerned. The establishment of *menhuan* 门宦 existed nearly a hundred years, even much earlier, before the establishment of Ma Lai-chi’s *Hufiyyah* branch of Sufi lineage, which was derived originally from *Naqshibadiyyah* lineage of Arabia. What should be highlighted here is that the term *menhuan* is a designation given to those lineages by later researchers like Ma Tong 马通 and others, rather than a self-designation by the founders of those Sufi orders or lineages in China, because none of them is known to have been designated with the title *menhuan*. Such problems in-the textual study of early Sino-Islamic literature could probably persist for a long time and even insurmountable if researchers are not thoroughly proficient in classical Chinese language.

As a whole, this book is may be regarded as a highly valued work that is dedicated to the scholarship of Han Kitab literature as developed by Sino-Muslims over a long period of time. It is recommended as a must-read textbook for those who are interested in engaging themselves in this particular field of scholarly endeavour.

AL-SHAJARA
Vol. 25, No. 1, 2020
Contents

ARTICLES

- ISLAMOPHOBIA IN INDIA: AN EXPLORATION OF ITS ROOTS, RISE AND HISTORY 1
Thameem Ushama
- REPRODUCING THE HUMANITIES: MEVLANA RUMI'S CORPUS 31
IN RESTRUCTURING THE STUDY OF MAN AND SOCIETY
Ahmad Murad Merican
- PROBING THE THEORY OF SUBJECTIVE DEVELOPMENT IN MULLĀ ŞADRĀ'S 59
EPISTEMOLOGY
Abbas Kharabi
- NEITHER CREATED NOR DESTRUCTIBLE: IBN SĪNĀ ON THE ETERNITY OF 85
THE UNIVERSE
Syamsuddin Arif
- THE STUDY OF SPIRITUAL EDUCATION IN SEYYED HOSEIN NASRS' 107
WORKS AND COMPARING IT WITH SOME CURRENT DEFINITIONS
Babak Shamshiri, Saeed Rahimian & Hosein Ali Tajali Ardekani
- MORE THAN TOLERANCE: THE ISLAMIC CALL FOR INTERRELIGIOUS REVERENCE 127
Tarik Quadir

MANUSCRIPT STUDIES

- INTRODUCTORY NOTES ON ABDULLAH MUNSHI'S *HIKAYAT BINATANG* 155
Baharuddin Ahmad
- 'TREASURES OF SCIENCES IN THE LOVELY REALM OF SIGHTS': AN INVESTIGATION 163
INTO ĀMULĪ'S MANUSCRIPT OF *NAFĀ'IS AL-FUNŪN FĪ 'ARĀ'IS AL-'UYŪN*
Amir H. Zekrgoo

BOOK REVIEW

- KRISTIAN PETERSEN, *INTERPRETING ISLAM IN CHINA: PILGRIMAGE, SCRIPTURE, &* 191
LANGUAGE IN THE HAN KITAB, NEW YORK: OXFORD UNIVERSITY PRESS.
2018. 285 PP
Reviewer: *Min Ke-qin @ Omar Min*
- KOYA, P. K., *ISLAM IN CHINA: HISTORY, SPREAD AND CULTURE, A PICTORIAL BOOK,* 196
KUALA LUMPUR: ISLAMIC BOOK TRUST. 2019. 193 PP
Reviewer: *Min Ke-qin @ Omar Min.*
- SYED FARID ALATAS & ABDOLREZA ALAMI, EDS., *THE CIVILISATIONAL AND* 201
CULTURAL HERITAGE OF IRAN AND THE MALAY WORLD: A CULTURAL DISCOURSE,
PETALING JAYA: GERAKBUDAYA ENTERPRISE. 2018, 187 PP
Reviewer: *Zaid Ahmad*
- MUHAMMED HARON, *CONNECTING SOUTH-SOUTH COMMUNITIES:* 206
A NARRATIVE OF SOUTH AFRICA-MALAYSIA RELATIONS, NEWCASTLE UPON TYNE:
CAMBRIDGE SCHOLARS PUBLISHING, LADY STEPHENSON LIBRARY. 2018.
Reviewer: *Danial Yusof*
- MICHELLE R. KIMBALL, *SHAYKH AHMADOU BAMBA: A PEACEMAKER FOR OUR* 210
TIME, KUALA LUMPUR: THE OTHER PRESS SDN. BHD. 2018.
Reviewer: *Imtiyaz Yusuf*
- NOTES ON CONTRIBUTORS 215

WoS-Indexed under *Arts & Humanities Citation Index, Current Contents/Arts and Humanities* and *Scopus*

ISSN 1394-6870



9 771394 687009