



# AL-SHAJARAH

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# AL-SHAJARAH

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*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](mailto: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*.





Peter Gottschalk and Gabriel Greenberg. They find evidence of Islamophobia in their review of the past fifty years of American political cartoons, concluding that Muslims have been a foil for an assumed set of American norms and thus are not depicted as part of the “normal” American landscape. While some editorial cartoons do not reinforce an Islamophobic stereotype, Gottschalk and Greenberg maintain that the vast majority of cartoons do support Islamophobia and that editorials tend to emphasize the “normalcy” of an America in which Muslims are absent.

The book is a good source of information and reflections on the history of Islamophobia in the West. But it was published nearly ten years ago. Given that the phenomenon of Islamophobia is rapidly changing in its external manifestations, it is only to be expected if some of the book’s observations and interpretations have been overtaken by events. But for students of the Islamophobia phenomenon, the book still serves as a good source of reference. It also can serve as a useful source of guidance if one were to undertake a comparative study of Islamophobia in the West and in Asia.

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**Leslie J. Francis, Mandy Robbins and Jeff Astley, eds. *Religion, Education and Adolescence: International Empirical Perspectives*. University of Wales, Cardiff, 2013. 244 pp. ISBN-13: 978-0708319574.**

*Reviewer:* Malick Elias, Postgraduate Candidate, ISTAC-IIUM.

This educational resource is divided into two main sections: The ‘Religion and Values Survey’ and ‘Quantitative and Qualitative Perspectives.’ Using research techniques from psychology, sociology and anthropology, the book brings together empirical studies of Christian, Jewish and Muslim educators and experts on the religious perception of adolescents at the senior school level.

The foreword is written by the late John Martin Hull, of

Birmingham University in the United Kingdom and the Introduction by Leslie J. Francis. Both men were instrumental for the founding of the International Seminar on Religious Education and Values (ISREV) that has been the meeting place for many researchers in religious education across the world, since 1978. The contributions in this work are the results from its 2002 International seminar in Norway, under the themes of religion, education and adolescence.

The first six chapters in Section One of the book draws upon the Religion and Values Today database (RVT). This database is described in (Francis 2013) as “*The Values Debate: A Voice from the Pupils.*” This resource is only in book-form and can be bought from Amazon or Google Play at prices ranges between 25-52 U.S dollars. Francis, Robbins and Astley (2013) constantly refer to it, so it is an important key towards following the various articles in the text of the book. Section Two offers a range of different quantitative and qualitative research models to consider.

The RVT database comprises of the results of educational surveys conducted as far back as the 1950s and consists of collection a sample of the voices of nearly 34,000 young people between the ages of 13 and 15, recruited from throughout England and Wales.

The RVT database came into existence after renewed interests shown by the 1988 Education Reform Act of England and Wales. During that period, the UK experienced the increased technification of the teaching profession. Teachers were now accountable to governments for the implementation of a standardised curriculum (Gray 2007:195); and restricted reporting procedures. Gray (2007:200) argues that the 1988 act intensified the neo-liberalisation of the teaching profession and the learner identity was increasingly objectified as if being prepared for the market-economy and not for life in general.

In the context of values and education, the 1988 Act required that government school Inspectors at the time report upon the spiritual, moral, social and cultural development of students (SMSC) and a special national forum for values in education and the community was set to investigate aspects affecting social cohesion and share their findings in a discussion paper with various state institutions, including religious bodies. It was also agreed that

reporting had to be grounded in empirical research. The content, structure and form of Francis, Robbins and Astley (2013) displays a diverse range of empirical studies designed to identify trends in the religious orientation of adolescents from around the globe.

A strength of this resource is in its offering of a plethora of ideas in which empirical study can be conducted in educational research and forms of enquiry to arrive at the best possible results. Although, the saturated use of data collection is one of the hallmarks of neo-liberal educational practice and impacts negatively upon the amount of administration teachers often spend away from quality planning and teaching; it can present opportunities for the improvement in the sociological aspects of teaching practice in Muslim education. For instance, it can facilitate strategic planning and allow academicians to detect trends among learning populations. For students it can also open ways for authentic learning and the practice of social research.

A general weakness I found with this resource is that Section One is difficult to follow, because it kept referring to the RVT database, which is not in the book itself. Moreover, one must have an interest in statistics and able to focus upon detail, because of the incessant referring to previous studies. A good case in point is the first study in Section One. Here, Francis examines key questions surrounding the significance of prayer in the lives of young people. Based upon findings in an initial study carried out in (Francis, 1992), he argues that there was empirical evidence indicating that personal prayer is associated with positive psychological benefits – such as improvement in attitudes to school – for those who perform it. These conclusions were based upon samples taken from 3,762 11-year-old pupils in England. Okay thus far, but then the book proceeds to show the amount of subsequent studies that were involved in the run-up to the 1996 study that really mattered. For example, Francis and Burton (1994) decided to examine the relationship between personal prayer and perceived purpose in life in a sample of 674, 12-16-year-olds, who identified themselves as members of the Catholic Church, also arrived at similar results from the previous study. Francis and Evans (1996) decided to strengthen the research design even further by obtaining a larger sample of pupils from across a wider range of

schools and then they proceeded to ensure that church attendance was not a contaminating variable. One subset of this new study comprised of 914 males and 726 females who never attended church. The other subset comprised of 232 males and 437 females who attended church in most weeks. I concede that the results seem astonishing. It showed, for instance, a significant positive relationship between frequency of personal prayer and perceived purpose in life, both among those pupils who attended church in most weeks and among those who never attended church. Immediately I began to wonder what a similar research would look like with cohorts of Muslim children.

Now you would think that it ended there. Not at all! Despite the results of the 1994 and 1996, both studies were criticised for the way in which they collected the data. The 1994 study, it was felt drew its responses from pupils attending one Roman Catholic voluntary aided school; and the 1996 one relied solely upon questionnaires completed by pupils who had watched a television series in school. It was felt that those studies overlooked the “potentially contaminating influence of personality.” Thus, giving rise to the present study (Francis et al 2013) factoring “personality” and a new entitle: “*Prayer, personality and purpose in life among churchgoing and non-churchgoing adolescents.*” This time it sought to measure: (1) Church attendance (2) Personal prayer (3) Religious affiliation (4) Purpose in life and (5) Personality. This analysis was conducted on two subsets of the data. The first made up of 12,717 who never attended church nor were affiliated to any non-Christian religious group. This group was made up of 7,083 males and 5,634 females; 6,440 Year nines and 6,277 Year ten pupils. The second subset comprised of 3,744 pupils that attended a Christian church nearly every week. This subset included 1,738 males and 2,006 females, 2,052 Year 9s and 1,692 Year 10 pupils (Francis et al 2013).

After the analysis, the results showed that 28.5% of the young people who never attended church prayed occasionally, nonetheless. These figures were a near match to figures from the Francis and Evans (1996) study of 33.2%. The data also confirmed that children growing up outside of churches were in fact engaging in personal



prayer to some extent and that 12.2% of those that attended church every week never prayed outside their participation in church services.

Section Two of the resource explores different quantitative and qualitative research models. Abdullah Sahin, an expert in Islamic Education, in chapter 8 uses a Husserlian phenomenological-based post-structural framework for “*Exploring the religious life-world and attitude towards Islam among British Muslim adolescents.*”

“Life-world” is defined in his study as two interrelated aspects: attitudes towards Islam and religious subjectivity.” To magnify the importance of empirical studies he blames Islamic educationists, for taking ‘purely historical and normative’ approaches in the past and for neglecting empirical research into the life-worlds of young British Muslims.

He employs two different kinds of research instruments. A ‘*You and Your Faith Questionnaire*’ to obtain quantitative data on attitudes towards Islam. This was modelled upon Francis and Stubbs, (1987); and Francis, (1989)’s scales of Attitude toward Christianity. Sahin’s adapted scale included both negative and positive statements centred around Muslim Beliefs; Acts of Worship; Interpersonal relationships and Ethics. It consisted of two questions assessed on a five-point scale, with responses (*agree strongly, agree, not certain, disagree, Disagree strongly*) with a range of possible scores between 23-115. The other instrument was a ‘*Modes of Muslim Subjectivity Interview Schedule*’ model upon (Erikson 1965) and (Marcia, et al. 1993) works on Identity. The majority of the sample participants’ parents originated from South Asian countries, such as Pakistan, Afghanistan, India, Bangladesh and Kashmir and consisted of 219 male and 163 females between the ages of 16-20. Fifteen randomly selected students, 9 male and 6 females from ages 19-21 completed the Modes of Muslim Subjectivity Interview Schedule.

The overall findings in Sahin’s study indicated that young British Muslims did not interpret Islam in the same way as their parents. That despite high positive attitudes towards Islam, it did not prove that they had achieved a mode of Islamic subjectivity. The data showed that adolescents were trapped in between two cultures which they easily shifted between them.

The enthusiasm of the various researchers throughout the book is infectious. Not being a statistician myself, I found many of the conclusions from the numerous studies fascinating to read and to reflect upon. This is a resource that offers food for thought and I would recommend to stocking on the researcher's bookshelf.



## TRANSLITERATION TABLE

### CONSONANTS

Ar=Arabic, Pr=Persian, OT=Ottoman Turkish, Ur=Urdu

Ar	Pr	OT	UR	Ar	Pr	OT	UR	Ar	Pr	OT	UR	
ء	ب	پ	پ	ز	ز	ز	ز	گ	—	g	g	g
ب	ب	ب	ب	ژ	—	—	ř	ل	l	l	l	l
پ	پ	پ	پ	ژ	—	zh	j	م	m	m	m	m
ت	ت	ت	ت	س	s	s	s	ن	n	n	n	n
ث	—	—	ṭ	ش	sh	sh	ş	ه	h	h	h <sup>1</sup>	h <sup>1</sup>
ث	th	th	th	ص	ş	ş	ş	و	w	v/u	v	v/u
ج	j	j	c	ض	ḍ	ḍ	ž	ی	y	y	y	y
چ	—	ch	çh	ط	ṭ	ṭ	ṭ	ة	-ah	—	—	-a <sup>2</sup>
ح	ḥ	ḥ	ḥ	ظ	ẓ	ẓ	ẓ	ال	al <sup>3</sup>	—	—	—
خ	kh	kh	kh	ع	‘	‘	‘	—	—	—	—	—
د	d	d	d	غ	gh	gh	ğh	—	—	—	—	—
ڈ	—	—	d	ف	f	f	f	—	—	—	—	—
ذ	dh	dh	dh	ق	q	q	k	—	—	—	—	—
ر	r	r	r	ك	k	k/g	k/ñ	—	—	—	—	—

<sup>1</sup> – when not final  
<sup>2</sup> – at in construct state  
<sup>3</sup> – (article) al - or l-

### VOWELS

	Arabic and Persian	Urdu	Ottoman Turkish
Long	ا	ā	ā
	آ	Ā	—
	و	ū	ū
	ي	ī	ī
Doubled	ي	iy (final form ī)	iy (final form ī)
	و	uww (final form ū)	uvv
	و	uvv (for Persian)	uvv
Diphthongs	و	au or aw	ev
	ی	ai or ay	ey
Short	ا	a	a or e
	ا	u	u or ū
	ا	i	o or ö
	ا	i	i

### URDU ASPIRATED SOUNDS

For aspirated sounds not used in Arabic, Persian, and Turkish add h after the letter and underline both the letters e.g. جھ jh گھ gh

For Ottoman Turkish, modern Turkish orthography may be used.

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