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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. 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*.

appreciating the contemporary political theory is also commendable and should be emulated by young scholars.

Ayman Reda. *Prophecy, Piety, and Profits: A Conceptual and Comparative History of Islamic Economic Thought*. Palgrave-Macmillan, 2018. 402 pp. Hardcover, ISBN 978-1-137-56824-3.

Reviewer: Wan Omar Fadhli bin Wan Mahmud Khairi, PhD Candidate, Faculty of Economics, Department of Economics and Management Sciences, International Islamic University Malaysia.

The majority of Muslim economists agree that developing a proper Islamic economics study as a distinct subject needs the ability to comprehend the past thoughts of Muslim scholars all the way back to the Prophet Muhammad (ﷺ). Such a study would require proper foundations, axioms, scope of study and clear definition of the subject-matter, which could only be furnished by a comprehensive understanding of the thoughts of past Muslim scholars. In fact, the secularized-modern economics study that dominates the economics curriculum nowadays also emanated from past discourses in economic thoughts. Accordingly, Ayman Reda attempts to study in this book the genesis of modern and Islamic economic thoughts, which could help develop the foundations of Islamic economics. By scrutinizing these past ideas and discussions, a researcher may be able to develop the necessary worldview and concepts for the purpose of formulating the axioms of Islamic economics viewed as an independent discipline.

Reda, an economics lecturer at Michigan State University, USA has beautifully written an ostentatious comparative history of Islamic economic thoughts with special focus on five main issues, namely “Abundance and Scarcity”, “Wealth and Poverty”, “Charity and Usury”, “Self-Interest and Rationality” and “Utopias and

Market". The author divides the book into these five main parts with each comprising several chapters. The first part – "Abundance and Scarcity" – deals with the issue of the complex relations between scarcity and abundance of resources. In Chapter 1, the book brings into discussion the issue of the nature of scarcity problem. If enough reflection is given, readers will probably be asking again and again the question, if the axiom of 'abundance of resources' is accepted, then why would the issue of scarcity arise? Does the scarcity problem only exist because of the immoral behaviour of an economic agent? Also, is the scarcity problem more of political rather economic causations, which tend to create a man motivated solely by self-interest? (Campbell, 1971 as cited by Reda).

Chapter 2 traces the modern discussion of the issue back to the ancient Greek intellectuals. Hesiod, a great Greek poet interestingly wrote in his book *Works and Days* about the issue of scarcity where he mentioned that the moment when a man was sent down from the Garden of Eve, he was subjected to physical and psychological manifestations of scarcity, in the form of "labour" and "sorrow." Humans, he added, had been transferred from a state of abundance of resources to the state of scarcity where "choices are to be made, and labour, time and materials need to be allocated efficiently" (Gordon, 1975, 4-5 as cited by Reda). This point of view on scarcity, however, was taken differently by Plato and Aristotle, who chose instead to pay more attention to the ends of human activities on how they utilize these resources.

In Chapter 3, the book looks at this issue from the perspective of Christians economic thoughts. The Bible uses the same argument that following man's Fall from the Garden of Eden, the "real cost" rather than simply opportunity cost exists leading to scarcity problem. This biblical perspective has influenced Lionel Robbins, a proponent of the scarcity paradigm when he says, "We have been turned out of Paradise. We have neither eternal life nor unlimited means of gratifications" (Robbins, 1925, 15, as cited by Reda). Chapter 4 expands further the discussion of the issue by looking at classical economic thoughts starting from Adam Smith, his friend David Hume, Thomas Robert Malthus, David Ricardo and ending with John Stuart Mill. Chapter 5 discusses this issue further covering

neo-classical economic thoughts onwards.

Chapter 6 discusses the critiques of this scarcity theory in regard to the apparent differences between Greek and Christians economic thoughts and recent developments in economic schools. Finally, in Chapter 7, Islamic economic thought comes into the discussions to conclude this issue. Basing on the authority of Baqir al-Sadr, the author believed that the problem of scarcity lies more on the behaviour of man rather than on the presumed lack of bounty of resources God has provided.

Part 2 discusses on “Wealth and Poverty”. This part attempts to perform a critical survey of their meanings over time which reflected the development of economic thought from antiquity to modernity. Chapter 8 introduces this part’s discourse. Chapters 9 and 10 start with the Greek and then Christian economic thoughts. Surprisingly, the former is given more attention by many current scholars of economic thought, while the latter is given less attention with a naive justification that both share the same values. This same situation also happens in the leaping of “great gap” towards Islamic economic thought as had been done by Joseph Schumpeter as he assumed, ‘it is safe to do so’ (Schumpeter, 1954, as cited by Reda). Classical economic thought is discussed in Chapter 11 where the idea of having wealth leads to the ultimate aim of what a man is believed to be looking for – the attainment of pleasure and releases from pain – which leads to attainment of happiness. This is at least what is in Jeremy Bentham’s mind.

The issue of focus on wealth, however, is replaced by the centrality of the concept of scarcity in neoclassical economic thought discussed in Chapter 12. Later, in Chapter 13 the discussion continues into the sphere of Islamic economic thought. For the author, following al-Sadr, one can conclude that wealth is a symbol of justice in economic practice and thus, the practice of moral values on how wealth is gained and used is a more important issue in Islamic economic thought.

Moving on to Part 3 which is on “Charity and Usury”, Chapter 14 elaborates how the contradiction between the practice of oppressive usury and the advocacy on charity concept has become very much less discussed unlike during the practices of Islamic and

Christian economies. Chapter 15 lays out the concept of charity from intellectual history, and Chapter 16 discusses usury concept which used to be a 'sinful' act but is now heavily practiced as secularized worldview dominates the intellectual discourse. Both charity and usury concepts are further discussed in Chapter 17, the last in this part, together with views from Islamic economic thought. The chapter concludes by emphasising that in Islamic economics the concept of charity is very much promoted while usury has no place.

Part 4 focuses on the issue of "Self-Interest and Rationality". As introduction to this part, Chapter 18 presents two ways of explaining the concept of self-interest and rationality. First, by discussing commitment to duty and responsibility the failure of which will lead to punishment. Second, by appealing to reward-based mechanism as means of encouraging one to perform a particular action. The discourse on self-interest in Chapter 19 is pursued first from the perspective of intellectual history and then together with rationality concepts from the current and modern perspectives. Finally, in Chapter 20, these concepts are studied within the purview of Islamic teachings. The author concludes that the concept of rationality cannot be separated from reason and both must be guided by religion. Also, a human being as an economic agent has to go beyond self-interest as his primary motive. He has to accept that he cannot live without attending to societal and religious demands.

In the final part, Part 5, the topic is about "Utopias and Market". The first chapter in this part, Chapter 22 argues for differentiation between visions and realities. While it is good to have a visionary aim, which could lead to a series of subsequent progresses, realities on the ground have to be taken into account, whether in the modern or Islamic economic discourses. The issue of utopias is discussed in Chapter 23 and its relation with the 'invisible hand' thesis is given attention in Chapter 24. Finally, in Chapter 25, the author concludes with a plea to Muslim economists to differentiate between utopians concept in secular economics and in Islamic economics. While the secular economic utopias admit of unrealistic and hypothetical events, the so-called Islamic utopias are actually based on true cases which had happened during the lives of the Prophet Muhammad (ﷺ). These are also practices encouraged in

the Quranic texts that are meant to serve as lasting practical guidance for all mankind.

In general, this book has very well served the interest of readers with its various meticulous analyses of modern and Islamic economic thought debates. The author really puts in huge efforts in preparing many thorough comparative analyses from various schools of economic thoughts ranging from the Greek, Christian, and classical to contemporary and Islamic economics discussions. However, the book has one major drawback. While the author readily agrees that Islamic economic thoughts are very neglected even though the Muslims have ruled the world economy for centuries before the coming of Western civilization, he has relied too heavily on al-Sadr for his references on Muslim economic thoughts. Otherwise, this book is a brilliant source of information on debates among different schools of economic thoughts.

Thupten Jinpa, ed., conceived and introduced by His Holiness the Dalai Lama. *Science and Philosophy in the Indian Buddhist Classics*. Simon & Schuster, 2018. Volume 1: The Physical World. 530 pp. Softcover, ISBN 978-93-8679-720-9.

Reviewer: Osman Bakar, Emeritus Professor, Al-Ghazali Chair of Epistemology and Civilisational Studies and Renewal, ISTAC-IIUM.

This book on religion and science and philosophy in the Buddhist perspective is most welcome for several good reasons. First, it is not often that we are treated to scholarly studies of the subject. Even quantitatively speaking, there are only few writings on the subject to go around. Since the middle of the twentieth century there have been many books written on the general subject of religion and science, but most of these writings discuss issues pertaining to the subject from the modern Western perspective, meaning that the religion under discussion is Christianity and the science it encountered is

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	'	'	'	ز	z	z	z	گ	—	g	g
ب	b	b	b	ژ	—	—	ř	ل	l	l	l
پ	—	p	p	ژ	—	zh	j	م	m	m	m
ت	t	t	t	س	s	s	s	ن	n	n	n
ٹ	—	—	ṭ	ش	sh	sh	ş	ه	h	h	h ¹
ث	th	th	th	ص	ṣ	ṣ	ş	و	w	v/u	v
ج	j	j	c	ض	ḍ	ẓ	ẓ	ی	y	y	y
چ	—	ch	çh	ط	ṭ	ṭ	ṭ	ة	-ah	—	-a ²
ح	ḥ	ḥ	ḥ	ظ	ẓ	ẓ	ẓ	ال	al ³	—	—
خ	kh	kh	kh	ع	'	'	'	<div style="text-align: right;"> ¹ – when not final ² – at in construct state ³ – (article) al - or l- </div>			
د	d	d	d	غ	gh	gh	ğh				
ڈ	—	—	—	ف	f	f	f				
ذ	dh	dh	dh	ق	q	q	q				
ر	r	r	r	ك	k	k/g	k/ñ	k			

VOWELS

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

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. چھ jh گھ gh

For Ottoman Turkish, modern Turkish orthography may be used.

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