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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*.

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

modern science. In short, the writings pertain to the modern Western experience of the encounters between religion and science. Even until today Western academics and scholars are generally ignorant of relationships between religion and science in non-Western civilisations. However, since the 1970s there has been increasing interest in Islam and science among both Muslim and Western academics and scholars. As a result, we now see many good works on Islam and science. Still the writings are few in number compared to the literature on religion and science in the West. But compared to writings on Buddhism and science, works on Islam and science are found to be far more numerous.

Second, the book is conceived and introduced by His Holiness the Dalai Lama, who is the spiritual leader of the Tibetan people, the great majority of whom are Buddhists. The book thus acquires a special significance by virtue of the close connection it has with the Dalai Lama. A Nobel Peace Prize recipient, the Dalai Lama is a world-renown spiritual leader. While many know him as a religious figure, he is less known as an enthusiast in discourses on religion and science from the Buddhist perspective. His interest in modern science is little known outside the circle of his followers. At the beginning of his long Introduction to the book the Dalai Lama informed us of his interest in science since childhood. The interest was apparently sustained. Not surprisingly, for more than four decades now he has been involved in systematic dialogues with scientists exploring ways to develop new evidence-based approaches to alleviating suffering and promoting human flourishing. Without doubt, these dialogues that he had conducted and continues to conduct are particularly significant, because these go deeper into the interface of spirituality and science by virtue of the fact that they touch on the inner human experience. Interestingly, he brought the encounter between Buddhist spirituality and modern science right to the Tibetan monasteries. He has helped to revolutionise the traditional Tibetan monastic curriculum by incorporating the teaching of modern science.

The book is the first of a four-volume series that “brings together classical Buddhist scientific and philosophical explorations on the nature of reality within a framework accessible to the contemporary reader” (p. vii). While writing this review a friend of

mine who is close to the Dalai Lama's Office informed me that the second volume, which is on the Mind, has just been published. I intend to review this volume in the December 2021 issue of *Al-Shajarah*. The coming volumes 3 and 4 will focus specifically on the philosophical dimension of the Buddhist heritage. As the Dalai Lama has told us in his Introduction, he conceived the idea of having this Compendium of Buddhist Science and Philosophy because he has an aspiration years ago "to see the creation of these compendiums in a format consistent with the approach of contemporary scholarship" so that "these presentations can benefit many people" (p. 30)

Third, the book gathers together "the insights of scientific interest from the great Indian Buddhist thinkers" (p. vii). As pointed by its General Editor Thupten Jinpa, "for the first time the contemporary reader has the opportunity to directly engage with ideas of these key Buddhist thinkers from a scientific perspective, read their own words, and follows the line of their arguments" (p. vii). These Buddhist classics were originally written in Sanskrit in the first millennium CE by thinkers of northern India. Centuries later, these classics were translated into Tibetan language. It is the Tibetan version of these classics that serves as the sources of the English translation now made available in the first two published volumes and in the other two volumes presently under preparation. The book is welcome, because historians of science who are interested in Buddhist science but unable to read Sanskrit and Tibetan now have access to the original sources of classical Buddhist scientific thought.

Fourth, the book may inspire cross-civilisational studies of religion and science. I share Jinpa's optimism when he says that "these volumes also open up the possibility to engage in a more comprehensive cross-cultural comparison between the scientific thinking of classical India and the West, thus offering a basis for developing a truly inclusive global narrative of the history of ideas" (p. ix). For too long, the Western-centric global narrative of the history of ideas has reigned in the academic and scholarly world. What the contemporary world really needs is an assertion of the multicultural and multi-civilisational character of our global society. Replacing Western-centric global narrative of the history of ideas

with a truly inclusive global narrative, as hoped for by Jinpa through a new Western appreciation of Buddhist science, would go a long way towards the realisation of the multi-civilisational character of our world. As a Muslim and as someone interested in the history of science in different civilisations, it is my hope that the book would help open up new possibilities in the comparative study of Buddhist and Islamic sciences. There are many countries in Asia where Muslims and Buddhists live together in various degrees of harmony. At the intellectual level, a comparison between the two spiritually-based sciences that would lead hopefully to an identification of commonalities could help strengthen Buddhist-Muslim understanding and relations. Nearly four decades ago, I wrote an essay on the atomistic conception of nature in Ash‘arite theology in which I referred to apparent similarities between Indian atomism and the atomic theory of *kalām*, one of the early Muslim schools of philosophical theology. The late Majid Fakhry, a noted historian of Islamic philosophy, tried to explain the similarities by postulating an Indian influence on *kalām* atomism. The issue of Indian Buddhist atomism is discussed in the book under review. With the help of this book, I would try to further examine the possible historical link between Indian and Islamic atomism.

The contents of the book are divided into six parts preceded by a preface and an introduction. The preface contains the notes of both the Editor and Translator (Ian Coghlan). The introduction, as earlier mentioned, is written by the Dalai Lama himself. It is very informative, and therefore especially helpful to those who are newly introduced to Indian Buddhist scientific and philosophical thought. The first two parts of the book provide a good introduction to Buddhist philosophy of science. Part 1, titled “Overview and Methodology” has three chapters and Part 2 with ten chapters is titled “Knowable Objects.” Students of philosophy of science know very well that the titles are necessary for discourse on the subject. Part 3 titled “Subtle Particles” has three chapters, which deal basically with the atomic theory. Part 4 is titled “Time” and it comprises four chapters. It deals with the nature and characteristics of time. Part 5 titled “The Cosmos and Its Inhabitants” comprises five chapters, which deal with various aspects of cosmology. The content of these

chapters justifies us, if we wish, to rename this part as Buddhist Cosmology. This part would provide good materials for a comparative study of Buddhist and Islamic cosmologies. Part 6, the last, is titled “Fetal Development and the Channels, Winds and Drops” and it comprises eight chapters, which deal with biophysical science covering such subjects as embryology, biomedicine, and neurology.

Since the whole book is dedicated to Buddhist scientific thought on the physical world, the inclusion of Part 6 that includes treatment of biological phenomena calls for explanation, since in modern science the physical world is understood as being different and distinct from the biological world. The inclusion is justified if the word physical is understood to mean the natural world that embraces both physical, as currently understood in science, and biological phenomena. Such an understanding is to be found in ancient Greek science as well as in Islamic science. Generally, it may be said that in pre-modern science the word ‘physical world’ connotes a far wider meaning than what people nowadays understand.

In my view, the book is a well-conceived work, readable, and rich in information about Buddhist science. We are anxiously waiting to read the second volume titled “The Mind.” His Holiness the Dalai Lama and his editorial and translation team are to be congratulated for making available to the world this English translation of Buddhist classics that contain useful information on classical Indian science and philosophy.

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 ¹	h ¹
ث	th	th	th	ص	ş	ş	ş	و	w	v/u	v	v/u
ج	j	j	c	ض	ḏ	ḏ	ž	ی	y	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	‘	‘	‘	—	—	—	—	—
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	—	—	—	—	—

¹ – when not final

² – at in construct state

³ – (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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