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# AL-SHAJARAH

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small, segregated states. As time went on, al-Buti's fears came to life, as in the time of writing the book, dividing Syria into small sectarian states was a recurrent theme on the negotiating table. However, the book has discovered points that need more balanced treatments and convincing arguments in his discourse. This includes al-Buti's perspective of obedience to rulers, citing the obedience verses and traditions. However, current leaders who are criminal and corrupt nationalists do not resemble the intended *ulu al-amr* nor have their characteristics. Not only that, in his ideas on *fitnah*, al-Buti also offered a one-sided solution. He advised demonstrators to return home, halt rebellions and reform from the bottom up. However, he should have included the government in this proposed solution despite its major involvement in fighting the rebellion.

This book helps readdress several ideas of al-Buti and provides an accurate understanding of his political arguments. The writer has provided a new narrative for and a contextual construct of his views, in addition to critiques and insights into the Syrian revolution and other related issues. Thus, the book is essential for those interested in the practical modern discourse of political Islam, the Syrian revolution, and the legacy of al-Buti.

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**Daud Batchelor, *Muhammad the Ultimate Leader: From Western Business Perspectives*. Islamic Book Trust, Kuala Lumpur, 2019. 174 pp. ISBN 978-967-0526-70-6; eISBN 978-967-0526-71-3.**

*Reviewer:* Osman Bakar, Emeritus Professor, Al-Ghazali Chair of Epistemology and Civilisational Studies and Renewal, ISTAC-IIUM. Email: osmanbakar@iiium.edu.my.

The present book under review is rather appealing. Its message is quite simple yet profound. As its title suggests, the book is about knowing the leadership qualities of the Prophet Muhammad (peace be upon him) through the lens of Western business perspectives. The thesis of the book is that non-Muslim Westerners may be persuaded to embrace a more positive view of the traditional Muslim claim that

"Muhammad is a perennial leader, whose message applies for all time and across multiple fields, and for all people since he was sent as God's final Messenger for all humanity" (p. xi) if only they could see parallels between Muhammad's leadership qualities and the "high leadership qualities cited by Western business writers" (p. xii). This thesis sets the general theme of the book. Thus, in the book, its author Dr Daud Batchelor, a Westerner who converted to Islam, took upon himself the task of identifying "commonly acclaimed corporate leadership attributes cited by Western writers" and then comparing them with the Prophet Muhammad's leadership qualities that are well established in the Islamic tradition.

The book comprises six chapters. Before discussing in Chapter 3 the essential leadership qualities as judged by Western standards by way of comparison with the Prophet's corresponding leadership qualities, Dr Batchelor provides in the first two chapters a useful background to the discussion, especially for non-Muslim Westerners who have little knowledge of the Prophet and his life. Titled "The Most Influential Person Who Ever Lived", Chapter 1 briefly discusses five topics illuminating Muhammad's spiritual portrait as the last prophet of God. The topics are The Message Source of All Prophets is One; Muhammad the Last Prophet; Muhammad's Character: Innate Qualities or Acquired? Muhammad's Relationship with God Almighty; and Eternal Miracle of the Holy Qur'an: Proof of His Prophethood. How we wish the author had given a more elaborate discussion of the five topics, especially to include their implications for the Prophet's leadership qualities. In this respect, the significance of Muhammad as the last prophet for his leadership qualities should have been given a special mention. Since there will be no more prophets of God after him, his leadership attributes are necessarily modern, meaning that they are precisely what is needed by the humanity of every age after his time. The idea of the Qur'an as proof of Muhammad's prophethood also has implications for his leadership qualities. Since the Qur'an is viewed as the symbol of the supremacy of knowledge, Muhammad embodies leadership qualities that are knowledge-based. Possession of the right kind of knowledge would determine the quality of leadership. Another thing to be noted, which has not received much attention in our time, is that the Prophet

is also an intellectual leader. His intellectual leadership may have meaning and significance for knowledge organisation and management.

In Chapter 2, Dr Batchelor discusses "Muhammad's Multiple Leadership Roles" with seven subheadings. These are The Ultimate Prophet; Head of the Ummah; Chief Justice; Teacher and Guide; Family Head; Commercial Trader; and Military Commander. In introducing this chapter, the author emphasises the point that the Prophet's "multiple leadership roles during his lifetime" show "his mastery in many fields of human endeavour" (p. 17). The author further points out that Muhammad "displayed the features of leadership not only as a personal quality but also as an organisational function (p. 17). The content of Chapter 2 would be helpful to non-Muslim Westerners to appreciate better the nature and the scope of the Prophet Muhammad's leadership qualities that distinguish him from, say, Jesus Christ. They could see that Muhammad's leadership role is not only multiple and all-embracing, but it also fuses the spiritual with the secular in a unitive way. In Chapter 1, Dr Batchelor quotes Michael Hart, a non-Muslim biographer, as saying, "It is this unparalleled combination of secular and religious influence which I feel entitles Muhammad to be considered the most influential figure in human history" (p. 1).

However, in discussing in Chapter 2 Muhammad's multiple leadership roles, Dr Batchelor already seeks to reaffirm the traditionally recognised leadership qualities by approvingly quoting modern Western writers. But here, he has cited the views of only one Western authority, the American military historian Richard Gabriel, and the citation is about the Prophet's military genius. Dr Batchelor quoted Gabriel as saying Muhammad "was a truly great general. In a single decade, he fought eight major battles, led eighteen raids, and planned another thirty-eight military operations where others were in command but operating under his orders and strategic direction.....More than a great field general and tactician, he was also a military theorist, organisational reformer, strategic thinker, operational-level combat commander, political-military leader, heroic soldier, and revolutionary" (pp. 33-34). Readers who have not heard of Gabriel's praise for the Prophet's military leadership can only

thank Dr Batchelor for sharing this meaningful quotation.

It is in Chapter 3 that the author treats us to a generous list of "essential leadership qualities as judged by Western standards" for discussion, which serves as the title of the chapter. His discussion of these leadership qualities is interspersed with references to comparable leadership qualities of the Prophet. The list comprises seventeen leadership qualities esteemed by Western writers. Heading the list are visionary and principle-based leadership qualities. It is easy for objective individuals, regardless of their religious or ideological beliefs, to confirm that Muhammad excelled in these two leadership traits. The other qualities are categorised under two subheadings: Muhammad, a Mercy for All Beings; and Other Essential Leadership Qualities. Listed under the first subheading are seven leadership qualities: a deep concern for individuals; leadership by example; humility or servant leadership; generosity and self-sacrifice; magnanimous and forgiving; making things more accessible; and stewards of Earth's creatures and the environment. And under the second subheading are listed eight leadership qualities: competency, courage and bravery; integrity and reliability (equivalently, trustworthiness and truthfulness); patience and perseverance; decisiveness; optimism, cheerfulness, and confidence; skilled communicator; managing emotions and improving self-discipline.

Dr Batchelor did a commendable service to readers, especially Muslims, by drawing a two-column table in which the seventeen identified essential leadership qualities are arranged in the left column, and the corresponding Western business books and articles on leadership citing those qualities in the right column (pp. 42). Undoubtedly, given that the identified leadership qualities are also the core qualities of the Prophet's leadership, Chapter 3 may be viewed as the heart of the book. The author has performed well his promised task in the book by highlighting traditional and modern sources on the Prophet's exemplary leadership role in relation to each of the seventeen Western esteemed leadership qualities in question. Dr Batchelor is to be congratulated for his ingenuity in providing the modern Western literature on ideal business leadership as opportune occasions for him to lay bare, particularly before non-Muslim



Westerners, the Prophet's exemplary leadership traits.

In the concluding pages of the chapter Dr Batchelor discusses the important subject of leadership typology, including transformational leadership, transactional leadership, spiritual leadership, and democratic leadership. The discussion is welcome, again, because it connects the contemporary Western interest in these types of leadership to Muhammad's prophetic leadership. Unfortunately, the discussion is rather brief. Hopefully, in a new edition of the book Dr Batchelor will expand the discussion and undertake a deeper comparative analysis of similarities and differences between prophetic-based leadership in Islam and contemporary Western conceptions of leadership. We could only agree with Dr Batchelor when he concluded the chapter in these words: "Prophet Muhammad's leadership approach embraced so many of the positive leadership styles found in the Western business literature and exemplified to the maximum extent all the leadership traits enumerated earlier in this chapter, together with the multiple leadership roles displayed in Chapter 2, that we have no hesitation in identifying Muhammad as the Ultimate Leader" (p. 95).

Chapter 4 of the book is titled "Muhammad's Essential Management Principles." Four such principles are discussed in the chapter: *Shura* (Mutual Consultation); Justice (*'Adl*); Equality and Social Justice; and Accountability (*Muhasabah*). The inclusion of this chapter in the book is fully justified. From the Islamic perspective, there is a close relationship between leadership, management, and governance. Leadership shapes management and governance. But management, and governance help to give concrete meaning to leadership. In his public life, the Prophet embodies the three ideas in an integrated and unified manner. In consistency with his discussion approach in the previous chapters, it is good that Dr Batchelor continues to strengthen traditional Islamic leadership doctrines with intellectual support from contemporary Western writers. Early in the chapter Dr Batchelor provides readers with two insightful quotes from Western writers for them to ponder. One is the saying of J. P. Kotter, "Leadership without management is insufficient for optimal organisational performance" (p. 107). The other is the saying of L. Erakovic and B. Jackson, "While corporate

governance provides a structure for the relationships among organisational core stakeholders...leadership provides the motivation and impetus to make corporate governance effective towards achieving the organisation's purpose and goals" (pp. 107-108). Dr Batchelor's discussion of the Prophet's management principles with perspectival support from contemporary Western writers may help to create a new theory of leadership that is at once Islamic and contemporary.

Chapter 5 focuses on the Prophet as the "Ultimate Change Leader", which is its title and on his transformational achievements. It seeks to understand Muhammad's *change leadership* and *change management* with the help of modern corporate change theory and concepts. The author provides a useful discussion of how the Prophet's mission may serve as a model for successful change management. He defines *change leadership* as one that "encompasses the style, attributes, values, and behaviours of the person creating the momentum. And he understands *change management* as one "comprising the tools, processes and techniques used to help people progress through change (p. 138). This is a new area of leadership studies, especially from the Islamic perspective. We hope the author will further explore this new field.

Chapter 6, the last of the book, is titled "To Follow the Ultimate Leader: Excellent Role Model and Gift of Mercy to All Humanity." Content-wise, the chapter does not discuss any new material on the subject matter of leadership. As its title suggests, this chapter only seeks to reaffirm the position of the Prophet as the Ultimate Leader and thus appeal to the ummah to draw the right conclusion, which is for them to follow him. As the author puts it in his concluding paragraph, the task of the ummah is to practically bring the leadership qualities discussed "into our own selves" (p. 153).

In conclusion, I wish to say that Dr Batchelor's book on what he refers to as the Prophet Muhammad's "perennial" leadership is most welcome, given the numerous tensions and conflicts, not least the Islamophobia phenomena, that characterise the contemporary relations between Islam and the West. These tensions and conflicts have arisen partly from the prevailing condition of widespread

ignorance and misunderstanding of the Prophet among Westerners. Dr Batchelor's present book would be an invaluable source of reference to anyone interested in understanding the relevance of the Prophet's leadership qualities and management wisdom in our contemporary world.

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**Roberta Tontini, *Muslim Sanzijing: Shifts and Continuities in the Definition of Islam in China*. Boston, Brill, 2016. 246 pp. ISBN 978-90-04-31925-7 (E-book).**

*Reviewer:* Omar Min Ke-qin @ Omar Min, formerly a Research Fellow at ISTAC-IIUM, Kuala Lumpur. Email: omarminkeqin@yahoo.com.

Like the well-received works of Zvi Ben-Dor Benite,<sup>1</sup> James Frankel,<sup>2</sup> and Kristian Petersen,<sup>3</sup> Roberta Tontini's *Muslim Sanzijing: Shifts and Continuities in the Definition of Islam in China* is a prominent scholarly work on textual analysis in the Chinese Islamic literature of the *Han Kitab* genre. In her book, the young scholar Tontini focuses her study on selected Islamic primers written in a three-character format (three-character classics of Islam) to "initiate Chinese Muslims in the basic tenets of Islam" (p. 8). She mainly discusses the *Sanzijing* genre of Chinese Islamic literature, one of the writing styles of *Han Kitab* literature. The *Sanzijing*, as one knows, is one of the Chinese classics, a very popular small book composed by an unknown author, in the form of three Chinese characters ("sanzi" 三字 denotes three characters while "jing" 经

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<sup>1</sup> See Zvi Ben-Dor Benite, "The Dao of Muhammad: A Cultural History of Muslims in Late Imperial China," *Harvard East Asian Monographs* 248, 2005.

<sup>2</sup> James Frankel, *Rectifying God's Name: Liu Zhi's Confucian Translation of Monotheism and Islamic Law* (Honolulu: University of Hawaii Press, 2011).

<sup>3</sup> Kristian Peterson, *Interpreting Islam in China: Pilgrimage, Scripture, & Language in the Han Kitab* (Oxford University Press, 2017).

## 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  | ḏ  | ḏ   | 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   | q   | —  | —               | —   | —              | —               |
| 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 i)                       | iy (final form i) |
|            | و                  | uww (final form ū)<br>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. چ jh گ gh

For Ottoman Turkish, modern Turkish orthography may be used.



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