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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.

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and a nodding approval from the West, it is anyone's wonder if Rashid Ghanouchi may still hold such a benevolent view?

In all, this is a book that is worth a careful reading, if not entirely deserving of a serious and systemic rumination. That being said, the threat facing political Islam is not just internal but geopolitically too. The existential issue facing political Islam has been outstripped by events of October 7th 2023.

The rise of Russia and China or the alliance that they have stitched together in the Treaty of Unlimited Cooperation on February 3rd 2022, has become a key axis against the West not merely the axis of resistance formed by Hamas, Hizbullah and Houthis in the current war in the Middle East and Iran.

Ziauddin Sardar, ed. *Emerging Epistemologies: The Changing Fabric of Knowledge in Postnormal Times*. London. IIIT and The Centre for Postnormal Policy and Future Studies, London, 2022. 184 pp. ISBN: 978-1-64205-659-4 (hardback); 978-1-56564-602-5 (paperback); 978-1-56564-012-2 (ebook).

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Ziauddin Sardar's recently edited book is a collection of articles by several authors on the interesting theme of emerging epistemologies brought about by what he terms "the changing fabric of knowledge in postnormal times." It is this theme that gave the book its catchy title. The book comprises six chapters. The first three chapters were respectively authored by Ziauddin Sardar, Christopher Jones, and Liam Mayo. Colin Tudge and Shamim Miah authored the last two chapters. Mayo and Miah co-authored the fourth chapter.

Preceding the chapters is a lengthy introduction by Sardar its editor, which he titled "Beyond the Epistemologies of Conquest and Desire." And succeeding the chapters is a likewise lengthy Afterword

by Anwar Ibrahim, the tenth and present Prime Minister of Malaysia, who is a public intellectual and a scholar in his own right. The Afterword is titled “The Journey for Epistemological Justice,” a title that is pregnant with philosophical meanings, not to mention the range of conceptual issues with which it is loaded. By itself the Afterword is already a significant contribution to the book. But together, the Introduction and the Afterword may be seen as helping to enhance to a greater degree the quality and significance of the book. Undoubtedly, judging by the kind of issues they raise and discuss, the two articles are the two most attractive parts of the book.

Apparently driven by an intellectual desire to convey to the whole world the important message that humanity is now living in “postnormal times,” and yet it is still stubbornly clinging to the colonial epistemology, Sardar aptly titled his Introduction “Beyond the Epistemologies of Conquest and Desire.” It is a title that is loaded with messages about the past, at least in the realm of knowledge, beyond which the human mind should now attempt to focus its attention on the understanding of the emerging present. The modern West, the dominant world civilisation in the last two centuries, especially when it colonised the greater part of the world, is known to cultivate variants of epistemology that certainly fitted what Sardar labels the “conquest and desire” epistemology. Interestingly, the label has two connotations, one political and the other psychological. In the political sense, the colonial West needed to create its “conquest and desire” epistemology to academically justify its desire to conquer and perpetuate its dominance over the rest of the world in all domains of civilisation. The dominance is physical in nature – mainly military, economic, and technological – which was made possible by their subjugation and control of the forces of nature. Sardar is right in reminding us of the sins of capitalism, the major one being “destruction of the environment,” a theme of study and research that is becoming increasingly popular in recent decades. Capitalism breeds on the unlimited reservoir of human physical desires. Conquest of nature empowered by capitalism that bankrolls the scientific and technological enterprise needed for the conquest makes possible the fulfilment of those physical desires. Modern epistemologies of science and technology could only be fully

understood if they were treated in this political or civilisational context. These epistemologies still hold sway until today, although alternatives are emerging as pointed out by Sardar.

The political dimension of the “conquest and desire” epistemology necessarily raises the issue of its psychological dimension. After all, man’s physical desires are rooted in his soul or inner self. The problematic issue here is, however, while in many other civilisations the domination of external nature is sought to be moderated by man’s domination of his inner animal nature for the sake of harmony between man and nature, in the modern West the freedom of human physical desires is left unrestrained thereby resulting in excessive demands on nature, hence committing injustice against it. From the philosophical and religious perspectives, full freedom is not for the lower self to enjoy since the latter is limited by nature. Rather, it is spiritual freedom that is absolute in nature, but this metaphysical principle, as observed in many civilisations, including that of Islam, has proved to be consequential on human treatments of the natural world. These issues are not without epistemological implications. The mainstream epistemology in modern and contemporary psychology, which rationalises unlimited freedom of physical but not of spiritual desires, is still a major source of justification for the “conquest and desire” epistemology as politically understood. I have taken the liberty to expand my response to Sardar’s interesting notion of conquest and desire epistemology for two reasons. First, though he touches on almost all the important aspects of “conquest and desire” epistemologies, he did not include a discussion of their underlying psychological epistemology in the way I have done, which is necessary for a deeper understanding of the problems confronting the contemporary human civilisation. Second, the reductionistic psychological epistemology in question would serve as a good reminder of the prevalence of epistemological injustice in the contemporary realm of knowledge, and hence the need to formulate an intellectual response in support of Anwar Ibrahim’s quest for epistemological justice.

The idea of epistemological injustice is amply demonstrated in all the articles preceding the Anwar’s Afterword. In writing the Afterword Anwar took full advantage of the overview of the modern

and contemporary epistemological discourse that the other articles together offered him. He argues that the struggle against dominant epistemologies is none other than a quest for epistemological justice. His struggle in question takes the form of “epistemological reform,” which he argues, “is the new banner we have to rally behind” (p. 168). We may observe an interesting parallel here. Anwar is well-known for his lifelong political struggle for social justice. His political struggle was to lead him to its *reformasi* phase playing the fateful role as an opposition leader that, against all odds, eventually brought him into power. Now, he is writing about his past “epistemological” struggle that leads him to where he is presently, arguing for the need of “epistemological reform” in the pursuit of epistemological justice. Anwar devoted several pages of his Afterword to highlighting important episodes in his life that shaped his epistemological path. In a way, Anwar was kind enough to share with readers these important highlights in what may be termed his “intellectual autobiography.”

Viewed as a whole, this is a welcome book. Let me give a few reasons why I think it is an important book. First, simply by virtue of the special importance of epistemology in our time. A critical and more fruitful discourse on epistemology is urgently needed now, and this book indeed provides such a discourse. Second, the book discusses the issue of modern history of knowledge that is dominated by epistemologies of “conquest and desire,” which paradoxically generated both knowledge and anti-knowledge; this is also the history that witnessed a changing landscape of knowledge production that was not previously seen in modern times. Third, the book provides a good discussion of the present state of knowledge as summarised in Sardar’s description of “emergent knowledge,” which he identifies as having three components, namely [1] objective knowledge; [2] toxic knowledge (useless and harmful knowledge taught by tradition); and [3] all varieties of ignorance that masquerade as knowledge. Sardar defines toxic knowledge as “a complex, evolving entity that combines true and toxic knowledge that is shrouded by the smog of ignorance.” And fourth, the book discusses the important topic of the implications of Artificial Intelligence (AI) for our human future.

The book is also significant by virtue of the aims that it seeks to realise. I see its aims as follows: [1] to explore the changing nature of knowledge production; [2] to explore how emerging epistemologies are transforming our perceptions of the present and the future; and [3] to discuss their overall implications for society. In the light of the welcoming features of the book's contents contributed by authors who are all seen to be familiar with one or more aspects of modern and contemporary epistemological thought, and the book's stated aims, I would encourage Muslims to read, debate, and critique it. There are many issues that need to be debated. The most outstanding issues raised by this book are two: [1] how can we navigate our way out of the crisis generated by the epistemologies of "conquest and desire" that was discussed at length by Sardar? Sardar helped us to better understand the issue, but he did not provide an answer or answers to the crisis; and [2] what is exactly meant by "epistemological justice" and "epistemological reform" that, as argued by Anwar, should now be "the new banner we have to rally behind"? These are, no doubt, interesting notions but also complex issues, but their theoretical meanings and their practical realisations need to be articulated by many intelligent minds before we are to see new promising lights of epistemological justice.

The editor and contributors of the book are to be congratulated for this fine publication!

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	—	—	ﺖ	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	đ	ž	ž	ی	y	y	y	y
چ	—	ch	çh	ط	ﺖ	ﺖ	ﺖ	ة	-ah	—	—	-a ²
ح	h	h	h	ظ	ž	ž	ž	ال	al ³	—	—	—
خ	kh	kh	kh	ع	‘	‘	‘	—	—	—	—	—
د	d	d	d	غ	gh	ğh	gh	—	—	—	—	—
ذ	—	—	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 i)	iy (final form i)
	و	uww (final form ū) 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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