capable of changing to the positive and brilliant prospects of all universal Muslims if the purpose of building human capital is harmonious and of quality if it is used as a vision.

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Noted

[1] Delinquency is the behavior of anti-social behavior by adolescents who can be harmful to themselves or others and have a criminal effect, deviating from the moral and social expectations of a society and violates the predetermined norms.

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How Did The Islamic Civilization Interact With Other Different Civilizations?

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Abstract

Every civilization in this world interacts with another to build, strengthen and advance itself. Similarly, the Islamic civilization interacted with other different civilizations before it reached its golden age. The forms of interaction between civilizations were clearly described by Kuzyk and Yakovets, that is, interaction occurred in the form of conflict, confrontation, dialogue, cooperation and partnership. This article relates the forms of interaction described by them with the reality of interaction which occurred between the Islamic civilization and other world civilizations including of ancient Greece, Persia, India and China. Research findings show that interaction between the Islamic and Greek and Indian civilizations was in the form of conflict and cooperation. Interaction between the Islamic and Persian civilizations was through dialogue and cooperation. And with the Chinese civilization, interaction was through conflict and dialogue.

Keywords: Islamic civilization; world civilizations; dialogue; cooperation; conflict

Introduction

The Islamic civilization did not develop by itself in isolation. It was influenced by other civilizations. In other words, the Islamic civilization interacted with different civilizations before it ultimately became strong and advanced politically, socio-economically and intellectually. In the context of interaction between civilizations, it is appropriate to refer to the view of Kuzyk and Yakovets (2006: 157). They developed the theory of form and environment of social interaction between civilizations as pictured in the Diagram 1 below:
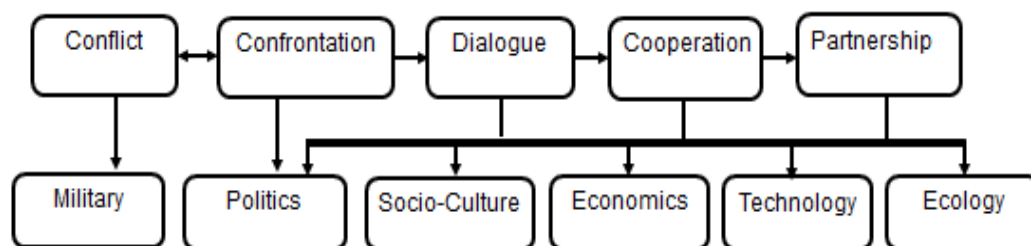
Form of Social Interaction between Civilization (Kuzyk dan Yakovets 2006: 157)

Interaction between Islamic and Greek civilizations

As each civilization is unique, it is reasonable to expect that each interaction of the Islamic with another civilization differed in form. However, it is probably true that similar forms were also used in interaction. O'Leary (1964), Sarton (1975), Nasr (1976), Ronan (1983) and Roziah (2009) explained that the process of interaction with the Greek civilization occurred in two forms, military conflict and socio-cultural cooperation.

The first form, military conflict, occurred through eastward territorial expansion by Greek annexation of Egypt, in the 4th Century BCE. Alexander the Great led the Greek military to capture Egypt. The Greek military at that time consisted not only of military men but also scholars of various sciences, including philosophy and medicine. The mission of the military was to engage in warfare and conquer the territory, while the scholars disseminated knowledge and, at the same time, derived benefit from the civilizations of these newly conquered territories. When Muslim forces under the command of 'Amru bin al-'As later captured Egypt in the year 641 CE., the Islamic civilization indirectly interacted with the Greek civilization already in Egypt. According to Nasr's (1968) records, at the time of Muslim conquest in the 7th Century CE, Greek theories on medicine still existed in the civilization of Ancient Egypt.

The second form of interaction, socio-cultural cooperation, occurred through translation of ancient Greek scientific works into Arabic language. The intensity of translation activity may be seen in translated works as displayed in Table 1 as follows:

No.	Title of work	Author	Translator	Title of work in Arabic language
1	*Megale Syntaxis Mathematike*	Ptolemy	Sahal ibn Rabban al-Tabari	*Kitab al-Majisti*
			Hajjaj ibn Yusuf	
2	*Tetrabiblos atau Quadripartitum*	Ptolemy	Abu Yahya (Yuhanna) al-Batriq	*Kitab al-Arba' Maqalat fi Sina'at Ahkam al-Nujum*
3	*Geographike Syntaxis/ Geographike Huphegesis/ Geographia*	Ptolemy	Thabit ibn Qurrah	*Kitab Jughrafiyya fi al-Ma'mur wa Sifat al-Ard*
4	*De Materia Medica*	Dioscorides	Istafan ibn Basil	*Kitab al-Hasha'ish fi Hayula al-Tib*

5	Summaria Alexandrinorum	Galen	Hunayn ibn Ishaq	*Jawami' al-Iskandaraniyyin*
6	*Aphorismos*	Hippocrates	Hunayn ibn Ishaq	*Kitab al-Fusul*
7	*De Locis Affectis*	Galen	Hubaysh ibn al-Aᶜsam	*Kitab Ta'arruf 'Ilal al-A'da' al-Batinah*
8	*De Sanitate Tuenda*			*Kitab Tadbir al-Asihha'*
9	*De Anatomicis Administrationibus*			*Kitab al-Tashrih al-Kabir*
10	*De Semine*			*Kitab al-Mani,*
11	*De Usu Partium Corporis Humani*			*Kitab Manafiʾ al-A'da'*
12	*De Bono Habitu*			*Kitab Khasb al-Badan*
13	*De Compositione Medicamentorum Per Genera*			*Kitab Tarkib al-Adwiyyah*
14	*De Antidotis*	Galen	'Isa ibn Yahya	*Kitab al-Adwiyyat al-Muqabalah li al-Adwa'*
15	*Prognosticum*			*Kitab Taqdimat al-Ma'rifah*
16	*De Parvae Pilae Exercitio*			*Kitab al-Riyadah bi al-Kurrat al-Saghirah*
17	*De Motu Thoracis Et Pulmonis*	Galen	Istafan ibn Basil	*Kitab Harakat al-Sadr wa al-Ri'ah*
18	*De Probis Pravisque Alimentorum Succis*		Thabit ibn Qurrah	*Kitab al-Kimus*

19	*De Simplicium Medicamentorum Temperamentis Et Facultatibus*		Yusuf al-Khuri	*Kitab al-Adwiyyat al-Mufradah*
20	*Historia Animalium/De Animalibus*	Aristotle	Yahya ibn al-Batriq	*Kitab al-Hayawan*
21	*Secretum secretorum*			*Sir al-Asrar*
22	*Meteorologia*			*Kitab al-Athar al-'Ulwiyyah*
23	*Conica*	Apollonios Pergaeus	Hilal al-Himsi	*Kitab al-Makhrutat*
24	*Introductionis of Arithmeticae*	Nichomachus	Thabit ibn Qurrah	*Kitab al-Madkhal ila 'Ilm al-'Adad*
25	*Sphaerica*	Menelaos	Ishaq ibn Hunayn	*Kitab al-Ashkal al-Kurriyyah*
26	*De Sphaera Et Cylindro*	Archimedes	Thabit ibn Qurrah	*Sharh Arshimidas fi al-Kurrah wa al-Ustuwanah*
27	*Quadratura parabolae*	Archimedes	Yusuf al-Khuri	*Kitab al-Muthallathat*
28	*Arithmetica*	Diophantos	Qusta ibn Luqa'	*Kitab Diyufantas fi al-Masa'il al-'Adadiyyah*
29	*Sphaerica,*	Theodosius of Bythynia		*al-Akr*
30	*Meteora*	Theophrastus		*al-Sama'*
31	*Mechanica*	Heron		*Kitab al-Hiyal*
32	*Georgika*	Kassianos Bassos		*Kitab al-Filahat al-Rumiyyah.*
33	*Topica*	Aristotle	Yahya ibn 'Adi, Abu 'Uthman al-Dimashqi dan Ibrahim ibn 'Abd Allah al-Katib	*Kitab al-Tubiqa*

| 34 | *Poetica* | Aristotle | Abu Bishr Matta Ibn Yunus | *Kitab Aristutalis fi al-Sh'ir* |
| 35 | *Eisagoge* | Porphyry | 'Abd Allah Ibn al-Muqaffa' | *Kutub Isaghuji fi al-Madkhal ila al-Kutub al-Mantiqiyyah* |

Interaction between Islamic and Persian civilizations

The Islamic and Persian civilizations interacted in two forms. The first was socio-cultural cooperation involving translation of Persian works into Arabic language. And the second form was socio-cultural dialogue through the role played by the Jundishapur studies centre. The second form of interaction did not only involve the Islamic and Persian civilizations, but actually involved interaction with the Greek and Indian civilizations through Persia, particularly the role played by the Jundishapur studies centre.

Translation activity of the first form may be seen in the works translated as displayed in Table 2 as follows:

No.	Title of work	Author	Translator	Title of work in Arabic language
1	*Kalilag u Dimnag*	Pandit Vishnu Sharma	'Abd Allah ibn al-Muqaffa' dan 'Abd Allah Ahwazi	*Kalailah wa Dimnah*
2	*Khudhay Namag*		'Abd Allah ibn al-Muqaffa'	*Siyar Muluk al-'Ajam*
3	*Ayin Namag*			*Kitab Ayin Namah*
4	*Mazdak Namag*			*Kitab Mazdak*

The second form revolved around the role played by the Jundishapur studies centre. According to Nasr (1968), Jundishapur emerged as a famous centre of intellectual culture which attracted many medical scholars of Persian, Jewish, Syrian and Indian origin to be there. Among the scholars active in Jundishapur were the Masawayh and the al-Barmaki families (Persian), Masha Allah ibn Athari (Greek) (Qasmi 2006), Jurjis Bukhtiyashu' (Syrian) and Masha Allah ibn Athari (Jewish) as well as Kankah al-Hindi and Mankah al-Hindi (Indian).

Interaction between Islamic and Indian civilizations

Interaction between the Islamic and Indian civilizations was recorded in two forms, military conflict and socio-cultural cooperation involving translation. The first form, military conflict, occurred when an Islamic government was first established in the Sind province in the 8th Century CE. Al-Baladhuri (1866) recorded that a well-equipped military force under the command of Muhammad bin al-Qasim conquered Sind province in the year 93H/711CE. The Islamic government of that time was headed by Caliph al-Walid bin 'Abd al-Malik. Further, according to records by al-Baladhuri (1866), efforts to spread Islam to the Sind province first began during the rule of Caliph 'Umar bin al-Khattab. However, such efforts were unsuccessful before the rule of Caliph al-Walid bin 'Abd al-Malik. This situation showed interaction was in the form of military conflict. Even though this interaction did not involve any transfer of knowledge or technology, relations between the two already existed.

The second form, socio-cultural cooperation involving translation, led to transfer of knowledge. The earliest recorded translation was by Abu 'Abd Allah Muhammad bin Ibrahim al-Fazari (m.d. 179H/796CE). This early interaction occurred when Abu 'Abd Allah Muhammad bin Ibrahim al-Fazari (m.d. 179H/796CE) translated works on astronomy into Arabic by order of the Abbasid Caliph, Abu Ja'afar al-Mansur. Table 3 displays a list of works from the Indian civilization translated into Arabic language as follows:

No.	Title of works	Author	Translator	Title of works in Arabic language
1	*Brahmasphutasiddhanta*		Abu 'Abd Allah Muhammad ibn Ibrahim al-Fazari	*al-Sind Hind*
2	*Khandakhadyaka*		Muhammad ibn Ibrahim al-Fazari dan Ya'qub ibn Tariq	*al-Arkand*
3		Chanakya	Mankah (daripada bahasa India ke dalam bahasa Parsi)	
			Abu Hatim al-Balkhi (daripada bahasa Parsi ke dalam bahasa Arab)	*Kitab al-Sumum wa al-Tiryaq*
4	*Caraka Samhita*	Charaka	'Abd Allah ibn 'Ali	*Sharik al-Hindi*
5	*Susruta Samhita*	Susruta	Mankah	*Kitab Susrud*

Interaction between Islamic and Chinese civilizations

The Islamic and Chinese civilizations interacted through military conflict followed by dialogue involving technology. The encounter began when the Muslim army had successfully expanded its influence to Central Asia. Following this, they were engaged in dialogue which resulted in transfer of technology.

According to Wan Fuad (1990) and Mazhar (1998), the Chinese society developed technology for making paper. The history of paper-making began with a court officer of the Han dynasty named Ts'ai Lun who created paper using bark, tree fibre, fish net, shreds of cloth and straw waste. With this discovery, Ts'ai Lun contributed to refinement of methods, materials and process of making paper. Then, paper-making technology evolved with innovation of paper made from a mixture of raw porridge, starch, gypsum and gelatin with a touch of beautiful colour. Extant specimens of Chinese paper dating back to the 2nd Century CE show that the innovation was achieved then. From that moment, paper began to take over the role of bamboo and silk sheets as medium to write government announcements. According to Lombard (2003), the earliest paper documents are manuscripts dated the 2nd and 3rd Centuries CE obtained from East Turkestan.

This technology was absorbed into the Islamic civilization due to expansion of power into Central Asia which opened wide the influence of the Islamic world across Central Asia right up to Turkestan and Samarkand. Ibn al-Athir (1965), Ibn Kathir (1997), Baker (2011), Park (2012) and Kitagawa (2013) revealed that the expansion of power occurred when the Muslim army defeated the T'ang Dynasty (China) in a war on the banks of the Talas River situated in Kazakhstan in the year 133H/751CE. The Muslim army was led by Ziyad bin Ṣaleh al-Khuza'i. Many among the inhabitants of the territory became prisoners of war. Among those brought back were Chinese skilled in paper-making. They then passed on knowledge of making paper primitively from the Chinese civilization to Muslims. The condition in Samarkand was conducive to making paper as the place had natural abundance of fine hemp, which was the main ingredient for the process of making paper. Thus, the skill of paper-making was indirectly transferred to the Islamic civilization. This marked the beginning of the episode of paper-making industry in the Islamic civilization, the result of interaction in the form of dialogue between the Islamic and Chinese civilizations.

As a result of power expansion, Samarkand territory was annexed by the Muslim kingdom. Prior to that, Samarkand was an important centre of the Eastern civilization for paper production. This paper-making industry was said to exist since even the first Century CE. Under Muslim control, the paper-making technology spread and was taken over by the Muslim world as a whole, including the Maghrib (Tunisia, Morocco, Algieria). The first paper factory was set up at the end of the year 751CE. Under Muslim rule, the paper factory in Samarkand was streamlined and expanded to cater for the increasing demands of the surrounding territories under Muslim rule. Samarkand then emerged as the leading centre for paper production of the Muslim world at that time. The peak of success in this interaction was the founding of the first paper factory in the Islamic civilization at

Baghdad by Ja'far ibn Yahya al-Barmaki, a minister of Caliph Harun al-Rashid, in the year 794CE (Gutas 1988; A. Anees & Harmaneh 1983; Kort 2004).

Conclusion

The above discussion clearly shows that particular forms of interaction were applied each time the Islamic civilization interfaced with any world civilization. The forms applied varied, from military conflict, dialogue involving socio-culture and technology to socio-cultural cooperation. However, the common form of interaction shared is socio-cultural dialogue and cooperation involving translation of works from other civilizations into Arabic language.

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Images of Islam in Taiwan: From Chinese Islam to Global Islam

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Abstract

When the congregational prayer (*salat al-jama'ah*) takes place in Taipei Grand Mosque every Friday, the prayer hall is always overcrowded with Muslims from diverse ethnic backgrounds, including local Chinese (Hui) Muslim, Arabs, Turks, Africans, Malaysians and Indonesians. Taipei Grand Mosque looks like a mini global village. Muslims from different backgrounds and areas meet each other and exchange ideas after the congregational prayer. However, in the 1970s, there was a different image of Islam in Taiwan. Only Chinese Muslims were included in the congregation. The first generation of Chinese Muslims (around 20 to 50 thousand people) arrived in Taiwan under the national government in 1949 and early 1950s when the communist party took over China. These Chinese Muslims showed distinctive features of 'Chinese Islam' in Taiwan. The elites among these Chinese Muslims even played a leading role in the revival of Islam in China during the 1930s and 1940s. When they settled in Taiwan, they resumed work serving mass Chinese Muslims in Taiwan as they did the same in China, such as by constructing mosques, building Muslim cemeteries and dispatching Muslim students to the Middle Eastern countries. However, with the passage of the time, their work on the revival of Islam seems to have been unsuccessful. The population of Chinese Muslims stagnated and even declined in the 1980s. Instead, with the open policy for drawing in foreign workers and students by the government in Taiwan during the 1990s, foreign Muslims from various countries began to appear in Taiwan, exhibiting another image of Islam to the public. Nowadays, Chinese Muslims seems to be an invisible community in Taiwan as they and their descendants have become outnumbered by foreign Muslims. This paper aims to describe and analyse the paradigm shift in images of Islam in Taiwan over a half century.

Keywords: Islam; Hui Muslim; Taiwan; open policy; foreign Muslim

Introduction

In general, the public in Taiwan derive an image of Islam mainly from news coverage on violence within Muslim countries in the Middle East or the long-term Palestinian-Israeli conflict. Islam seems to have a very negative image in the public eye, exacerbated when ISIS declared establishment of a caliphate in June 2014 and killed westerners, Shia Muslims, Yazidis, and Arab Christians in the name of Islam. However, an alternative to the narrative presented in the media, people can derive a different image of Islam through interactions with the 300,000 Muslims living and studying in Taiwan today. Muslims in Taiwan are multi-ethnic and multi-national, including local Muslims (descendants of Chinese Muslims) and foreign Muslims from diverse areas such as the Middle East, Africa, South Asia and Southeast Asia. It is common to see Muslim women who wear headscarves on the streets, and Muslims gather together to celebrate Islamic festivals in public. But the presence of Muslims in public remains unfamiliar to many Taiwanese.

Currently the topic of Muslims in Taiwan is not well researched. To fill the gap, firstly, this paper aims to present an overall picture of Muslims in Taiwan today. It then presents a brief history of

Chinese Muslims (predominantly Hui) and other foreign Muslims in Taiwan. By comparing how Chinese Muslims and foreign Muslims exhibit images of Islam to the public, I argue that images of Islam in Taiwan are not monolithic but diverse and constantly changing.

Ethnic Categories of Muslims in Taiwan today
Today, Muslims are multi-ethnic and multi-national in Taiwan. When the congregational prayer (*salat al-jama'ah*) takes place in Taipei Grand Mosque every Friday, the prayer hall is always overcrowded with Muslims from diverse ethnic backgrounds, including local Chinese Muslims (predominantly Hui), Arabs, Turks, Africans, Malaysians and Indonesians. Taipei Grand Mosque looks like a mini global village. Muslims from different backgrounds and areas meet each other and exchange ideas after the congregational prayer. Regarding the total Muslim populations in Taiwan, no official statistic has been published. However, I try to estimate the Muslim populations in Taiwan in Table 1 based on my interviews with Muslim representatives in each ethnic background and collections of data from the Ministry of Education,[10] Ministry of the Interior[11] and other official websites.[12]

From Table 1, we can see that Indonesian Muslims are the largest ethnic group, accounting for between 83 % to 96 % of the Muslim population in Taiwan. Indonesian Muslims are thus the most visible Muslims in Taiwan. Taiwanese often see Indonesian female Muslims who wear headscarves taking care of their elders in public or celebrating Eid al-fitr. Indonesian Muslims accounting for this huge proportion is due to the open policy by Republic of China (ROC) government in the 1990s for drawing in foreign workers and students. The majority of Indonesians (around 275,000)[13] in Taiwan are migrant workers in specific fields, such as construction, manufacture, fishing, housekeeping and caregiving; others (around 5,000)[14] are students pursuing degrees in universities of Taiwan. Indonesian Muslims in Taiwan have created internal networks such as associations and mosques for helping other Indonesian Muslims in material and spiritual need.

Table 1: Statistics of Muslim populations in Taiwan based on Ethnic categories

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[10] Ministry of Education, <https://ois.moe.gov.tw/fs/html/Statistics.html> (accessed on 22 November, 2017)
[11] '1.03 General Conditions of Religions,' *Ministry of the Interior*, <http://sowf.moi.gov.tw/stat/year/elist.htm> (accessed on 22 November, 2017).
[12] 'Foreign Workers in Productive Industries and Social Welfare by Nationality,' *National Statistics, ROC (Taiwan)*, <http://statdb.mol.gov.tw/html/mon/212030.htm> (accessed on 22 November, 2017).
[13] According to the website of National Statistics, ROC. (Taiwan), Indonesian workers are 257,596. In addition to this official statistic, around 26,000 Indonesians are workers without legal status. See 'Foreign Workers in Productive industries and Social Welfare,' *National Statistics, ROC (Taiwan)*, <http://statdb.mol.gov.tw/html/mon/212030.htm> (accessed on 23 November, 2017); Interview with an Indonesian representative in Taipei, 1 September 2017.
[14] 'Newsletter: Statistics of Foreign Students in Universities,' *Ministry of Education*, <http://stats.moe.gov.tw/files/brief/105%E5%B9%B4%E5%A4%A7%E5%B0%88%E6%A0%A1%E9%99%A2%E5%A2%83%E5%A4%96%E5%AD%B8%E7%94%9F%E6%A6%82%E6%B3%81.pdf> (accessed on 23 November, 2017)