

THE CONCEPT OF ARROGANCE IN MUSLIM AND BUDDHIST SCRIPTURES A COMPARATIVE ANALYSIS

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Arrogance is generally identified as an attitude of sheer vanity. It is considered a negative element in most of the known religious traditions. Elaborating its various types, sources, and results, both Buddhist and Islamic scriptures provide valuable information about it. Many individual studies in both traditions are available analyzing this concept. However, a comparative study of it is still missing. This paper compares the element of arrogance as presented in the scriptures of both religions to trace out the similarities and differences between their stances on one hand and figure out how these findings can be used to promote interfaith dialogue on the other. Presenting a feature by feature comparison of this concept along with its types, sources, and results, this paper finds out that there are more commonalities and fewer differences in both religions. They consider arrogance as a hurdle in accepting the truth and promoting peaceful relation. For them, it is an evil and unpleasant phenomenon which is the cause of failure not only in this life but also in the afterlife. Therefore, it is suggested that both Muslims and Buddhists must control their arrogance to promote brotherhood and peace in the world culminating in salvation after following the teachings of their religions.

Keywords: Arrogance, Islam, Buddhism, Interfaith dialogue.

Introduction

The Holy Qur'ān enjoins upon Muslims to develop positive relationships with the whole of humanity and invites other religious

communities as well to do the same. It is mentioned in the Holy Qur'ān say, Say: "O People of the Book! come to common terms as between us and you: That we worship none but Allah; that we associate no partners with him; that we erect not, from among ourselves, Lords and patrons other than Allah."¹ This *ayah*, though addresses to *Ahl al-Kitāb*,² provides a benchmark of interreligious dialogue. It invites the followers of the world religions to come together on common points among them.³ The growing tensions between the adherents of Buddhism and Islam⁴ persuade the scholars to promote the possibility of both political⁵ and interfaith dialogues.⁶ The hostile conflicts between the adherents of both religions in Sri Lanka, Burma, and Thailand are resulting in the loss of thousands of lives. Buddhist monks, out of their arrogance,⁷ are influencing Aung San Suu Kyi, the State Counsellor and the so-called iconic figure of Myanmar, to remain silent on the hidden genocide and forced migration of Rohingya Muslims. It is pointed out both by scholars and journalists that "[t]he Rohingya problem is seen as composed of various clusters of past and present human rights violations in Myanmar".⁸ Various Buddhist groups are actively participating in violence against Muslims.⁹ Hence, the positive relationships between Buddhists and Muslims are needed to be encouraged from a religious point of view, and some progress has been made in mutual dialogue, although not so extensively. Some Buddhists do not believe in the spirit of dialogue as they think that it brings disgrace to Buddhism. Therefore, they criticize the process of interfaith dialogue.¹⁰ However, scholars point out that though, there are some irreducible doctrinal differences¹¹ between Buddhism and Islam,¹² there exist common grounds as well which can be exploited to bring out the fresh nutrients of peace and harmony. Imtiyaz Yusuf¹³ writes that there are "subtle compatibilities between them (Buddhism and Islam) when viewed from the perspectives of history and the phenomenology of religion."¹⁴ Giving importance to the mystical dimension of both religions is another point of departure.¹⁵ The ethical, moral, and social aspects of both religions yet provide another dimension of the dialogue. Scholars point out that "mystical and ethical approaches are indeed the most effective bridges"¹⁶ in this respect. Therefore, this research aims to advance the ethical dimension of the dialogue further by studying the concept of arrogance as depicted in the scriptures of both religions. However, the researcher deems necessary to mention

here that he is unaware of the source languages of Buddhism such as Pali and Sanskrit. Therefore, this research mainly depends upon the English translations of these primary sources.

The Concept of Arrogance in Buddhism and Islam

In simple terms, the word arrogance means an attitude of self-importance. Someone who gives importance to him/herself over others is called an arrogant. In the English language, words such as pride or conceit are also used to mean arrogant behavior. Similarly, Muslim and Buddhist scriptures also use multiple words for it. In order to know, how both religions deal with the element of arrogance, it is inevitable first to understand their definition of this concept. By analyzing the equivalents of the term arrogance used in the scriptures of both religions, the current study initially tries to figure out the meaning of arrogance and then explores its various types for its further elaboration.

What is Arrogance?

In Sanskrit and Pali languages, for arrogance, terms such as *manā* (arrogance/conceit), *adhimāna* (undue estimate of oneself), or *atimāna* (conceit) are mainly used whereas the Tibetan language adopts the term *ngargya* (conceit) for it. Buddhism regards arrogance as a habitual behavior,¹⁷ a mental property,¹⁸ a bad reaction,¹⁹ and a painful feeling.²⁰ Buddhist scriptures identify that it is arrogance that makes someone not to accept what is true and right.²¹ *Dhammasangani*, the first book of *Abhidhamma Pitaka*,²² addresses the question of conceit identifying it as the “desire of the heart for self-advertisement.”²³ Caroline Rhys Davids²⁴ (1857-1942) points out that *mana* does not mean only a mere wish of self-advertisement. Rather it is a state of mind or heart for self-advertisement.²⁵ An arrogant person, being preoccupied with her/himself constantly prefers her/his “self” over truth.

Abhidharmasamuccaya, a systematic account of *Abhidhamma* and one of the most essential Buddhist texts, explains arrogance as “exaltation of the mind (*cittasyonnatib*) which rests on the idea of self. Its function consists of giving a basis for the appearance of contempt (*agaurava*) and suffering.”²⁶ Ye-shes rgyal-mtshan²⁷ (1781-1830) placed arrogance

in the six basic emotions²⁸ of human beings. While referring to *Abhidharmasamuccaya*, he writes that arrogance “is a mental event which is a kind of inflated mind making whatever is suitable, such as wealth or learning, to be the foundation of pride.”²⁹ *The Lotus Sutra*, one of the most important texts in Mahayana Buddhism, adds that someone who claims to attain something which s/he does not actually attain should be considered as an arrogant person.³⁰ These definitions clarify that overlooking truth and claiming for something unattained results in an arrogant behavior that “creates the basis for disrespecting others and for the occurrence of suffering.”³¹

Whereas in Islam, a *ḥadīth* of the Holy Prophet Muḥammad (ﷺ) defines arrogance as “disdaining what is true and having contempt for people.”³² Thus, this *ḥadīth* mentions two notions to identify arrogance. The first notion is unacceptance of truth. In general, truth applies to every phenomenon whereas in its specific meanings it denotes the disbelieving in God. As Sharaf al-Nawawī³³ (1233-1277) mentions that disdaining the truth here specifically means unacceptance of God.³⁴ Similarly, al-Raghib al-Isfahani³⁵ (died 1108) notes that the highest arrogance is concerning God as not accepting and worshipping Him.³⁶ In this respect, it is mentioned in *Sūrah Luqmān* “When Our Signs are rehearsed to such a one, he turns away in arrogance, as if he heard them not, as if there were deafness in both his ears;”³⁷ Ibn Kathir explains that it is the arrogance that stops people to worship Allah. Because of their arrogant nature, they do not revere the Holy Qur’ān and turn their attention away from it. Consequently, it also deprives them and keeps them aloof from truth and guidance.³⁸ Shahab al-Din Suhrawardī³⁹ (1145-1234), drafts that conceit is a human thinking and imagination of greatness. It is an attribute of God. Those who claim it are liars.⁴⁰

The second notion is having contempt for others by considering them inferior. Thus, when out of self-conceit, someone does not accept what is true and despise people, s/he is considered as an arrogant person in Islam. Al-Isfahani writes that arrogance is one of the situations of man. An arrogant person considers her/himself superior to others.⁴¹ Abu Hamid al-Ghazali⁴² (1058-1111) writes that it is one of the habits of *nafs* (self/ego) that not only motivates people to think themselves better than others but also intrigue them to feel pleasure in this perverted thinking.⁴³

It is mentioned in the Holy Qur'ān that: And they rejected those Signs in iniquity and arrogance, though their souls were convinced thereof;⁴⁴

Therefore, it can be concluded that, unlike Buddhism, the issue of arrogance is directly related to God in Islam on the one hand, and with the norms of society on the other. However, for both religions, arrogance is like a fatal disease and bad behavior that creates obstacles in accepting the truth. Thus, according to both religions, arrogance and truth cannot live together. It is the pride of people that provokes them to consider themselves superior to others which results in contempt of others.

Types of Arrogance

Buddhism considers arrogance as one of the Three Poisons,⁴⁵ Seven Underlying Tendencies,⁴⁶ Ten Fetters,⁴⁷ and Seventeen Defilements.⁴⁸ It regards arrogance as a disease, a tumor, and a dart.⁴⁹ *The Numerical Discourses of The Buddha* talks about the following three types of arrogance.

1. *Omana* or the “inferiority complex”. It is an inflated mind that considers itself lower than others.
2. *Atimana* or the self-elevation is an inflated mind that presents itself superior to others. Therefore, it is also called superiority-conceit.
3. *Adhimāna* or the self-overestimation. It is an inflated mind that overestimates itself while comparing with others.⁵⁰ Depending upon its intensity, some scholars divide it into further three categories: 1) profound conceit 2) extremely profound conceit 3) excessive conceit.⁵¹

Mahayana Buddhism divides arrogance into the following seven types:

1. *Nga-rgyal* or “arrogance” is an inflated mind that considers itself superior to others even when it has inferior qualities.
2. *Lhag-pa'inga-rgyal* or “exaggerated arrogance” is an inflated mind that considers itself equal to others.
3. *Nga-rgyal-las-kyangnga-rgyal* or “outrageous arrogance” is an inflated mind that considers itself up to some extents better than others.

4. *Nga'osnyam-pa'inga-rgyal* or “egoism” is an inflated mind that considers “I am all of what makes up my existence.”
5. *Mngon-par nga-rgyal* or “arrogance of showing off” is an inflated mind that thinks that it has attained something even when it has attained nothing.
6. *Cung-zadsnyam-pa'inga-rgyal* or “arrogance of thinking small” is an inflated mind that feels itself inferior to others.
7. *Log-pa'inga-rgyal* or “perverted arrogance” is an inflated mind that thinks that it is right to make mistakes. Thus, at this level, instead of having ashamed of mistakes one thinks them as achievements.⁵²

Islamic scriptures identify two dimensions of arrogance. The first dimension of arrogance is related to God which is positive whereas the other one is mostly related to human beings. It can either be positive or negative. Al-Isfahani writes that in reality, God has excessive good qualities; therefore, His pride is positive for He has the right to be proud.⁵³ It is mentioned in a *hadith* of the Holy Prophet (ﷺ): “Allah Almighty says Pride is my cloak and majesty is my lower garment, and I shall throw him who views with me regarding one of them into Hell.”⁵⁴ Hence, in Islam, pride is one of the attributes of God, and for Him, it is positive and good whereas, for humans, it is negative and bad.

Abdur Rehman Kailani⁵⁵ writes that for arrogance, terms such as *fariha*, *batara*, *maraha*, *ikhtala*, *fakhara*, *ashara*, *tamatta*, and *takabbara* are mainly used in the Holy Qur’ān.⁵⁶ These terms denote varying degrees of arrogance which sometimes are positive and sometimes negative. These degrees are as follows:

1. *Fariha* or “to rejoice.” It can be either positive or negative. It is positive when someone rejoices on the blessings of Allah (SWT) whereas it is negative when someone instead of showing gratitude, expresses pride. The Holy Qur’ān provides an example of this type of arrogance as “Exult not, for Allah loveth not those who exult”⁵⁷ While explaining the gist of this verse, Al-Tabari⁵⁸ (839-923) writes that those who do not pay gratitude to God’s blessing are of arrogant nature.⁵⁹ God does not like them, and therefore, in the end, they will manifest loss.

2. The second degree is *bamṭara*. It denotes thanklessness because of the abundance of something. As it is stated in the Holy Qur'ān: "And how many populations We destroyed, which exulted in their life (of ease and plenty)!"⁶⁰ According to Ibn Kathir and al-Zamakhshari⁶¹ (1075-1144), this verse was revealed to warn the people of Mecca who were over-proud in their way of living and used to negate God and His Messenger.⁶² Therefore, in Islam, this sort of conceit is also strictly forbidden.
3. The third degree is *maraha* which denotes exalted attitude. It is considered a negative sign, visible from the actions of a person. The Holy Qur'ān warns "Nor walk on the earth with insolence".⁶³ According to Fakhruddin Razi⁶⁴ (1149-1209), *maraha* means "intensive joy". It is forbidden by God.⁶⁵ Al-Ghazali divides arrogance into two types: hidden and apparent. He thinks that the former is the habit of *nafs* whereas the latter comes out as the signs of body parts. For him, the former is the real conceit as the latter is but the fruit of the former.⁶⁶ Therefore, being a visible sign, *maraha* is the fruit of hidden arrogance.
4. The fourth degree is *ikhtala*. Be or become pompous. It is an inflated mind that considers itself greater than others. It is also considered as a negative quality and disliked by the Holy Qur'ān. God says "for Allah loveth not any arrogant boaster".⁶⁷ Razi states that this sort of arrogance develops the feelings of lordliness in the human mind and thus it starts considering itself better than others. This feeling is nothing but arrogance.⁶⁸ Therefore, God warned that He does not like those who are self-deluded and boastful.
5. The fifth degree is *fakhara*. To be proud of something which is not even in the access of someone. It is also disliked by the Holy Qur'an. Example of it is mentioned in the fourth point.
6. The sixth degree is *ashira*. The one who have all the above-mentioned qualities and along with that s/he excessively boasts as well.⁶⁹ It is also disliked by the Holy Qur'ān: "they will know tomorrow who the insolent liar is."⁷⁰
7. The seventh degree is *tamamṭṭā*. Walk in pride with open arms. It is also a visible sign of arrogance and thus disliked by the

Holy Qur'ān saying: "Then did he stalk to his family in full conceit!"⁷¹ According to Ibn Kathir, this verse was revealed about Amr ibn Hisham⁷² (died 624) who neither believed in the day of judgment nor accepted the truth and went to his people strutting in self-conceit.⁷³ Thus, his action was so disliked by God that He made it an example for the rest of humanity.

8. The eighth degree of arrogance is *takabbara*. It is the highest degree of arrogance. It is a state when someone starts having contempt for others and refuses to accept the truth.⁷⁴ According to the Holy Qur'ān, Satan was the first one guilty of having conceit for God. As it is stated in the *Sūrah al-Baqarah*: "And behold, We said to the angels: "Bow down to Adam" and they bowed down. Not so Iblis: he refused and was haughty: He was of those who reject Faith".⁷⁵ It was nothing but his arrogance that stopped him from obeying the commandments of his Lord.

The above-mentioned divisions show the varying degrees of arrogance explained by both the religions. In Islam, arrogance can be positive when it is from God whereas it can either be positive or negative when it is from the human side. In most of the cases, it is regarded as a negative quality, strongly disliked by the Holy Qur'ān. Similarly, Buddhism also offers various degrees or types of arrogance and identifies it as a negative quality.

Sources and Causes of Arrogance

The Connected Discourses of The Buddha expresses that thinking such as "I am", "I shall be", "I shall not be", and "I shall consist of form" are the reasons of arrogance.⁷⁶ It adds that gain and honor are sources of "conceit, self-exaltation, and contempt for others."⁷⁷ Therefore, for Buddhism, people who just think of themselves instead of whole humanity are constant victims of arrogance.

The Numerical Discourses of The Buddha states that "[c]onceit (mana) is conceiving oneself [to be better] based on birth."⁷⁸ Thus, an arrogant person considers people of lower casts unworthy which is forbidden in Buddhism. It stresses that regardless of cast or family anyone can learn or teach Dharma. Failing to learn Dharma will not only

results in shallow knowledge but also becomes the cause of arrogance. Therefore, Buddhism maintains “[d]on’t arrogantly despise your Dharma teacher.”⁷⁹ Moreover, it adds that arrogance can also be aroused from the strong dependence of confidence, wisdom,⁸⁰ or lust.⁸¹ It warns that people who are involved in earthly desires are wasting their lives.⁸² These earthly desires are the causes of evils such as greed, anger, foolishness, arrogance, doubt, mistaken views and jealousy.

The Holy Qur’an also identifies various reasons of arrogance. It considers polytheism and disbelieving as the major causes of arrogance. It has already been mentioned that Satan, out of his arrogance, did not accept the order of his Lord and therefore, considered wicked and evil in Islam. According to Islam, it was his “self” that intrigued him to disobey Allah (SWT). When it was asked from him why he did not prostrate Adam, he answered that “I am better than he”.⁸³ Therefore, it is the thinking of “I am” that leads to arrogance. Moreover, the Holy Qur’an considers those people arrogant who are not good to their parents, relatives, orphans, needy, neighbours, companions, and wayfarers.⁸⁴ Hence, disbelieving in God and disrespecting others arouse arrogance and pride. The Holy Qur’an warns that people who lie,⁸⁵ plot evil in the land,⁸⁶ pose themselves as the most powerful of all,⁸⁷ and not accept the truth, are slaves of their “selves” and victims of conceit.

The Holy Qur’an adds that abundance in worldly things such as wealth, property, children or earthly amusements to be the cause of arrogance.⁸⁸ A *ḥadīth* of the Holy Prophet (ﷺ) stresses that people because of their birth in noble families become arrogant and therefore, boast arrogantly about their forefathers. Thus, he warns people saying:

People must not boast about their forefathers who have passed away. Certainly, they become the fuel of Hell. If not, then they will surely be worse than the beetle that makes balls of dung with its nose. Allah has vanished from you the conceit of pre-Islamic times and its boasting on forefathers. A man is either be a devoted believer or an unworthy offender. They all are children of Adam and Adam was created from dust.⁸⁹

Reminding about the story of the creation of Adam, the

above-mentioned *hadith* forbid Muslims to show pride on their birth. Al-Ghazali categories causes of arrogance into following types:

1. The arrogance of knowledge: It is aroused when knowledge causes arrogance for people. Mostly the scholars and academics are victims of this sort of arrogance.
2. The arrogance of action and worship: When because of their actions and worship people consider themselves better than others. Mostly, the saints and sages are victims of this sort of arrogance.
3. The arrogance of lineage: When birth in noble families makes them arrogant toward others.
4. The arrogance of beauty: When people disregard others because of their beauty. Mostly women are victims of this sort of arrogance. According to Ibn al-Jawzi (1126-1200) arrogance of beauty persuades females to backbite and criticize.⁹⁰
5. The arrogance of wealth: When the people at the helm consider themselves better than others. Mostly kings, traders, and landlords are victims of this sort of arrogance.
6. The arrogance of power: When because of their power and authority people consider themselves better than others.
7. The arrogance of companions: When because of the abundance of companions, slaves, or students, people consider themselves better than others. Mostly kings and scholars are victims of this sort of arrogance.⁹¹

Moreover, according to al-Ghazali, conceit, malice, lie, and jealousy are also the causes of arrogance. The Holy Qur'ān also mentions the physical signs such as walking on the earth exultantly, turning cheeks arrogantly toward people to denote arrogant behavior.⁹² Similarly, a *hadīth* of *Saḥīḥ Muslim* also mentions the physical signs of arrogance as, "Allah will not look upon him who trails his garment out of pride"⁹³ Ibn Arabī⁹⁴ (1165-1240) wrote that one should not trail his garment in conceit as by doing that s/he will be following the rules of *Sharī'ah* which is a sign of piety. Moreover, this act will save the garment from dust and filth.⁹⁵ These signs, on the one hand, are useful to understand the phenomenon of arrogance and provides information, on the other hand, to protect oneself from it. It should be taken into consideration that Islam sometimes

allows Muslims to be arrogant in specified places.⁹⁶ However, these are exceptional cases.

Hence, it can be concluded that both religions identify that “self” or the notion of “I am” is a major cause of arrogance. It is one of the reasons for non acceptance of truth. Both religions warn people becoming proud because of their knowledge, wealth, beauty or birth in noble families. Moreover, for both religions, an excess of worldly things and negligence towards the religious teachings arouses arrogance.

Results of Arrogance

Buddhism believes that human beings are born with a will to get enlightened. However, an arrogant person cannot get enlightenment unless s/he gets rid over arrogance.⁹⁷ Therefore, it is mandatory for Buddhists to avoid self-conceit for achieving nirvana, failing of which, will result in the suffering not only in this life but also in the life of Hereafter.⁹⁸ It is because if someone is intoxicated with arrogancethen it will turn her/his virtues into evils that eventually will result in nothing but an evil rebirth.⁹⁹ *The Lotus Sutra* warns that people of arrogance have little faith.¹⁰⁰ Therefore, in order to understand sutras or Dharma, it is necessary to abandon conceit.¹⁰¹ *The Heart Sutra* adds that arrogance and knowledge cannot live together.¹⁰² *The Connected Discourses of the Buddha* considers conceit as “shoulder-load” that with each step trays into contact with the ground. It puts humans down to the four realms of misery that includes:

Anger the smoke: because the fire of knowledge does not shine when defiled by the smoke of anger. *False speech the ashes*: because the fire of knowledge does not burn when covered by false speech. *The tongue is the ladle*: my [the Buddha’s] tongue is a ladle offering the Dhamma sacrifice. *The heart the altar*: the hearts of beings are the altar, the fireplace, for my offering of the Dhamma sacrifice.¹⁰³

Thus, arrogance is the sort of evil that gives birth to various other toxic evils, physically affects the health of a person,¹⁰⁴ and ethically recognized as a vicious trait of personality. Therefore, the

teachers of Dharma say: “[t]here is no taming here for one fond of conceit”.¹⁰⁵

The Holy Qur’ān mentions in various verses that arrogant people are disliked by Allah (SWT).¹⁰⁶ He does not help those who are arrogant. They will become the objects of His punishment¹⁰⁷ and woe.¹⁰⁸ A *ḥadīth* of the Holy Prophet (ﷺ) warns that people who are arrogant and shy cannot get knowledge.¹⁰⁹ It has already been mentioned that Satan was guilty of having conceit, and thus, he was regarded among the disbelievers. According to Abdullah al-Qurtubi¹¹⁰ (1214-1273), it was his jealousy that made him to dislike Adam (AS). He spent thousands of years worshiping Allah. However, because of his arrogance, he was considered a disbeliever.¹¹¹ The place of arrogant disbelievers is hell¹¹² where they will live forever.¹¹³ It should be taken into account that conceit is one of the characteristics of Satan. So, the arrogant person is actually acquiring a characteristic of him and in this way s/he is following the footsteps of Satan who is considered as “the open enemy” of believers.¹¹⁴

The Holy Qur’an clearly mentions that people who are arrogant will not get the guidance¹¹⁵ and suffer a painful punishment.¹¹⁶ It adds that the fruit of arrogance is a disgrace not only in this world but in Hereafter as well.¹¹⁷ Similarly, it is mentioned by the Holy Prophet (ﷺ) that: “he who as in his heart the weight of a mustard seed of pride shall not enter Paradise.”¹¹⁸ Explaining this *ḥadīth*, al-Ghazali writes that an arrogant is not allowed in the paradise because ethics of believers are the doors of it. Conceit and pride do nothing but close these doors.¹¹⁹ Thus, avoiding arrogance and embracing hospitality is the key to get success both in this world and the world Hereafter.

Thus, it can be said that both religions dislike the character of arrogance and warn that arrogance results in disgrace in this world and in the Hereafter. It is the reason for many other evils such as false speech, hatred, and anger. Both religions warn that arrogance and knowledge cannot stay together. People who have arrogance are of little faith and therefore, failed to properly understand the teachings of their religions.

Conclusion

To promote the possibility of interreligious peace and harmony among the followers of Islam and Buddhism, the current article explains how

both religions can deal with the phenomenon of arrogance. It has been revealed that:

1. The ethical and social dimensions of both religions are directly connected with their doctrines. Thus, ignorance of the doctrinal dimension can result in less fruitful results.
2. Both religions are anti arrogant in their nature and therefore, regard arrogance as an evil and wicked phenomenon.
3. They argue that people fond of conceit and pride are away from the truth and teachings of their religions.
4. Out of their self-conceit, they think themselves superior to others that results in their shallow knowledge and contempt for others.
5. These people plot evils and create disharmony among the communities. Therefore, to promote peaceful relations among the societies, it is necessary to get rid of arrogance.
6. Both religions identify that the notion of “self” or “I am”, ignorance of religion or faith, and earthly desires such as wealth, property, or honor are the major sources of arrogance.
7. They warn that such people will suffer not just in this world but the world to come as well.

The above results indicate that arrogance is the cause of various moral evils and has been denounced by the sacred books of both religions. Teaching the equality of mankind, both religions promote the culture of interreligious peace and harmony. The genocide of Muslims in Burma, Sri Lanka, or Thailand is nothing but a brand of infamy on the Buddhists who are involved in this violence. It is their pride that provokes them to overlook the truth and consider others inferior. It must be remembered that Buddhism and Islam strictly forbid even to willfully injure any person. Hence, both communities must revere the culture, religion, and identity of each other.

Notes and References

1. Al-Qur’an, III:64.
2. Some scholars argue that follower of religions other than Christianity and Judaism are also lies under the same term. See, Reza Shah Kazemi, *Common Ground*

- Between Islam and Buddhism: Spiritual and Ethical Affinities*, Jordan, Fons Vitae, 2010), xiv, xix; Imtiyaz Yusuf, "Nationalist Ethnicities as Religious Identities: Islam, Buddhism and Citizenship in Myanmar," *American Journal of Islamic Social Sciences*, 34, No. 4, 2017, p. 101.
3. Ismail Ibn Kathir (1300-1373), one of the most influential exegetes of the Holy Qur'an, points out that the term *Ahl al-Kitāb* is equally applicable to those religious communities which are not polytheists. See, Ismail Ibn Kathir, *Tafsīr al-Qur'ān al-Azām Lil-Hafiz ibn Kathir*, vol. II, Riyadh, Dar al-Tayyibah, 1999, p. 55.
 4. For further reading on this subject, see Francis Wade, *Myanmar's Enemy Within: Buddhist Violence and the Making of a Muslim 'Other'*, London, Zed Books, 2017. Or see, <http://www.bbc.com/urdu/regional-43297522>, accessed on 3-15-2018.
 5. For example, in their analysis of the political situation of Myanmar, Costa Laoutides and Anthony Ware concludes that a national political dialogue is essential for peace in Myanmar. For details, see Costa Laoutides and Anthony Ware, "Reexamining the Centrality of Ethnic Identity to the Kachin Conflict," in *Conflict in Myanmar: War, Politics, Religion*, Ed. Nick. Cheesman and Nicholas Farrelly, Singapore, ISEAS Yusof Ishak Institute, 2016, p. 62.
 6. For example, in 2017, at Sitagu International Buddhist Academy in Yangon Myanmar, a conference held where it is hoped that "the dialogue would serve as an example of religious harmony to all religious groups in conflict," B.D. Dipananda, "Interfaith Dialogue for Peace, Harmony, and Security Held in Myanmar," *Buddhistdoor Global*, <https://www.buddhistdoor.net/news/interfaith-dialogue-for-peace-harmony-and-security-held-in-myanmar>, accessed on 03-03-2017.
 7. For example, according to *The Guardian*, "'Aung San Suu Kyii would like to help the Bengali, but I block her," says Ashin Wirathu with some pride". No to mention that Ashin Wirathu who is a Buddhist monk is famous for his communal violence against Muslims in Myanmar. See "'It only takes one terrorist': the Buddhist monk who reviles Myanmar's Muslims," *The Guardian*, <https://www.theguardian.com/global-development/2017/may/12/only-takes-one-terrorist-buddhist-monk-reviles-myanmar-muslims-rohingya-refugees-ashin-wirathu>, accessed on 04-12-2018.
 8. Syeda Naushin Pamini, "The Crisis of the Rohingya as a Muslim Minority in Myanmar and Bilateral Relations with Bangladesh," *Journal of Muslim Minority Affairs*, 33, No. 2, 2013, p. 281.
 9. Azeem Ibrahim and Muhammad Yunus, *The Rohingyas: Inside Myanmar's Hidden Genocide*, London, Hurst, 2018, p. 141.
 10. See Matthew J. Walton and Susan Hayward, *Contesting Buddhist Narratives Democratization, Nationalism, and Communal Violence in Myanmar*, vol. LXXI, Policy Studies, Honolulu, East-West Center, 2014, p. 46.
 11. This does not necessarily mean that there are no doctrinal points of agreements between both religions. There are some studies available that prove the significant development in this field as well. For example, see Imtiyaz Yusuf, "Dialogue between Islam and Buddhism through the Concepts of Tathagata and

- Nur Muhammadi,” *International Journal of Buddhist Thought & Culture*, 5, 2005.
12. Kazemi, *Common Ground Between Islam and Buddhism: Spiritual and Ethical Affinities*, p. 1.
 13. Imtiyaz Yusuf is currently serving as the director of the Center for Buddhist-Muslim Understanding, College of Religious Studies, Mahidol University, Salaya, Thailand.
 14. Imtiyaz Yusuf, “Islam and Buddhism Relations from Balkh to Bangkok and Tokyo,” *The Muslim World*, 100, Nos. 2-3, 2010, p. 178.
 15. For example, the famous Sufi teacher, Idries Shah (1924-1996) pointed out some similarities between Zen Buddhism and Sufi thought. For details, see Idries Shah, *The Sufis*, London, Octagon Press, 1999, pp. 362-363.
 16. David Scott, “Buddhism and Islam: Past to Present Encounters and Interfaith Lessons,” *Numen* 42, No. 2, 1995, p. 153.
 17. *The Heart Sutra: The Womb of Buddhas*, Trans. Red Pine, Washington, Counterpoint, 2005, p. 64.
 18. *Points of Controversy or Subjects of Discourse: A Translation of the Katha-Vatthu from the Abhidhamma-Pitaka*, Trans. Shwe Zan Aung and A.F. Rhys Davids, Oxford, The Pali Text Society, 1915, p. 233.
 19. *Ibid.*, p. 223.
 20. *Conditional Relations (Patthana)*, Trans. U. Narada, 2 vols., vol. 1, Bristol, The Pali Text Society, 2010, p. xvii.
 21. Conze Edward, *Buddhist Texts Through the Ages*, New York, Harper Torchbooks, 1964, p. xvii.
 22. *Abhidhamma Pitaka* is the collection of seven books of the third basket of Tipitaka. It deals with the principles that controls mental as well as physical processes.
 23. *A Buddhist Manual of Psychological Ethics of the Fourth Century B.C.*, Trans. A.F. Rhys Davids, London, Royal Asiatic Society, 1900, p. 299.
 24. Caroline Augusta Foley Rhys Davids was a famous British writer who translated some of the very important Buddhist texts into English language for the first time in the history.
 25. *A Buddhist Manual of Psychological Ethics of the Fourth Century B.C.*, p. 298.
 26. Asanga, *Abhidharmasamuccaya: The Compendium of the Higher Teaching (Philosophy) by Asanga*, Trans. Sara Boin-Webb, Fremont, Asian Humanities Press, 2001, p. 12.
 27. Ye-shes rgyal-mtshan was a prominent Tibetan Buddhist scholar.
 28. He defines emotion as “an ego-centered attitude which makes the mind restless when something occurs”. See, Ye-Shes Rgyal-Mtshan, *Mind in Buddhist Psychology*, Trans. Herbert V. Guenther and Leslie S. Kawamura, California, Dharma Publishing, 1975.
 29. *Ibid.*, p. 68.
 30. *The Lotus Sutra: A Contemporary Translation of a Buddhist Classic*, Trans. Gene Reeves, Boston, Wisdom Publications, 2008, p. 258.
 31. Jamgon Mipham Rinpoche, *Gateway to Knowledge: The Treatise Entitled The Gate for Entering the Way of a Pandita*, Trans. James Gentry and Erik Pema

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32. Muslim bin Hajjaj, *Sahih Muslim*, Beirut, Dar al-Kutub al-Ilmiyyah, 1991, p. 93.
 33. Sharaf al-Nawawi is a prominent Muslim thinker, jurist and *hadith* scholar.
 34. Sharaf Al-Nawawi, *Sharah Al-Nawawi A'la Muslim*, Riyadh, Ideas Home International, 2000, p. 151.
 35. Al-Raghib al-Isfahani is a prominent Muslim linguistic, commentator of the Holy Qur'an and jurist.
 36. Al-Raghib al-Isfahani, *Mufradatu Alfaz al-Qur'an*, Damascus, Dar al-Qalam, 2009, p. 697.
 37. Al-Qur'an, XXXI:7.
 38. Ismail Ibn Kathir, *Tafsir al-Qur'an al-Azim Lil-Hafiz ibn Kathir*, vol. 6, Riyadh, Dar al-Tayyibah, 1999, p. 331.
 39. He is one of the most important Sufi masters of Suhrawardi order of *Sufis*.
 40. Abū al-Hifş al-Suhrawardi, *'Awārif al-Mu'ārif*, Egypt, Al-Maktabah al-Il'amiyyah, 1939, p. 173.
 41. Al-Isfahani, *Mufradātu Alfāz al-Qur'ān*, p. 697.
 42. A prominent Muslim theologian, historian, mystic, and jurist.
 43. Abū Hamid Al-Ghazali, *Ihyā' 'Ulūm-ud-Dīn*, Beirut, Dar Ibn-e Hazam, 2005, p. 1258.
 44. Al-Qur'an, XXVII:14.
 45. Three poisons in Mahayana Buddhism are "envy, pride, and conceit or extreme arrogance." See, *The Lotus Sutra: A Contemporary Translation of a Buddhist Classic*, p. 397.
 46. Seven Underlying Tendencies in Theravada Buddhism are sensual lust, a version, views, doubt, conceit, lust for existence, and ignorance. See, Bhikkhu Bodhi, *The Connected Discourses of the Buddha: A Translation of the Samyutta Nikaya*, Boston, Wisdom Publications, 2000, p. 1564.
 47. Ten Fetters in Theravada Buddhism are "sensuality, repulsion, conceit, speculative opinion, perplexity, the contagion of mere rule and ritual, the passion for renewed existence, envy, meanness, ignorance". See, *A Buddhist Manual of Psychological Ethics of the Fourth Century B.C.*, p. 297.
 48. Seventeen Defilements in Theravada Buddhism are "lust, hatred, delusion, anger, hostility, denigration, insolence, envy, miserliness, deceitfulness, craftiness, obstinacy, vehemence, conceit, arrogance, intoxication, and heedlessness." See, Bhikkhu Bodhi, *The Numerical Discourses of the Buddha: A Complete Translation of the Anguttara Nikaya*, Boston, Wisdom Publications, 2012, p. 62.
 49. Bodhi, *The Connected Discourses of the Buddha: A Translation of the Samyutta Nikaya*, p. 1259.
 50. Bodhi, *The Numerical Discourses of the Buddha: A Complete Translation of the Anguttara Nikaya*, p. 1769.
 51. Thi n Chau and Sara Boin-Webb, *The Literature of the Personalists of Early Buddhism*, Delhi, Motilal Banarsidass Publishers, 1999, p. 67.
 52. Rgyal-Mtshan, *Mind in Buddhist Psychology*, p. 69.

53. Al-Isfahani, *Mufrādatu Alfāz al-Qur'ān*, p. 697.
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55. Abdur Rehman Kailani is a prominent Muslim scholar, jurist, and an expert of the Qur'ānic sciences.
56. Abdur Rehman Keylani, *Mutarādifat al-Qur'ān*, Lahore, Maktabah al-Salam, 2009, p. 112.
57. Al-Qur'ān, XXVIII:76.
58. Muḥammad ibn Jarir al-Tabari is a prominent Muslim scholar, historian, and commentator of the Holy Qur'ān.
59. Muḥammad ibn Jarir Al-Tabari, *Tafsīr al-Tabari*, vol. XVIII, Cairo, Dar Hijr, 2001, p. 320.
60. Al-Qur'ān, XXVIII:58.
61. Mahmud ibn Umar al-Zamakhshari was Persian Muslim thinker, theologian, and commentator of the Holy Qur'ān.
62. Ibn Kathir, *Tafsīr al-Qur'ān al-Azīm Lil-Hafīz ibn Kathīr*, 6, p. 248; Mahmud ibn Umar Al-Zamakhshari, *Al-Kashshaf*, vol. IV, Riyadh, Maktabat al-Abikan, 1998, p. 516.
63. Al-Qur'ān, XVII:37.
64. He is a Persian polymath who written on theology, philosophy and *tafsīr*.
65. Fakhruddin Razi, *Mafatih al-Ghayb*, vol. XX, Damascus, Dar al-Fikr, 1981, p. 212.
66. Al-Ghazali, *Ihya' al-'Ulum-ud-Din*, p. 1258.
67. Al-Qur'ān, XXXI:18.
68. Fakhruddin Razi, *Mafatih al-Ghayb*, vol. XXV, Damascus, Dar al-Fikr, 1981, p. 150.
69. While explain the meanings of this verse, al-Tabari also provides a similar information. For details, see Muḥammad ibn Jarir al-Tabari, *Tafsīr al-Tabari*, vol. XXII, Cairo, Dar Hijr, 2001, p. 140.
70. Al-Qur'ān, LIV:26.
71. *Ibid.*, LXXV:33.
72. Amr ibn Hisham or Abu Jahl was a polytheist of Mecca.
73. Ismail Ibn Kathir, *Tafsīr al-Qur'ān al-Azīm Lil-Hafīz ibn Kathīr*, vol. VIII, Riyadh, Dar Al-Tayyibah, 1999, p. 283.
74. Keylani, *Mutaradifāt al-Qur'ān*, pp. 112-114.
75. Al-Qur'ān, II:34.
76. Bodhi, *The Connected Discourses of the Buddha: A Translation of the Samyutta Nikaya*, p. 1259.
77. *Ibid.*, p. 530.
78. Bodhi, *The Numerical Discourses of the Buddha: A Complete Translation of the Anguttara Nikaya*, p. 1769.
79. A. Charles Muller, *Exposition of The Sutra of Brahma's Net*, vol. XI, Collected Works of Korean Buddhism, Paju, Compilation Committee of Korean Buddhist Thought, 2012, p. 359.
80. *Conditional Relations (Patthana)*, 1, p. 159.
81. *Ibid.*, p. 162.

82. Daisaku Ikeda, *The Heart of the Lotus Sutra: Lectures on the "Expedient Means" and "Life Span" Chapters*, Santa Monica: World Tribune, 2013, p. 198.
83. Al-Qur'ān, VII:11.
84. *Ibid.*, IV:36.
85. *Ibid.*, VI:93.
86. *Ibid.*, XXXV:43.
87. *Ibid.*, XLI:15.
88. *Ibid.*, XVIII:34; LVII:20.
89. Abu 'Isa At-Tirmidhi, *Jāmi' al-Tirmidhī*, Riyadh, Bayt al-Afkar al-Duwaliyyah, p. 607.
90. Ibn Al-Jawzi, *Minhaj al-Qasidin*, Trans. Muhammad Suleman Keyhani, Lahore, Idarah-i Ma'arif-i Islamiyah, 2012, p. 345.
91. Al-Ghazali, *Ihya' 'Ulum-ud-Din*, pp. 1262-1268.
92. Al-Qur'ān, XXXI:18.
93. Hajjaj, *Sahīh Muslim*, p. 1651.
94. Ibn Arabi was famous Muslim Sufi, philosopher, theologian, and poet.
95. Ali ibn Muḥammad Ibn Arabi, *Al-Futūhāt al-Makkiyyah*, Trans. Ibrar Ahmad Shahi, vol. XXXVI, Rawalpindi, Ibn Arabi Foundation, 2016, pp. 171-172.
96. For example, in Islam, during *Hajj*, males are required to walk exultantly. Moreover, the Holy Prophet (ﷺ) allowed Abu Dujana (RA) to walk proudly against the enemy during the Battle of Uhud. See, Ali Ibn al-Athir, *Usul al-Gabah fi Ma'rifat al-Shabah*, Beirut, Dar ibn Hazam, 2012, p. 517.
97. Bodhi, *The Numerical Discourses of the Buddha: A Complete Translation of the Anguttara Nikaya*, p. 431.
98. Rgyal-Mtshan, *Mind in Buddhist Psychology*, p. 70.
99. Muller, *Exposition of The Sutra of Brahma's Net*, 11, p. 298.
100. *The Lotus Sutra: A Contemporary Translation of a Buddhist Classic*, p. 85.
101. William Gemmell, *The Diamond Sutra*, London, Kegan Paul, Trench, Trubner & Co., 1912, p. 108.
102. Geshe Kelsang Gyatso, *Heart of Wisdom: An Commentary to the Heart Sutra*, London, Tharpa Publications, 1986, p. 13.
103. Bodhi, *The Connected Discourses of the Buddha: A Translation of the Samyutta Nikaya*, p. 448.
104. Eva Feindler, *Anger-Related Disorders: A Practitioner's Guide to Comparative Treatments*, New York, Springer Publishing Company, 2006, p. 193.
105. Bodhi, *The Connected Discourses of the Buddha: A Translation of the Samyutta Nikaya*, p. 118.
106. Al-Qur'ān, XXXI:18; IV:36; XVI:23.
107. *Ibid.*, XXVIII:81.
108. *Ibid.*, LXXV:34-35.
109. Al-Darmi, *Al-Musnad al-Jami'*, Beirut, Dar al-Bshair al-Islamiyyah, 2013, p. 108.
110. Abdullah al-Qurtubi was a prominent Muslim scholar, jurist, and commentator of the Holy Qur'ān.
111. Abdullah al-Qurtubi, *Al-Jami' li Ahkam al-Qur'ān*, vol. I, Beirut, Al-Resalah Publishers, 2002, pp. 442-443.

112. Al-Qur'ān, VII:36.
113. *Ibid.*, XVI:29.
114. *Ibid.*, II:208.
115. *Ibid.*, XLVI:10.
116. *Ibid.*, VII:133.
117. *Ibid.*, XXII:9.
118. Hajjaj, *Sahīh Muslim*, p. 93.
119. Al-Ghazali, *Ihyā' 'Ulūm-ud-Dīn*, p. 1259.

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