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The Concept of Right View in Buddhism from the Islamic Perspective

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Abstract

Buddha's teaching is based on sufferings and teach people the way to end them. It is all about the range of sufferings, the causes of sufferings and eliminating the causes of sufferings. By the end of sufferings, they will achieve their ultimate goal; nirvana. The path leading to it is the four noble paths and the noble eightfold paths. The Right View is one of the Noble Eightfold paths. It simply means to see and to understand things as they really are.

This presentation will highlight the concept of right view according to the buddha's teaching and the Islamic perspective towards the concept. The comparison is made by focusing with the concept of intention (niat) in the Islamic teaching. The part on similarities and differences will be highlighted. This paper will benefit people who are interested in multiculturalism studies, comparative religion and civilisation dialogue.

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1. Introduction

Islam is a way of life that covers all human beings' regulations and necessities on earth and hereafter. Islam has its' own practice which cannot compromise with any polytheism (syirk).

The Buddha advised mankind to follow his teachings and practice diligently what he preached in order to gain salvation. In fact, we cannot call ourselves followers of the Buddha if we merely follow him blindly by just regarding him as a powerful master. What the Buddha expected of us is to live in accordance with the Dharma. Only then can we truly say to all that we do follow the Buddha (Dhammananda, 2000)

2. Material and Method

The Concept of the Right View in Buddhism

The Right View is one of the Noble Eightfold paths. Considered from the standpoint of practical training, the Noble Eightfold Path can be subdivided into three main group (Sayadaw, 1995)

1. The wisdom group or understanding aggregate (panna khandha) – right view and right intention or aim
2. The moral discipline group or virtue aggregate (sila khandha) – right speech, right action and right livelihood.
3. the concentration group (samadhi khandha) – right effort, right mindfulness and right concentration

When someone have fulfilled the morality group, they are bodily and verbally purified and said to become ariya (noble individual)

The right view is from the Pali's term *samma ditthi*. The word *Samma* mean thorough, proper, right, as it is to be the best and perfect. It refers to a direct, immediate and intuitive situation. The Pali term *Ditthi* mean view or opinion (usually in negative sense) but when combine by *samma* can be translated as a "perfect view" which refer to seeing things as they really are. (Piyasilo, 1991).

Samma Ditthi also translated as a right understanding. It defined as understanding of the four noble truths regarding the universality of unsatisfactoriness, its origin, its cessation and the path leading to its cessation. (Piyasilo, 1991).

Sangharakshita (2007) state, the right view or right understanding translation is far from satisfactory. The first step of the Noble Eightfold Path is called *samyag-drsti* in Sanskrit. *Samyag* (or *samyak*), which is prefixed to all eight *angas* or limbs of the Path, means 'proper', 'whole', 'thorough', 'integral', 'complete', 'perfect'. It is certainly not 'right' as opposed to 'wrong'. If one speaks of 'Right Understanding' one gives the impression of a 'right' understanding as opposed to a 'wrong' understanding, or 'right' action as opposed to 'wrong' action, and so on. One gives the impression of a rather narrow, purely moralistic interpretation of the Path. But *samyak* means much

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