

An English Summary of this Issue

The Center for Islamic Area Studies at Kyoto University (KIAS) is happy to announce the publication of the first issue of the second volume of Kyoto Bulletin of Islamic Area Studies, which includes the ten parts, i.e., a special feature entitled “Rethinking Tariqa”, articles, research notes, translations, material research, academic reports, book reviews, field reports, practical research information, and IAS activity reports.

The first part of this issue is a special feature “Rethinking Tariqa”, subtitled “What Makes Something Tariqa?” It is the outcome of the NIHU program “Islamic Area Studies” international workshop which was held at Kyoto University, Japan on the 12th and 13th of October, 2007 under the same title.

It has five contributions all of which are revised editions of the presentations delivered at that workshop. As for the outline of the workshop, see “The Editor’s Note” written by TONAGA Yasushi. The five contributions are as follows: Alexander PAPAS’s “No Sufism without Sufi Order: Rethinking *Tariqa* and *Adab* with Ahmad Kâsânî Dahbidî (1461-1542)”, FUJII Chiaki’s “‘Tariqas’ without *Silsilas*: The Case of Zanzibar”, KISAICHI Masatoshi’s “Institutionalized Sufism and Non-institutionalized Sufism: A Reconsideration of the Groups of Sufi Saints of the Non-*Tariqa* Type as Viewed through the Historical Documents of Medieval Maghreb”, NINOMIYA Ayako’s “To Whom Do You Belong? *Pîr-murîd* Relationship and *Silsila* in Medieval India”, and Thierry ZARCONÉ’s “Anthropology of Tariqa Rituals: About the Initiatic Belt (*Shadd, Kamar*) in the Reception Ceremony”. All of them are written in English, so you can easily follow them.

In almost all cases, the Arabic word ‘*tariqa*’ is translated as ‘sufi order’, but this translated word, whether it means organization or spiritual path, cannot penetrate the connotations of the word *tariqa*. Around the question of what would be an adequate definition of *tariqa*, various topics to be investigated accumulate. This special feature focuses on the difference between substantial and analytical concepts of the word, the relationship between *tariqa* and Sufism, and the elements of *tariqa*, especially lineage and ritual. Of course, the contents of this feature are not sufficient to answer the question, but we expect that it will be a necessary tool for further research.

The next part of this issue consists of five articles. All these articles are written in Japanese, so a longer summary is needed. SUGIHARA Kaoru, in his paper entitled “Higashi Ajia, Chûtô, Sekai Keizai: Oiru Toraianguru to Sekai Keizai Chitsujo (East Asia, Middle East and the World Economy: The Impact of the Oil Triangle on the International Economic Order)”, describes the evolution of a major economic connection between East Asia and the Middle East over the last thirty years in the form of the “oil triangle”, and argues that it has altered the pattern of global development and income distribution in a fundamental way.

Since the first oil crisis of 1973, the Middle East has been exporting a large amount of oil to Japan, South Korea, Taiwan, Singapore and, more recently, China, with few matching imports. These countries in turn have been exporting an equally impressive amount of manufactured goods

to the United States and Europe, creating large trade surpluses. A significant portion of these two trade imbalances have been settled through the exports of advanced Western countries, especially of arms, to the Middle East, and the transfer of the “oil dollar” to the Western financial markets. This “oil triangle” has been by far the largest multilateral settlement mechanism in the world, benefitting some of the participants while disadvantaging others. The paper discusses various ways in which the strategies of developing countries were affected by the evolution of the oil triangle, and suggests the significance of the diffusion of resource-saving technology to all countries, including oil-exporting ones.

The second article is by HOSOYA Sachiko. The purpose of her paper “Gendai Iran ni okeru Kango to Isurāmu: Josei Kangoshi ga Dansei Kanja no Bodī Kea o Okonau Genba kara (Nursing and Islam in Modern Iran: The Body Care of Male Patients by Female Nursing Professionals)” is to understand Iranian society through the analysis of nursing practice in hospitals. Fieldwork was done in Tehran, Iran in 1999 and 2000. All the analysis is based on personal interviews and observational data.

One of the well-known policies in Iran after the revolution is the obligation on women to wear *hejab*. Iranian women are obliged to hide their bodies in front of *na-mahram*, (people of the opposite sex whom it is permissible to marry) except their faces and hands. The concept of *na-mahram* also prohibits physical contact between men and women, but in the hospital, where medical treatment requires looking (*negah*) and touching (*lams*) the patient’s body, physical contact as a medical treatment is understood as an “exception (*ezterar*)”. However, body-care, which is the main job of nurses, is not likely to be accepted as an “exception”, because supporting a patient’s daily activity does not require medical knowledge, and does not directly affect the patient’s life. Moreover, body-care includes the frequent contact with blood, excrement, or even dead bodies which is defined as *najes* (pollution) in Islam. This is one of the reasons why people have a negative image of nurses in Iran. Although nurses claim that they are “professional”, they still have not acquired enough power to completely eliminate body-care from their tasks as doctors have. Thus, they prefer to consider the role of nurses as “*savab* (doing a good deed)”.

The third paper, NAGAOKA Shinshuke’s “Īna to Tawarruku kara Mita Gendai Isurāmu Kinyū no Dainamikusu: Chiikiteki Tagensei kara Tōzai Shijō no Yūgō e (From Regional Diversity to Transregional Integration: A Study on Short-Term Liquidity Instruments (*Īnah* and *Tawarruq*) in Islamic Finance)” aims to describe the dynamics in theory and practice of Islamic finance and inquire into its meaning by focusing on financial instruments for providing short-term liquidities. These instruments notably reflect the dynamics in Islamic finance because their popularity and frequency of use among Islamic financial institutions not only varies across the ages but also by region as explained below. That is why this paper focuses on them.

From the mid-1980s Islamic finance, starting its practice in the mid-1970s in the Gulf countries, entered a new phase by launching its operations in Southeast Asia, especially in Malaysia. Malaysia developed many financial instruments which had not been used before that. Such development with innovations of Islamic commercial contracts used in the pre-modern Islamic world gave technical

solutions to a variety of challenges Islamic finance had inherently faced, and then succeeded in expanding the range of the practical field of Islamic finance. As for short-term liquidity instruments at that time in Malaysia, several financial products like Islamic credit cards which were based on an innovated instrument called *'īna* were introduced and had popularity. However, such products based on *'īna* were rarely used in the Gulf countries because almost all *Sharī'ah* scholars there did not consider *'īna* as a permissible mode of Islamic finance, while the representative *Sharī'ah* councils in Malaysia gave endorsement to the use of *'īna*. Therefore, the situations of Islamic finance before the turn of the century can be characterized by “regional diversity” on both theoretical and practical levels.

With the coming of the new century, a new short-term liquidity instrument called *tawarruq* started to be developed by several Islamic financial institutions in the Gulf countries. During the course of standardization in theory and market integration in practice, *tawarruq* has become a leading player among short-term liquidity instruments not only in the Gulf countries but also in Malaysia. However, *tawarruq* is a controversial instrument and some *Sharī'ah* scholars in both regions criticize its use or allow it with discretion, while some Islamic financial institutions in both regions follow their views. Therefore, the situation of Islamic finance in the new century can also be characterized by “diversity” on both theoretical and practical levels. However, it should be noted that unlike before, the contemporary situation does not involve regional diversity but “transregional diversity”.

From the above argument it can be concluded that Islamic finance always involves some sort of diversity on both theoretical and practical levels, and this is the ontological characteristic of Islamic finance.

The fourth paper by KURODA Kenji, entitled “Kingendai Jūni Imāmu Ha Hōgakusha no Shōzō: Iran to Iraku ni okeru Hōgakusha no Shūgaku Katei (Portrait of Imamite Jurists in Modern and Contemporary Times: Learning Process of Jurisprudence in Modern Iran-Iraq)” discusses Shi'ite jurists themselves in modern and contemporary Iran and Iraq. It goes without saying that probably one of the most important things which has characterized Shi'ite Islam is the existence of jurists, and they have had a great influence upon the societies, cultures, politics, etc. in the area. However, until now, few scholars have researched who they really were and who they really are, that is to say, what kind of families they came from, what kind of learning processes they pursued and what changes they underwent during that time.

This paper investigates their learning processes in Iran-Iraq from the modern era up to after the Islamic revolution in Iran, based on information from some biographies, and compares the modern characters in them with contemporary ones. This procedure will also reveal the fact that Shi'ite academia, which has been situated in a central position in jurists' inner society, remains the same, no matter how the society changes or how their learning processes change in accordance with it.

The fifth paper, “Isurāmu Kokusai Shugi no Senkusha Kawākibī to sono Kaikaku Shisō: Makka Kaigi no Kaiseki kara (The Idea of Islamic International Congress and al-Kawākibī's Contribution to It)”, is written by HIRANO Junichi. This paper deals with one of the modern Islamic reformers, 'Abd al-Rahmān al-Kawākibī, and his characteristic thought. Up until now, 'Abd al-Rahmān al-Kawākibī

has been evaluated as a pioneer of secular Arab nationalism both in the West and the Islamic world. However, special analysis of his book, “*Umm al-Qurā*”, reveals that he insisted first of all on the necessity for a pan-Islamic movement which he represented by his portrayal of an imaginary Islamic congress held in Makka to discuss issues which the Islamic world was facing at that time. Then, it points out that he strongly emphasized the crucial importance of the Arabs in the Islamic movement not within the context of Arab nationalism (*Qawmiya ‘Arabīya*) but within Arabism. At last, it brings to light his project for transcending the narrow religious sectionalism between Sunnis and Shi‘ites based on a new interpretation of Islam.

The third part of this issue consists of two research notes, one of which is written in English and the other in Japanese. In this genre we have included some rather short papers based on on-going research with original themes.

The first research note, written in English, is Mehboob UL-HASSAN’s “Microfinance in Small and Medium-Sized Enterprises (SMEs) in Pakistan: Practices and Problems in the Prevailing System and Prospects for Islamic Finance”, the aim of which is to highlight the importance of microfinance in regard to the Small & Medium Sized Enterprises (SMEs) of Pakistan with the collaboration of Islamic banking & financial institutions.

SMEs, most of which are located in small towns and local areas, are facing a lack of capital funding and financial resources because conventional banks and financial institutions are mainly located far away in the mega cities and have complex loan qualifying criteria. There is an immense potential for development in these SMEs, as they are a segment which has been neglected for a long time and is still untapped by the authorities. There are post offices located in suburban and rural areas which could be ideal partners for Islamic banks and financial institutions acting as representatives or franchised branches for financing SMEs. This strategic collaboration would certainly overcome the SMEs’ capital deficiency problems and improve the economic conditions of the country’s rural and suburban inhabitants.

The second research note entitled “Chōsasha to Rifurekushibitī: Sauji Arabia o Otozureta Nippon Jin Josei no Gensetsu o Daizai ni (Researcher and the Reflexivity: An Analysis on Discourses of the Japanese Women Who Visited Saudi Arabia)” is written by TSUJIGAMI Namie in Japanese. In her paper, she aims at exploring the gender order in Japanese society through a text analysis. This study is based on her epistemological and methodological perspective that the nature of knowledge and truth is (not absolute or value-neutral but) relational and subjective so that the researcher should disclose who he/she is and why he/she is studying the topic.

Being involved in the gender studies in Saudi Arabia, the author seeks to critically analyze the gender order of her own society that may be directly and indirectly affecting her study. Taking into account that the gender order is well reflected in the texts, she focuses on how Japanese female authors see the gender power relationship in Saudi Arabia. Through the analysis, it will be illustrated that these Japanese writers not only attempt to leave out the stereotypical images of oppression attached to Saudi women but also yearn for the Saudi elite women’s lives. The author points out that

in Japanese society strategies and tactics within the patriarchy are often sought after among women, and this causes (Japanese) women to fail to criticize the lack of rights given to Saudi women, while they hanker after the elite Saudi women's lives, free from burdensome housework.

This issue presents two annotated translations into Japanese, all from their original Arabic sources, one of which is the translation from the classical text, and the other from the modern document. Each of the translators has added an extensive explanation about the respective authors, the original texts and their backgrounds.

The first translation is TONAGA Yasushi's "Sūfīzumu Ansorojī Sirīzu 2: Karabāzī, *Tasaufu no To no Oshie no Kaimei* yori Dai 32 Shō 'Tasaufu towa Nani ka' (Anthology of Sufism Series No.2: al-Kalābādī's *al-Ta'arruf li-madhhab ahl al-taṣawwuf*, chap. 32, 'What is *Taṣawwuf*?')", which follows the same translator's "*Kitāb al-Zuhd* by Ibn al-Mubārak" published in the second issue of the first volume of this journal as the second part of the 'Anthology of Sufism' series.

As a Sufi, al-Kalābādī (d. before the end of the 10th century) was a student of Fāris ibn 'Īsā who was one of the disciples of the famous Sufi, Junayd al-Baghdādī. His description, which appeared in his well-known work *al-Ta'arruf* written in Arabic, focuses on "What is *Taṣawwuf*?" is translated into Japanese. It is easy to ask the question, "What is *Taṣawwuf*?", but on the other hand difficult to answer. Not only have many Sufi authors answered this question, but also various answers have been given by anti-Sufi authors, as well as modern researchers. This question does not necessarily require a definition of *Taṣawwuf*. In this respect, we should refer to Frank TAMAR's explanation, which reveals that Sufi authors' answers to this question should be understood as a type of mystical aphorism. Their discourse that commences with the phrase "What is *Taṣawwuf*?" is certainly too normative for the academic definition and insufficient to describe the Sufi activities which we encounter in our fieldwork or in the manuscripts written in the classical period. But their "aphorisms" abound in excellent implications and are worth studying carefully. The passages translated in this issue are important source materials for the research of such "aphorisms".

The second translation is SUECHIKA Kota's "Shiria Isurāmu Kakumei Sengen oyobi Kōryō (*The Declaration and the Platform of Islamic Revolution in Syria*)". *The Declaration and the Platform* is a document published by Guidance Division of Islamic Revolution in Syria on 9th November, 1980, which consists of two parts; the first part is entitled "The Declaration of Islamic Revolution in Syria", and the other is "The Platform of Islamic Revolution in Syria". The first part only is the target of this translation, and not the entire text,.

The Declaration and the Platform aimed to call for the overthrow through physical power of the government monopolized by the Ba'th Party and to propose a program to construct a new state. At the end of this document, signatures are written by three persons, i.e., Sa'īd Ḥawwā, 'Alī Ṣadr al-Dīn al-Bayānūnī and Adnān Sa'ad al-Dīn, all of whom were members of the Muslim Brotherhood. Immediately after the publication of this document, 'The Islamic Battle Front in Syria' was formed with these members of the Muslim Brotherhood as the central figures, causing the biggest rebel movement in the history of Syria. In the end, this challenge of Islamic revolution in Syria could

not succeed, being hindered by the unprecedented violence of the government of the Ba'ath Party, a representative case of which was the massive massacre of Ḥamā'. While the Islamic revolution in Iran was tagged as a success, this challenge was presented as a failure, but it seems that it should be estimated as a significant event for investigating the meaning of Islamic revolution in the modern Islamic world.

The fifth part of this issue is Material Research, which is a new category in the Kyoto Bulletin of Islamic Area Studies. This issue presents YAJIMA Yoichi's "Rashīduddīn *Chūgoku Shi* Kinkan Nishu (Two Recent Editions of Rašīd al-Dīn's *History of China*)" under this category. The author analyzes the two recent editions of Rashīd al-Dīn's (d. 1318) *History of China* written in Persian, i.e. *Tārīḥ-i Ālīn az Ġāmi' al-tawārīḥ-i Ḥwāḡa Rašīd al-dīn Faḍl Allāh*, ed. Wāng Ī-Dān, Tih-rān: Markaz-i Našr-i Dānišgāhī, 1379/2000 and Rašīd al-dīn Faḍl Allāh Hamadānī, *Ġāmi' al-tawārīḥ (tārīḥ-i aqwām-i pādīšāhān-i Ḥitāy)*, ed. Muḥammad Rawšan, Tih-rān: Mīrāt-i Maktūb, 1385/2006. *History of China* is a section of the same author's larger work, *Compendium of Chronicles*. *Compendium of Chronicles* has three parts; the first part is dedicated to the history of the Mongols, the second to the history of various peoples in the world, and the third to geographical descriptions. *History of China*, to be exact, *The History of the Peoples of the Ḥitāy Kings* is contained in the second section and has been well-known as an important material for the study of cultural exchange between West and East. In this respect, it is interesting that Rashīd al-Dīn wrote it with the cooperation of Chinese collaborators and *History of China* has some Chinese words transcribed into Arabic Characters. The publishing of the edited text of *History of China* has been expected for a long time. At long last we have received the two edited texts previously mentioned. The greatest problem in editing *History of China* consists in the fixation of Arabic Characters which were originally transcribed from Chinese characters. That is to say, the most interesting feature ironically turns into the most difficult problem. In directing his special attention to the problem, the author compares the two editions.

The sixth part of this issue, entitled 'Academic Reports', has two reports written in Japanese.

The first report is NAGAOKA Shinsuke's "Futatsu no Kokusai Kaigi kara Mita Isurāmu Keizai Kenkyū no Genzai (Recent Studies of Islamic Economics: A Report on Two International Academic Conferences)". This is a report of the 7th International Conference on Islamic Economics "Thirty Years of Research in Islamic Economics: Solutions and Applications of Contemporary Economics Issues" held at King 'Abd al-'Azīz University in Jeddah on April 1-3, 2008 and the 8th Harvard University Forum on Islamic Finance, which explored the themes of innovation and authenticity in Islamic Finance, held at Harvard Law School in Cambridge, Massachusetts on April 19-20, 2008. The author does not only describe two conferences he attended, but also adds the references of the history of the two conferences and his own views on the present situation and the future of the study of Islamic economics.

The second report is YAMAOKA Dai's "Gendai Chūtō Kenkyū Kokusai Sentā Dai 9 Kai Kokusai Kaigi no Hōkoku (A Report of the 9th International Conference of the International Centre for

Contemporary Middle Eastern Studies)”. The international conference the author reports was held at the University of Victoria under the title “The Muslim World and the West: Emerging Avenues for Convergence and Cooperation” on March 28-30, 2008. He attempts to draw a general picture of the host of the conference, the International Centre for Contemporary Middle Eastern Studies (ICCMES) in comparison with the Middle East Studies Association of North America (MESA) and the World Congress for Middle East Studies (WOCMES) as well as describing the contents of the conference. At the end of this report, the author evaluates it highly as a physical manifestation of East-West relations.

Under the heading, ‘Book Reviews’, we have selected six books in English, two books in Arabic and two books in Japanese. All the reviews are written in Japanese. We have included Kikkawa Takuro. *Isurāmu Seiji to Kokumin Kokka: Ejiputo Yorudan ni okeru Musurimu Dōhōdan no Senryaku* (Islamic Politics and Nation State: the Strategies of Muslim Brotherhood in Egypt and Jordan), Tokyo: Nakanishiya Publishing, 2007, 202 pp., reviewed by MIICHI Ken; Augustus Richard Norton. *Hezbollah: A Short History*, Princeton: Princeton University Press, 2007, 187 pp., reviewed by MIZOBUCHI Masaki; Olivier Schlumberger (ed.), *Debating Arab Authoritarianism: Dynamics and Durability in Non-democratic Regimes*. California: Stanford University Press, 2007, 345 pp., reviewed by KIKKAWA Takuro; James A. Millward, *Eurasian Crossroads: A History of Xinjiang*, New York: Columbia University Press, 2007, 440 pp., reviewed by SHIMIZU Yuriko; Maurānā Shaifu to shite Shirareru Deshi, *15 Seiki Chūō Ajia no Seijaden Hōja Afurāru no Makāmāto* (Mawlānā Shaykh, *Maqāmāt-i Khwāja Ahrār*), tr. by Kawamoto Masatomo, Research Institute for Languages and Cultures of Asia and Africa, Tokyo University of Foreign Studies, 2005, 155 pp., reviewed by NAKANISHI Tatsuya; Markaz al-Khalīj li-l-Dirāsāt fī Dār al-Khalīj, *al-Taqrīr al-Istrātijī al-Khalījī 2006-2007*, Sharjah: Dār al-Khalīj, 2007, 382 pp. and Gulf Research Center, *Gulf Yearbook 2006-2007*, Dubai: Gulf Research Center, 2007, 536 pp., reviewed by HORINUKI Koji; Aḥmad Dayyīn, *Al-Dīmuqrāṭīya fī al-Kuwayt: Masāruhā, Wāqī‘uhā, Tahaddiyātuhā, Āfāquhā*, Kuwait: Dār Qurṭās, 2005, 177 pp., reviewed by HIRAMATSU Aiko; Kamran Scot Aghaie (ed.), *The Women of Karbala: Ritual Performance and Symbolic Discourses in Modern Shi‘i Islam*, Austin: Texas University Press, 2005, 297 pp., reviewed by YASUDA Shin.

A new category, ‘Field Reports’, has been added in this issue. This category has one entry, HIRAMATSU Aiko’s “ ‘Chiiki Kenkyū no tame no Firudo Katsuyō Gata Genchigo Kyōiku’ Hōkoku: Ejiputo, Kairo Daigaku, Arabia Go (A Report of the International Training Program ‘On-site Education of Practical Languages for Area Studies’: Arabic Learning at Cairo University in Egypt)” written in Japanese.

The ninth part of this issue has Practical Research Information. NINOMIYA Ayako presents “Indo Toshokan Annai (Preliminary Guide to Several Libraries in India)” written in Japanese.

At the end of this bulletin we have annexed the IAS Activity Reports (December 2007-April 2008), which are mainly concerned with KIAS.

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