

An English Summary of This Issue

We are pleased to present the Kyoto Bulletin of Islamic Area Studies, vol. 8. This issue consists of two parts, English and Japanese.

The first part, which is in English, is divided into three sections; the first is entitled “Special Feature,” the second, “Articles,” and the third, “Research Note.” The second part, which is in Japanese, includes section titles such as “Interviews with the Precursors of Knowledge,” “Research Notes,” “Research Reviews and Research Trends,” “Translations,” “Book Reviews,” and “Practical Research Information.” The outlines of these two parts can be sketched respectively as follows.

English Part:

The first section is a special feature which is based on the session, titled “The Vicissitudes of the Sufi Movement in the Society: Past and Present,” which was one of the sessions of WOCMES-4, held at Orta Doğu Teknik Üniversitesi (Middle East Technical University, Ankara, Turkey) on August 18th — 22nd, 2014 (the above mentioned session was held on August 21th.) There are four articles: ENDO Haruka’s, “A Preliminary Outlook on al-Sha‘rānī’s Defence of Ibn ‘Arabī and the Intellectual Milieu during Early Ottoman Egypt,” TAKAHASHI Kei’s, “Tariqas and Benevolent Associations in Early Twentieth-Century Egypt: The Case of the Society of the ‘Azmīya Brothers in Alexandria,” MARUYAMA Daisuke’s, “Redefining Sufism in Its Social and Political Contexts: The Relationship between Sufis and Salafis in Contemporary Sudan,” and AKAHORI Masayuki’s, “Toward a Dynamic View of Sufism and Saint Veneration in Islam: An Anthropological Approach.” Please refer to the Editor’s Preface by AKAHORI Masayuki, the editors of this special feature.

The second section, ‘Articles,’ includes three contributions. All of them are written in English, so you can easily follow them. The first is entitled, “The Significance of Southeast Asia (the *Jawah* World) for Global Islamic Studies: Historical and Comparative Perspectives,” written by Azyumardi Azra, CBE. In this article, The international network of Ulamā’ are discussed, dealing with the role of Aḥmad al-Qushāshī, Ibrāhīm al-Kūrānī in Makka and Madīna, and the role of Muḥammad Yūsuf and ‘Abd al-Ra’ūf, who are Malay-Indonesian Scholars.

The second article is entitled, “First Wind of Islamic Revivalism after World War II: Muhammad Asad (1900–92) and International Islamic Colloquium, 1957–58” by Zahid Munir Amir. In this article, the author deals with the contribution of Muḥammad Asad to the

international Islamic Colloquium held in Lahore from December 29th, 1957 to January 8th, 1958 and discusses his role in Islamic Revivalism after WWII.

The last article is entitled, “A New Vision of the Copts of Egypt: State Policy and Inner Difficulties (1948–1957): In Light of US State Department Documents,” written by Noha Osman Azmy and Louay Mahmoud Saied. This article investigates the problems endured by the Copts in Egypt under the Muslim Brotherhood’s violent actions from the 1948 war to 1957.

The third section is ‘Research Note.’ In this section we have one contribution, entitled, “The Experience and Challenges of Islamic Insurance in the Post-Soviet Space: Case Studies of Russia and Kazakhstan,” by Renat Bekkin. This article discusses how an Islamic insurance (*takaful*) model has been implemented in two CIS-countries (Russia, Kazakhstan) in recent years.

Japanese Part:

The first section is “Chi no Sendatsu-tachi ni Kiku (9): Gotō Akira Sensei wo Omukaeshite: Mihatenu Yume: Chikyū Kibo no Jinruishi (Interviews with the Precursors of Knowledge (9): Special Lecture of Prof. GOTŌ Akira: Unfinished Dream: A Global Human History),” which consists of a record of the lecture meeting held on July 5th, 2014 at Kyoto University, whose contents were the lecture delivered by Prof. GOTŌ entitled “Unfinished Dream: A Global Human History,” and the subsequent open discussion, in addition to his life and works. Prof. GOTŌ, a Professor Emeritus of the University of Tokyo, is a historian specializing in early Arabic and Islamic History. This lecture covers a variety of topics, such as the historical perspective, socio-cultural aspects and so on, based on his wide knowledge and experience.

The second section of the Japanese part is “Research Notes.” In this section there are five research notes. The first is entitled, “Zanjibaru no Kokka-Shuken Kakutoku wo Meguru Isurāmu Soshiki Uamusho no Katsudō (The Islamic Group Uamsho’s Activities toward the Pursuance of National Sovereignty for Zanzibar)” by FUJII Chiaki. It is summarized below.

This paper investigates the activities of Uamsho, an Islamic group in Zanzibar—a semi-autonomous region of Tanzania—to determine why they have won public support in recent years. When Uamsho was registered as an NGO in 2002, their assertions and activities had mainly religious aspects. In 2010, however, when two

major parties in Zanzibar, Chama cha Mapinduzi (CCM) and Civic United Front (CUF), formed a ruling coalition, some CUF supporters who were dissatisfied with the coalition joined Uamsho and began lobbying for national sovereignty for Zanzibar. Moreover, Uamsho had a good opportunity to defend their assertion because the amended Constitution of Zanzibar stated that Zanzibar was a country, as did the draft of the Constitution of Tanzania, which is scheduled to be amended in the near future. The draft also proposes adopting a three-tier government system managed by the Government of the United Republic of Tanzania, the Revolutionary Government of Zanzibar, and the Government of Tanganyika. In this situation, Uamsho has contributed to rallying public opinion in favor of Zanzibar's sovereignty and has succeeded in establishing the identities of "Zanzibar" as a country and the "Zanzibari" as the people of Zanzibar.

The second is KAMBARA Kentarō's "Burunei Darusarāmu ni okeru Isurāmu Kinyū Bumon no Keisei to sono Tokuchō (Formation and Characteristics of Islamic Financial Sector in Brunei Darussalam)." The summary of this paper follows.

The Islamic financial industry has been expanding rapidly not only in Middle Eastern countries but also in Southeast Asian Countries, especially in Malaysia since the 2000's. It is obvious that the Islamic financial sector has been developed in Indonesia, the Philippines, Thailand, and Brunei Darussalam. However, there is little academic research on Islamic finance in Brunei Darussalam, where the Islamic financial industry has been expanding in terms of the market share. That is why the object of this paper is to survey the process and explore the prospects of the Islamic financial industry in Brunei Darussalam. Firstly, this paper discusses how the conventional sector in Brunei Darussalam has been established. Then it explains about the introduction and expansion of the Islamic banking sector. After that, it focuses on the framework of the Islamic financial system such as its laws, institutions, and economic policies. In addition, it shows the role of the financial sector and its impact on Brunei's economy. Finally, it summarizes the characteristics and the role of the industry in Brunei's economy.

The next article is "Isuraeru-Paresuchina Funsō no Hi-taishō-teki na Kōzō to Senryō Seisaku: Tochi, Kūkan to Jinkō-dōtai wo Meguru Poritikusu (Asymmetrical Structure of Israeli Palestinian Conflict and Occupation Policy: Politics of Land/Space and Demographic Dynamics)," by YAMAMOTO Kensuke. The outline of this article follows.

The Israeli Palestinian conflict has an unparalleled long history of conflicts in the modern era. With the passage of time and the change of interested actors, the structure of this conflict has changed. At first, it was perceived as an inter-state war and called an Arab Israeli conflict because of the lack of the presence of a Palestinian entity. However, after the Six-Day war (1967) and the start of Israeli occupation policy in the West Bank and the Gaza Strip, the Palestinians became recognized as a united interested actor. This change produced the idea of a two-state solution, in an attempt to accomplish the coexistence of Israel and the independent state of Palestine. The Oslo Accords in 1993 were supposed to pave the way to this solution and present an outline for the peace negotiations. However, this approach to building a sovereign Palestinian state has not developed as planned and the expectations of realizing a ‘two-state’ solution have been declining. Also, even after the Oslo Accords, the actual on-the-ground condition of the conflict has never been two states, but just “one Israeli controlled state.” In this paper this is called “the one state condition,” which is characterized by the asymmetrical relation between Israel and the Palestinians. The aim of this paper is to comprehend the general structure of the Israeli Palestinian Conflict and to analyze the manner of Israeli occupation policies toward the Palestinians through the perspective of land/space and demographic dynamics.

Next is YAMAMOTO Naoki’s article entitled, “Imāmu Birugivī no Sūfizumu-kan (Īmām Birgivī on Sufism).” It is summarized below.

This paper examines the concept of Sufism of an Ottoman scholar, Īmām Birgivī (d. 981/1573). Since Islamic thought in the Ottoman period is believed to have been in stagnation, few studies have been made. Birgivī, who has influenced the anti-Sufi oriented Islamic revival movement known as the “Kadızade movement,” is an exceptional figure. He has always been a strong critic of deviations and evil innovations such as dancing, singing, or howling dhikr — which he regarded as pleasurable activities enjoyed by the Sufis in his time. Through his Tafsir and his most famous treatise entitled “*al-Ṭarīqa al-Muḥammadīya* (The Path of Muḥammad),” Birgivī tried to eliminate these deviations and attempted to re-establish the Islam of the time of Muhammad and his companions. Despite his harsh remarks against Sufis, Birgivī has never denied Sufism entirely. As a matter of fact, he developed his own concept of true Sufism. He believed that the *Sharī’a* is regarded as the ultimate element one needs to consider to be close to Allah. He further emphasized efforts to fulfill ‘commanding the right and forbidding

the wrong' (*amr bi-l-ma'rūf wa nahy 'ani-l-munkar*) as the only touchstone to determine a person as being a true seeker of God. Birgivi's *Sharī'a*-oriented Sufism shows the close relationship between commanding the right and forbidding the wrong and Sufism, which has been never examined carefully.

The last article of this section is "Chūtō ni okeru Kunshusei to Seiji-hendō: Arabu Kunshusei Kokka ni okeru Yorudan-Hāshimu Ōke no Ichizuke (Monarchies and Political Changes in the Middle East: The Position of the Hashemite Kingdom of Jordan in the Arab Monarchical States)," written by WATANABE Shun. The outline of this paper is described below.

Arab Monarchical States still remain in the contemporary world. This fact is contradictory to the familiar theory on monarchies that they would collapse as time went by. This paper tackles this puzzle, identifying Arab Monarchical States as variants of modern political regimes. The purpose of this paper is to analyze the regime-stabilizing mechanism of Jordan, considering seven issues that are crucial for regime maintenance. The analysis sets three levels for examination: domestic situations, Arab region situations, and international situations. The Jordanian regime uses several resources for coping with these issues, but these resources at the same time work as constraints on the regime. Moreover, the nature of these resources changes as the society changes. As for the conclusion, this paper implies the importance of taking these changes into consideration, which affects the Arab Monarchical States more than other regime types, because the Arab Monarchical States are influenced not only by domestic situations, but also by Arab regional situations and international situations.

The third section of the Japanese part is "Research Reviews and Research Trends." In this section there is one research review entitled, "Mujāhidīn Undō Kenkyū no Kiseki to Kadai (A Comprehensive Review on the Mujāhidīn Movement)," by MATSUDA Kazunori. It is summarized below.

The purpose of this paper is to examine previous studies about the Mujahidin movement. The Mujahidin movement was founded by Saiyid Aḥmad Barelvī and Shāh Muḥammad Ismā'īl. The Mujahidin were mainly active in north India. In 1826, they started a Jihad against the Sikhs. British officers thought that the Mujahidin movement was affected by Arab Wāḥḥābīs, and so they were labeled as

‘Indian Wahhābīs’. Western scholars tend to connect the Arab Wahhabis and the Indian Mujahidin, but their connection with the Arab Wahhabis has been denied by South Asian and Japanese scholars because of the difference of their attitudes toward Sufism and saint cults. They insist that Indian Mujahidin had a deep relationship with the family of Shāh Walī Allāh. Recently, a new paper revealed that this movement was influenced by a Yemeni scholar.

The movement pursued many reforms such as the usage of lithography and the remarriage of widows. This had a big impact on South Asian societies in those days. Their reforms exerted influence on South Asian Islamic revivalist movements like the Deobandī, and today, this Jihad affects Islamic militants in Kashmir.

The fourth section in the Japanese part is “Translations.” This section consists of three annotated translations into Japanese. The original texts of these translations are in Arabic, Persian or Urdu.

The first translation is “‘Rōsoku to Shijin’: Ikubāru no Urdū Shi (8) (‘Sham‘a aur Shā‘ir (The Candle and the Poet): A Japanese Translation of Iqbāl’s Urdū Verse (8)),” translated by MATSUMURA Takamitsu. The summary follows.

This is a Japanese translation of Muḥammad Iqbāl’s long Urdū poem “Sham‘a aur Shā‘ir (The Candle and the Poet)” composed in February 1912 and recited by the poet himself at the annual meeting of Anjuman-e Ḥimāyat-e Islām (The Society for the Protection of Islam) held in Lahore on April 16th, 1912. This poem was later included in Iqbāl’s first collection of Urdū verses, *Bāng-e Darā* (The Sound of the Caravan Bell) published in 1924.

The first half of this poem is in a gloomy mood. The candle grieves at the Muslims’ degraded condition and reproaches them for losing their faith in Islam. But in the second half, the mood turns into an optimistic one. It says that the Muslims have started to awake from a long sleep of servitude and revive their faith. It orders the poet to sing a song to encourage the awakening and revival of the Muslims.

Although this poem is not considered as brilliant as “Shikwah (The Complaint)” and “Jawāb-e Shikwah (The Answer to the Complaint)”, it is very famous and considered to be one of the representative Urdū poems composed by Iqbāl.

The second part of “Translations” is “Muhammad bun Mafumūdo Tūsī Cho “Hizōbutsu no Kyōi to Banbutsu no Chinki (Muḥammad b. Maḥmūd Ṭūsī’s *‘Ajāyib al-Maḥlūqāt wa Ḡarāyib al-Mawjūdāt* (8)” translated by MORIKAWA Tomoko et al. The translator’s outline follows.

This article is a translation of *‘Ajāyib al-Maḥlūqāt*, part eight. This part on human beings and their greatness, contains 9 chapters. It opens with an explanation of how superior the human being is. The superiority of human beings is based on their intellect (*‘aql*), one of the functions of the soul (*rūḥ*). Chapter 2 deals with the five senses’ organs and some other parts of human body, like bones and hair. Women and eunuchs are dealt with together in chapter 3. In chapter 4, the longest in part seven, groups of human beings are listed as people of ‘Ād, legendary giants, some prominent individuals like Ḥidr or Kai Kāūs, various tribes of Turk and others, and mysterious nasnās. The next chapter discusses the prophecy, pseudo-prophets and saints. Chapter 6 deals with alchemy. Then follows chapter 7, on medical science and treatments. This chapter is relatively long and shows that the author has expert knowledge and experience as a doctor. Chapter 8 is on dreams and their interpretation. The final chapter discusses death and the unreliability of this world. As a whole, this voluminous part contains excellent knowledge on the human race. It also shows the vivid intellectual activities at that time.

The last entry is another translation series “Sūfīzumu Ansorojī Shirīzu (7) (Anthology of Sufism Series, No. 7)” by TŌNAGA Yasushi. In this issue we have a translation entitled, “Gazārī, *Shūkyō Shogaku no Fukkō*: Kaidai, Honyaku narabini Yakuchū (Annotated Translation of “The Revivification of Islamic Studies” by al-Ghazālī).” The translator’s account follows.

Abū Ḥāmid al-Ghazālī (d. 555/1111) is one of the most famous Sufi theoreticians who composed the classical text books on Sufism. He is said to have completed the authentication of Sufism in the Sunni belief.

Here is the translation, from Arabic to Japanese, of the beginning of *Iḥyā’ ‘ulūm al-dīn* (The Revivification of Islamic Studies), the magnum opus of al-Ghazālī. He explains the aim of writing this book in this part. The translation is accompanied by a short introductory note.

The fifth section of the Japanese part is “Book Reviews.” In this section we have selected twelve books. Nine books are written in Japanese, three are in English. We have included

MORI Nobuo, *Saudi Arabia: Ni-Seito no Shugosha* (Saudi Arabia: A Guardian of Two Holy Cities), Tōkyō: Yamakawa Shuppansha, 2014, reviewed by FUKUDA Sadashi; KOMATSU Hisao, *Gekidō no naka no Isurāmu: Chūō Ajia Kingendai-shi* (Islam in Turbulence: A Modern History of Central Asia), Tōkyō: Yamakawa Shuppansha, 2014, reviewed by OBIYA Chika; Timoshī Mitcheru, *Ejiputo wo Shokuminchi-ka suru: Hakurankai Sekai to Kiritsu-Kunren-teki Kenryoku*, Tōkyō: Hōsei Daigaku Shuppankai, 2014, reviewed by YOKOTA Takayuki, (Originally published: Timothy Mitchell, *Colonizing Egypt*, Cambridge: Cambridge University Press, 1988); KOSUGI Yasushi, HAYASHI Kayoko eds., *Isurāmu Shomotsu no Rekishi* (A History of Books in the Islamic World), Nagoya Daigaku Shuppankai, 2014, reviewed by MORIYAMA Teruaki; HORIKAWA Tōru, Ōe Taiichirō, ISOGAI Ken'ichi eds., *Sharīa to Roshia Teikoku: Kindai Chūō Yūrashia no Hō to Shakai* (Shar'īa and the Russian Empire: Law and Society of Modern Central Eurasia), Kyōto: Rinsen Shoten, 2014, reviewed by NAGANAWA Norihiro; NEJIMA Susumu, *Musurimu NGO: Shinkō to Shakai-Hōshi Katsudō* (Muslim NGO: Faith and Social Service Activities), Tōkyō: Yamakawa Shuppansha, 2014, reviewed by KUSAKABE Naonori; KOSUGI Yasushi, *9.11 igo no Isurāmu Seiji* (Islamic Politics after 9.11), Tōkyō: Iwanami Shoten, 2014, reviewed by YAMAO Dai; MIURA Tōru ed., *Isurāmu wo Manabu: Shi-Shiryō to Kensakuhō* (Learning Islam: Historical Material and Retrieval Method), Tōkyō: Yamakawa Shuppansha, 2014, reviewed by TAKAHASHI Rie; HOSAKA Shūji, *Saibā Isurāmu: Ekkyō suru Kōkyōken* (Cyber Islam: Public Sphere Transgressing the Border), Tōkyō: Yamakawa Shuppansha, 2014, reviewed by CHIBA Yūshi; Amelia Fauzia, *Faith and the State: A History of Islamic Philanthropy in Indonesia*, Leiden: Brill, 2013, reviewed by ADACHI Mari; Joas WAGEMAKERS, *A Quietist Jihadi: The Ideology and Influence of Abu Muhammad*, Cambridge University Press, 2012, reviewed by IKEHATA Fukiko; Gilbert ACHCAR, *The People Want: A Radical Exploration of the Arab Uprising*, Berkeley and Los Angeles, California: University of California Press, 2013, reviewed by MURANAKA Minako.

The last section is “Practical Research Information.” We include “Iran Isurāmu Kyōwakoku Shoten Annai: Teheran Hen (A Guide to Bookshops in the Islamic Republic of Iran: Tehran)” written by UCHIYAMA Akiko.