

## An English Summary of this Issue

We are pleased to present the Kyoto Bulletin of Islamic Area Studies, vol. 9. This issue consists of two parts, English and Japanese.

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

### English Part:

The first section is a special feature which is based on the 9th Kyoto-Durham International Workshop in Islamic Economics and Finance: New Horizons in Islamic Economics (August 4th & 5th, 2015 at Kyoto University) and “Renovation and New Waves in Islamic Socio-economic Institutions: *Waqf*, *Zakat*, and Microfinance,” a panel session at the National Institutes for the Humanities of Japan (NIHU) Program for Islamic Area Studies (IAS) - Fifth International Conference, Tokyo 2015: New Horizons in Islamic Area Studies - Asian Perspectives and Global Dynamics (September 11th & 12th, 2015 at Sophia University.) Please refer to the Editor’s Preface by KOSUGI Yasushi and NAGAOKA Shinsuke, the editors of this special feature. The abstracts of these papers are below.

The first paper is “Revitalization of *Waqf* in Singapore: Regional Path Dependency of the New Horizons in Islamic Economics” by NAGAOKA Shinsuke. The summary of this paper is as follows.

This paper focuses on the renewal of *waqf* properties in Singapore as a pioneering case to revitalize traditional Islamic economic institutions using Islamic finance. Islamic finance has been at the forefront of the revival of Islamic economic systems in the modern world since the emergence of its commercial practice in the 1970s. However, Islamic finance faces criticism by those who aspire to realize the ideal of Islamic economics after the rapid growth of Islamic finance in the 2000s. These critics contend that the newly developed Islamic financial products are not compatible with the ideal of Islamic economics, because these products are approved at patchwork screenings by an internal Sharia advisory board (Nagaoka, 2012: 125–129).

The summary of the second paper, “*Maqasid al-Shariah* and Performance of *Zakah*

Institutions” by Rahmatina A. Kasri, is as follows.

Despite the belief that *Maqasid al-Shariah* is one of today’s most important intellectual methodologies for Islamic reform, it is hardly used beyond Islamic Jurisprudence studies. This study, therefore, attempts to review the development of *Maqasid* theory and discusses the possibility of measuring the wide contributions of *Zakah* institutions by using the *Maqasid* approach. More specifically, based on the similarities of works developed by Muslim scholars, particularly in relation to human well-being, it is argued that the *Maqasid* theory has been developed through three important periods, namely the formation period (1–4 M), the golden (major development) period (5–8 M) and the extension period (9M–now). Based on both classical and contemporary works, including some contemporary (conventional) works such as the capability approach to poverty pioneered by Nobel Laureate Amartya Sen, this paper also discusses some possible operational methods for measuring the financial and social performance of *zakah* institutions in improving human well-being and reducing the poverty that seems to characterize the Muslim *ummah* nowadays. The ensuing theoretical discussions are expected not only to enrich understanding regarding the *Maqasid al-Shariah*, but also to trigger the use of the *Maqasid* approach to frame policies aimed to resolve poverty and other development challenges in the contemporary Muslim world.

The third paper is Mohammad Soleh Nurzaman’s “Evaluating the Impact of Productive Based Zakat in The Perspective of Human Development Index: A Comparative Analysis.” The summary is as follows.

This study aims to evaluate the importance of productive-based *zakat* on the welfare of the *zakat* recipient (*mustahiq*) from the perspective of the human development index. Specifically the focus areas of this study are to estimate the human development index (HDI) at the household level, particularly at the household of the *mustahiq*, and to explore whether the HDI status of the *mustahiq* is improved by productive-based *zakat*. For this purpose, twice repeated questionnaire surveys were distributed to beneficiaries of productive-based *zakat* who had received funding from *zakat* institutions in Jakarta, Indonesia. The samples were obtained through two-stage cluster sampling, while the methods were employed through an HDI disaggregation approach and a t-test or non-parametric test.

By using two periods of observation, a proposed result of HDI disaggregation at the household level has been demonstrated. It was found that the HDI for a household who received productive based *zakat* was significantly higher in the

second period than the first. The underlying distribution of household HDI is also improved in the second period. Furthermore, by evaluating the detailed results of the HDI components, the education index and income index were found to be statistically higher in the second period, while the index of life expectancy had not changed significantly.

The last contribution is “The Emergence of the Islamic Economic Movement in Indonesia: A Political Economy Approach,” by Banjaran Surya Indrastomo. This paper’s summary is as follows.

The Islamic economic movement in Indonesia emerged in the early 1980s following an initiative by several intellectuals who aspired to establish a just and equitable Islamic society after witnessing the developmental failure caused by the New Order developmental policy. It appeared on the sidelines, and later benefited from what is considered as ‘Muslim activism’ in securing demand and supply as an alternate mode for organizing the distribution of opportunities and resources. This dispels the popular myth that the rise of modern Islamic economic and financial institutions is always associated with the oil-income surplus phenomena of the 1970s. The Indonesian story is undeniably one of constructing an alternative economic and financial model and institutions from the bottom upwards. This bottom-up characteristic of the movement suggests that its progress depended on the extent to which it strengthened and legitimated its presence through coalition building, institutional expansion, and civil society involvement within a particular political economic setting. Albeit the rapid development of Islamic financial institutions is the product of this aspiration, the movement also faced an identity challenge arising from a concern to integrate the construct into the modern economic and financial system, raising the question of whether the paradigm and value system of Islam has been capitalised upon to produce an alternate mode for running the economy.

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The second section of the English part consists of two articles. The first is “Taha al-Hashimi and the Origins of the Iraqi Elite’s Approach to Japan,” by Mahmoud al-Qaysi. This paper is introduced as follows.

This paper is an attempt to examine the beginning of cultural and economic ties between Iraq and Japan before the start of official diplomatic and political relations in the late 1930s. It is a part of an academic project to study Iraq’s growing interest in the Japanese experience of modernization. The authors were making important

progress in understanding the Japanese model of modernization, but the political problems in Iraq after 2003 have frustrated our long-term dream for Iraq to follow Japan's path. 1. It is disappointing that Iraq is returning to the difficult disputes of 2007, after seven years of attempted rebuilding. 2. The present work tries to understand why Iraqi elites and institutions took an interest in Japanese culture, history, and economic experience even before the rise of the modern Iraqi state in August 1921, and within four years of its emergence, through studying a member of the political and intellectual elites who contributed to building the new nation-state in Iraq. The paper, thus, attempts to trace how Iraqis came to be inspired by Japan and Japanese culture.

The second contribution of this part is Khashan Ammar's "The Quran's Prohibition of *Khamr* (Intoxicants): A Historical and Legal Analysis for the Sake of Contemporary Islamic Economics." The summary is as follows.

This paper aims at shedding a new light on one of the most important issues in the Islamic dietary rules and the contemporary Halal food industry, namely, the prohibition of *khamr* (intoxicants).

In order to understand the significance of the prohibition of *khamr* in the first place, this article deals with the prophetic era to investigate the Qur'anic verses. From the Qur'anic sources, we can discern four distinctive periods as gradual developments from the permissibility of *khamr* to its strong discouragement, to its partial prohibition, and finally to its total prohibition. Then this article takes a new approach to the questions, "Why and how was *khamr* prohibited?" using the primary sources contained in the *Hadīth* literature as well as *ʿIlm al-Fiqh*, *Uṣūl al-Fiqh*, *ʿIlm al-Tafsīr*, and, furthermore, the literature in the genre of *Asbāb al-Nuzūl* (circumstances of revelation).

Finally, based on the analyses of these arguments and their implications, this article proposes a new interpretation of the prohibition of *khamr* as part of the formulating process of Islamic social institutions. If we can understand this historical process properly, the reformulation of Islamic institutions can become an option for building a contemporary Islamic society, an option that can also form a prospective contribution by Islamic civilization to the reform of the current global society.

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### **Japanese Part:**

The first section of the Japanese part is a special feature, entitled "Publication and Distribution of Islamic Books in South Asia 2." In this section there are eleven annotated notes on books

about some themes of the Aqeel collection. This collection consists of over twenty thousand books, mainly written in Urdu. Please refer to the Editor's Note by TONAGA Yasushi (in English).

The first paper is "*AQEEL COLLECTION: Specification and Prominence*," by Moinuddin Aqeel (in English). The summary is as follows.

In 2012, Kyoto University decided to house the huge collection of books on Islamic culture in South Asia that I had collected, which contains almost 27,000 items, including both rare books and magazines. A large portion of my library comprises books about the Muslims of South Asia that include books on Language and Literature, history and politics, educational and religious movements and biographies of the personalities who were associated with these movements. In this paper, I would like to write a brief note on the history of my collection (AQEEL COLLECTION), my close relationship with Japan, which spans more than four decades, and the characteristics of my collection.

The other papers are written in Japanese. The second paper is HAMAGUCHI Tsuneko's "Nationalist Muslims' versus 'Muslim Nationalists' in the Contemporary History of India and Pakistan: An Essay with Reference to the Related Materials from the Aqeel Collection." It is summarized below.

'Nationalist Muslims' and 'Muslim nationalists' are cited here not as an example of inverse word order but as historical terms to denote two rival groups of South Asian Muslims belonging to different political parties. The former term refers to those Muslims who were associated with the Indian National Congress with an ideology of composite Indian nationalism and advocated the independence of a united India from British rule, while the latter one means those Muslims who were attached to the All-India Muslim League with an ideology of Muslim nationalism and struggled for the cause of a separate Muslim state, i.e. the division of British India into the two independent states of Pakistan and India. This paper, utilizing the related materials from the Aqeel Collection, tries to trace the political activities of two contending Muslim leaders, Maulana Abul Kalam Azad as one of the most prominent nationalist Muslims, and Muhammad Ali Jinnah as the Quaid-i-Azam (great leader) of the Pakistan movement respectively, leading to the partition of British India, and to appraise their contrasting legacies to nation building in each of the newly born states.

The third paper is entitled, "Sindhi Materials in the Aqeel Collection," by MAMIYA Kensaku. The summary of this paper is as follows.

## 1. Sindhi language and literature

Sindhi language is spoken by about 30 million people, mainly in Sindh Province in Pakistan and India. It is written in the Arabic script and consists of 52 characters adopted in 1852 by the British and Sindhi scholars and in India it is also written in the Devanagari script.

Sindhi literature can be traced back to the 10th century, but the language did not have any unified script until the 19th century, and it is said that the golden era of Sindhi literature is the that of the Kalhoras (1701–83) and Talpurs (1783–1843), who had come from Balochistan. Shah Abdul Latif Bhitai (1689–1752), Sachal Sarmast (1739–1829) and Sami (1743–1850) were present in this period.

## 2. Characteristics of the Sindhi materials in the Aqeel collection

The Aqeel collection has about 25 Sindhi materials in total. All the materials were published in Pakistan and it does not have any materials published in India.

Some remarkable materials are as follows;

(1) Beg, Mirzā Qalīc. 1975 (1st. 1958) *Tuḥfat an-nisvān*. Haidarābād: Sindhī Adabī Borḍu.

This is a “tazkirah” of the famous women in Arabia and Central and South Asia written by Mirza Qalich Beg (1853–1929). He translated many books into Sindhi to provide a variety of information to the Sindhi speaking society.

(2) Rāshdī, Sayyad Pīr Husāmuddīn. 1974. *Tazkirah-yi mashāhīr-i Sindhu*. Haidarābād: Sindhī Adabī Borḍu.

Sayyad Pīr Husāmuddīn Rāshdī (1911–82) was a famous historian, who wrote more than 40 books on the history and tazkiras of Sindh. This material includes more than 120 famous Sindhi people, including Mirza Qalich Beg.

(3) Sindhī, Abū Salmān. 1994. *Imām-i inqilābu Maulānā ‘Ubaidullāh Sindhī: shakhṣiyata ain sīrata*. Karācī: Maulānā ‘Ubaidullāh Sindhī Akaiḍmī

Maulānā ‘Ubaidullāh Sindhī (1872–1944) was a Muslim convert and a political activist who had studied at the Darul Uloom Deoband from 1887–88. This book was published on the occasion of the 50th anniversary of his death. This book includes many kinds of theses on Maulana by Sindhi historians and writers.

(4) other materials

The Aqeel Collection has some catalogues of publications. Two of them are introduced. One is the indexes of the literary magazine “Mehran” and the other is the catalogue of the materials in the library of the Institute of Sindhology, Jamshoro.

Mehran is the literary magazine started in 1955 by the Sindhi Adabi Board.

The magazine is the most famous literary magazine of Sindhi literature and culture. This index includes the numbers from 1955 to 1980.

The Institute of Sindhology is the provincial institution on Sindh and Sindhological Studies attached to the University of Sindh in Jamshoro. The library has many rare materials on Sindh, Sindhi language and culture. This catalogue includes publications from 1900 to 1972.

### 3. Sindhi materials in the collection

The collection of Sindhi materials includes the history and literature of Sindh, which is one of the main interests of Dr. Moinuddin Aqeel. It is notable that a Pakistani scholar has materials in other languages than Urdu and English.

The fourth paper is entitled, "Persian Biographies of Poets in the Aqeel Collection," by KONDO Nobuaki. The outline of this article is as follows.

In recent years, Persian culture outside Iran has attracted more and more researchers. In this regard, the most important region was South Asia, which is said to have produced an even greater quantity of Persian writings than Iran. South Asian literati loved Persian literature and competed for the patronage of kings' and governors' courts. The *tazkirahs*, Persian biographies of poets, consisting of short biographies and pieces of their poetry, well reflected their activities in Indian sub-continent. This article is a short introduction to *tazkirahs* preserved in the 'Aqeel Collection, Kyoto University, most of which are rarely found in other libraries in Japan.

The next article is "The Books on Dakanī Urdu Language and Literature in the Aqeel Collection, Kyoto University," written by KITADA Makoto. It is summarized below.

Dakanī is the group of languages spoken in Deccan which are usually considered dialects of Urdu. Written in Arabic script, it has a long literary tradition since at least the 15th century. During the Bahmanī, 'Ādil Shāhī (Bījāpur) and Quṭb Shāhī (Golkundāh, Hyderabad) Dynasties, i.e. the three Muslim dynasties based in Deccan, writers of literature were very active in contrast to Delhi where writing activities adopting Urdu as the literary language did not begin substantially until the 18th century. Thus, Dakanī literature can be considered a very significant precursory phase in the history of Urdu literature, in which various literary inventions and experiments were conducted.

The Aqeel Collection includes about 400 books dealing with the Dakanī language and literature and more than 200 books on the local history of Deccan.

These books are becoming less and less available all over the world, and even in India. In such a situation, the fact that the Aqeel collection possesses so large an amount of books related to the matter is a very rare case of invaluable importance.

In addition, this collection has the following strong points:

It covers almost all the authors (poets) considered as great masters representative of the literature of Deccan such as ‘Ādil Shāh II, Nuṣratī, Qulī Quṭb Shāh, Wajhī etc. Not only the original texts of the literary works, but also the analyses and detailed studies of these works, the authors’ lives and the historical, social and cultural background are contained in this collection.

This collection also includes authors *around* the great masters, i.e. poets belonging to the same school as, or contemporary with the masters. Such poets might certainly be less known to us, but the study of such poets would enable us to attain a deeper and richer comprehension of the background of these masters, and the literary language and stylistics which they partly inherited from the school they belonged to and partly invented by themselves.

Considering these advantages, it is highly expected that the study of Dakanī literature, which has so far been relatively little cultivated, will opened up more in the future, bringing to light the early phases of the development of Urdu literature.

The next three papers are written by Muhammad Asif. These papers are written in Urdu and translated into Japanese with a supplement by YAMANE So. The first of these papers is entitled, “Annotation of Books on Iqbal Studies in the Aqeel Collection,” the second is “Annotation of Books on Saiyid Aḥmad Khān and the Aligarh Movement in the Aqeel Collection,” and the last is “Annotation of Books on Contemporary Urdu Poetry in the Aqeel Collection: Faiz Ahmad Faiz, N. M. Rashid, Majid Amjad, Miraji, Akhtar Shirani.” The summary of the first paper is as follows.

The “Aqeel Collection” at Kyoto University, one of the largest collections of Urdu books and magazines regarding South Asian studies in the world, was founded by the prominent scholar Dr. Moinuddin Aqeel (Mu‘īn al-Dīn ‘Aqīl). This collection consists of books of various fields such as Urdu literature, history, and social science. Since Dr. ‘Aqeel’s interest was focused on the Muslims’ political and social movements in South Asia, this collection has plenty of books in this field. That is why this collection has more than 1,100 books on the works of Muhammad Iqbal (Muḥammad Iqbāl, 1877–1938), who is regarded a “Poet of the East (Shā‘ir-e Mashriq)” and the spiritual founder of Pakistan, as Iqbal expressed the idea of the autonomous control of Muslims in South Asia in 1940. In Pakistan, Iqbal studies is called “Iqbāliyāt” and several institutions of Iqbal studies have been



publishing books and magazines, and in universities there is a course curriculum of “Iqbāliyāt,” so many books on Iqbal have been published in Pakistan. Among those innumerable books, the Aqeel Collection has some rare and high quality books on Iqbal.

This annotation focuses on such books as basic or rare books on Iqbal Studies, for example, the list of books and papers on Iqbal, “Encyclopedia of Iqbāliyāt,” essential books on Iqbal’s life and works, or books written by some important figures such as Javed Iqbal, Iqbal’s son, or ‘Alī Shari‘atī. This annotation also introduces some books on Iqbaliyat which were recently published and showed some new dimensions on Iqbal Studies.

The summary of “Annotation of Books on Saiyid Aḥmad Khān and the Aligarh Movement in the Aqeel Collection,” is as follows.

Sir Syed Ahmad Khan (Sar Saiyid Aḥmad Khān, 1817–98) is known as the leader of the social and political reform movement called the “Aligarh Movement,” a modernization drive by Muslims in India, as well as the founder of the modernized educational institution, namely, Aligarh University. For the modernization of Indian Muslims, Ahmad Khan wrote many articles and essays in his own magazines, and the followers of Ahmad Khan also wrote many books and articles for the same purpose. The Aqeel Collection of Kyoto University has more than 200 books and magazines about Ahmad Khan and the Aligarh Movement.

Among these books, there are some rare books and magazines that were published in the late nineteenth century and the beginning of the twentieth century, that is to say, in the contemporary period of Ahmad Khan himself.

Although the founder of the Aqeel Collection, Dr. Moinuddin Aqeel (Mu‘īn al-Dīn ‘Aqīl), migrated to Pakistan during his childhood and grew up in the city of Karachi, the Aqeel Collection has quite a number of books and magazines that were published in India, especially in Aligarh, the center of the Aligarh Movement. That is why these books and magazines can cover most of the demands of research on Ahmad Khan and his movement.

Since most of Ahmad Khan’s works were published from Pakistan’s state-financed institution for the promotion of Urdu literature, Majlis Taraqqī Adab, Lahore in 1970s, his annotation tries to introduce some other important books that must be essential for the study of this field, and through the study of Ahmad Khan and his period we can recognize the whole perspective of the modernization movement in the Muslim society in South Asia from the late nineteenth to the early twentieth centuries.

The outline of “Annotation of Books on Contemporary Urdu Poetry in the Aqeel Collection: Faiz Ahmad Faiz, N. M. Rashid, Majid Amjad, Miraji, Akhtar Shirani,” is as follows

This annotation introduces some books on contemporary Urdu poetry, especially the books written on these five important poets in Pakistan such as Faiz Ahmad Faiz (Faiz Ahmad Faiz 1911–89), Nun Mim Rashid (Nun Mim Rashid 1910–75), Majid Amjad (Majid Amjad 1914–74), Miraji (Miraji 1912–49) and Akhtar Shirani (Akhtar Shirani 1905–48). After Muhammad Iqbal (1877–1938), these poets can be called the founders of contemporary Urdu poetry and their work reflects the social transformation of Pakistan. Akhtar Shirani was the most famous Urdu poet of Romanticism in the beginning of the twentieth century. Nun Mim Rashid is called a ‘rebellious poet’ as he wrote a poem about the funeral of God in his early works. Being a symbol of the communist movement in Pakistan, Faiz Ahmad Faiz is the best example of this social reflection in Pakistan as he was arrested in 1950s because of his antigovernment communist activities. Miraji tried to rethink Urdu poetry through the study of contemporary English and French poetry. Apart from those political, social or literary activities by poets, Majid Amjad was writing unique poetry in south Punjab.

The Aqeel Collection of Kyoto University has a rich collection of books of Urdu literature as well as books on history or Sufism in South Asia and these books of Urdu literature consist of classic literature including Dakkani pre-modern, modern and contemporary works that were published in both Pakistan and India. Since poetry is the most famous and popular genre of Urdu literature, this annotation tries to show the books on contemporary Urdu poetry.

The ninth paper of the special feature is entitled, “Books on Sufism in the Aqeel Collection” by NINOMIYA Ayako. It is summarized below.

Among the books on Sufism in the Aqeel Collection, books on Chishtis or Naqshbandis from Pre-Modern times to the beginning of the early 20th century are the most prominent. The collection includes some important tazkiras and biographical works on modern Sufis too. Persian and Arabic works of Walī Allāh and research works on him comprise a separate section. There are rare Persian texts such as the Lahore Edition of *Fawā'id al-Fu'ād*, a *mal'ūzāt* of Nizām al-Dīn Awliyā' and *Kulliyāt-i Bāqī Bi-llāh*, as well as Urdu texts like *Ḥadīqat al-Awliyā* by Ghulām Sarwar Lāhawrī, written in the latter half of the 19th century. It should be noted though that most books of the Sufism Collection are rightly categorized in

sections related to Sufism or Tazkira, while some books are mixed in with sections such as ‘Modern Thinkers’ or ‘Local History’.

The tenth paper is OGURA Satoshi’s “Publications Related to Kashmir in the Aqeel Collection: an Overview.” The summary is as follows.

The Aqeel Collection of Kyoto University includes a series of books related to the history of Kashmir and Kashmir issues, published in both India and Pakistan. Kashmir, the highland hemmed in by the high mountains of the Himalayas on the North-Western frontier of South Asia, has been the subject of a territorial conflict between India and Pakistan since the independences of the two countries in 1947, including three Indo-Pakistani wars in 1949, 1965, and 1971. Besides the process of the conflict itself and attempts at solving problems peacefully by India and Pakistan, an academic subject can be made on the interest of the citizens of both countries in Kashmir. The Aqeel collection shows us some of the aspects of Pakistani Muslim intellectuals’ interests in the area.

The fact that Dr. Aqeel’s collection has some rare and important editions and Urdu translations of the primary sources on the pre-modern history of Kashmir indicates how the publishing industry in Pakistan has vigorously published books related to the subject, and also Dr. Aqeel’s deep interest in it.

It should be stressed that, contrastingly, his collection has no books related to the notion of so-called “Kashmiriyat (secular syncretism of Kashmiri tradition or ethnic subnationalism of Kashmiri Muslims),” chiefly claimed by Muslim intellectuals and independence campaigners in Indian Kashmir. Since the mid-1970s, the Cultural Academy and some Muslim intellectuals in Indian Kashmir have emphasized the role of two Kashmiri ascetic poets, Lallā and Nūr al-Dīn in the cultural history of Kashmir, and claimed to find “secularism” in their poems. However, such a notion has not been shared with Pakistani Muslims. The absence of books on “Kashmiriyat” in Dr. Aqeel’s collection presumably reflects the difference between the image of the cultural and religious identity of Kashmir held by Muslims in Indian Kashmir and that held by Pakistani Muslims.

The last paper of the special feature is entitled, “Eulogies and Anniversary Articles on Maulana Maududi in the Aqeel Collection,” by SUNAGA Emiko. The outline of this paper is described below.

The Aqeel Collection is a rich resource on Maulana Maududi and his related books. Saiyid Abu al-A‘la Maududi (1903–1979) was one of the great scholars of South Asia, and was a founder of the political party Jamaat-e Islami in British India.

Maududi is known to be a prolific writer, having published 177 books and more than 900 articles in the Urdu language.

Professor Dr. Aqeel has had much interest in Maududi and Jamaat-e Islami since he was young. In addition to books and journals on them, the professor has collected a lot of newspaper articles. Among these newspapers, there is bundle of articles on Maududi's death and eulogies. Maududi suffered from his illness from the late 1960's, and he passed away on September 22nd, 1979 at a hospital in Buffalo, USA. Immediately after his passing, many newspapers, TV, and radio reports broke the tragic news inside and outside Pakistan. Professor Aqeel collected these articles not only in 1979, but also on the anniversaries of Maududi's death. These documents are quite rare in Japan and it should be well analyzed for future research on Mauaudi and his impact on South Asian Muslim society.

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The second section of the Japanese part is "Chi no Sendatsu-tachi ni Kiku (10): Shimizu Manabu Sensei wo Omukaeshite (Interviews with the Precursors of Knowledge (10): Special Lecture of Prof. Shimizu Manabu)," which consists of a record of the lecture meeting held on July 6th, 2015 at Kyoto University, whose contents were the lecture delivered by Prof. Shimizu and the subsequent open discussion, in addition to his life and works. Prof. Shimizu, a Professor of Teikyo University, specializes in the economic development of developing countries and comparative economic studies.

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The third section of the Japanese part is "Articles." In this section there are two articles. The first is entitled, "A Positive Paradox of Organized and Politicized Transgender (*Waria*) in Democratized Indonesia," written by OKAMOTO Masaaki. It is summarized as follows.

The transgender group called *waria* in the Indonesian language was politically active nationally during the direct presidential campaign in 2014. It was the first national political movement for *waria*. *Waria* in major cities enthusiastically supported the presidential candidate, Joko Widodo (Jokowi) partly because some *waria* leaders thought Jokowi was a pro-poor and communicative candidate and his pluralist standpoint could benefit the *waria*, one of the most marginalized groups in Indonesia. The widely opened political space under the democratic regime enabled the rise of *warias*' political activism. The *waria* was the most politically active group among the LGBT, partly because their grouping and organizing pattern is hierarchical under one leader called *mami*. *Mami* could rather easily mobilize the members of her own group or organization for political purposes.

This undemocratic character of *waria* groups and organizations (and the national networks among them) paradoxically enabled the nationwide political support for Jokowi in a democratic election.

The second article is entitled, “Islamic Charity and its Prompt Response Capability in Jordan: A Case Study in Badr, East Amman,” by SATO Marie. The outline of this paper is described below.

Islamic charity is widely known as an embedded system in Islam such as the institutions of Waqf and Zakāt, which are currently nationalized in most of the Islamic countries. This article focuses on a local grassroots charitable organization in the Badr area in Amman, Jordan. Jordan is one of the top host countries for Syrian refugees. The current refugee issue is obviously not new in the realm of global politics. It has been observed that throughout human history, the issue has occupied an important place in the contemporary international agenda. Jordan has been on the front line of the refugee issue, and the situation seems to be continuing. Most of the refugees get out of internationally managed refugee camps and start to reside in urban spaces. In urban spaces, international assistance and help is limited, while there are numbers of small local grassroots organizations that take important roles in building refugees’ a sustainable environment. In a close look at the capital city, Amman, this article examines how these local organizations work and what kind of features they have. The research site, the Badr area, has a vast related history with refugees from Palestine. There are five main local grassroots charitable organizations and it has the largest Zakāt committee in Jordan. This charitable work is largely recognized by the charity workers as their (Muslim’s) recommended duty in Islam and the workers expect a reward (ajru) from Allāh. Most of the organizations are engaged in food and material assistance, and at the same time guarantee housing for the needy. These local organizations flexibly respond in urban settings to the needs of refugees in protracted situations, which the author calls “prompt response capability.”

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The fourth section of the Japanese part is “Research Notes.” In this section there are five research notes. The first is entitled, “Diversity of Zakat Practice in Indonesia and Two Categories of its Management,” by ADACHI Mari. The summary of this paper is as follows.

The purpose of this paper is to examine the situation and characteristics of zakat practice in Indonesia. Zakat, one of the five pillars of Islam, is an religious duty to pay a determined amount from one’s surplus wealth annually to purify one’s assets.

This paper focuses on the process and practices of zakat management organizations in Indonesia, which has the largest Muslim population in the world. In the past, Zakat practices in Indonesia operated at the grass-roots level. However, from the early twentieth century, new waves of zakat practices have been adopted. After the end of the New Order regime, led by President Soeharto, domestic politics have resulted in Zakat Act No.38/1999. When the new Zakat management Act was passed, heated arguments erupted between the state administration and private voluntary institutions. Firstly, this paper discusses the history of zakat practices after the independence and the new waves of the zakat movement. Then it explains about the two types of zakat management organizations. The former is the state-based organization BAZNAS (Badan Amil Zakat Nasional) and the latter are the grass-roots organizations LAZ (Lembaga Amil Zakat). As for the conclusion, this paper implies the importance of the diversity of zakat practices, which promote the well-being of people in the society.

The second paper of this section is “Sectarian Conflicts and Religious Ideologies in the Modern Middle East: Sunni Revival Policy of the Hashemite Kingdom of Jordan,” by IKEHATA Fukiko. The summary is as follows.

This paper examines the religious ideology of the Hashemite Kingdom of Jordan and its position in the Modern Middle East. The Hashemite Kingdom of Jordan has the religious characteristics of a Sunni state. The Hashemite royal family has a lineage that can be traced back to the Prophet Muhammad, and they affirm its religious correctness by many activities. In the situation of religious conflicts in the Modern Middle East, Jordan plays a significant role, using such religious authority or legitimacy, and takes a religious initiative. This paper traces back to the formation of Transjordan, predecessor of the Hashemite Kingdom of Jordan, because this period relates strongly to the legitimacy of the Hashemites. Based on its religious authority, Jordan promotes Sunni religious ideology against Shiite Revolutionism and Sunni Radicalisms such as Salafism and Jihadism. Attacked from both sides by these two radical ideologies, Jordan revives Sunni thought itself in order to oppose these radicalisms. The aim of this paper is to analyze the religious policy of Jordan in the religious conflicts in the Modern Middle East.

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The fifth section of the Japanese part is “Research Reviews and Research Trends.” In this section there are two research reviews. The first is entitled, “A Survey of Previous Studies on ‘Atṭār and a Prospect for My Study,” by ISHIKAWA Kido. It is summarized below.

This paper is a survey of previous studies on ‘Aṭṭār (Farīd al-Dīn ‘Aṭṭār, d. 1221?), one of the greatest Persian poets, and also aims to present the reasons for my study on ‘Aṭṭār.

Many researchers have already studied ‘Aṭṭār. However, each researcher employs various research methods of approach to ‘Aṭṭār, and there is a diversity among them. For instance, Hellmut Ritter employs a didactic method of approach to ‘Aṭṭār in his treatise, and on the other hand, Dick Davis employs a structural method. Even a didactic method can be divided into two positions, historicism and text-centrism, and the same can be said of a structural method. Differing from didactic and structural methods, there are two other methods, which relate to symbol evaluation and reception history. These can reinforce didactic and structural methods. Although a researcher may favour one method of approach to ‘Aṭṭār over other methods, that does not mean they adopt just one method. Many researchers use other methods to support the logic of their treatises.

Like my predecessors, I plan to adopt one main research method while using other methods to support my study on ‘Aṭṭār.

The second paper is “Research Survey on Arab Alevis in Contemporary Turkey” by YAMAZAKI Satoru. The summary is as follows.

This paper aims to examine previous studies on Arab Alevis in contemporary Turkey. Arab Alevis, an Arabic speaking minority with an Ali-oriented Islamic faith as their name indicates, inhabit mainly the south-eastern part of Turkey facing the Mediterranean. In scholarly history, they have been better known as their general appellation in the Islamic world: Nusayris or Alawis. As an ethnic group with its own religious origin back in 9th century Iraq, distinction should be made carefully from other Turkish or Kurdish Alevis of Anatolia.

Only a few studies focused specifically on the Arab Alevis have been done until recently compared to those on the Nusayris/Alawis in general or the Syrian Alawis. While this previous situation is apprehensible as a reflection of the difference between the Arab Alevis and the Syrian Alawis in their political presence in each nation, we have witnessed a marked increase in the number of publications and studies on the Arab Alevis, especially since 2000.

Those works can be broadly categorized into two groups: the first one is books written by Arab Alevi sheikhs on their religious creed or history, which should be taken as sources for future study. The second one is academic or pseudo-academic works among which a considerable number of studies based on historical documents or field research in Arab Alevi communities can be found. In this paper,

I will focus on the latter academic studies that have shed much needed light on the public/private life of Arab Alevis in contemporary Turkey.

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

The first translation is “‘Kurushimi no sugata’: Ikubāru no Urdū Shi (9) (“*Taṣvīr-e dard* (The Portrait of Pain): A Japanese Translation of Iqbāl’s Urdū Verse (9)),” translated by MATSUMURA Takamitsu. The summary is as follows.

This is a Japanese translation of a famous Urdu poem “The Portrait of Pain (*Taṣvīr-e dard*)” composed by Muhammad Iqbal (1877–1938). This poem was recited by the poet himself at the nineteenth annual meeting of the Society for the Protection of Islam (Anjuman-e Ḥimāyat-e Islām) held in Lahore in April 1904. It was later modified and included in his first collection of Urdu verses, “The Sound of the Caravan Bell (Bāng-e Darā)” published in 1924.

Iqbal vehemently denounced nationalism as a new kind of idol worship in later poems, but before going to Europe for higher education in 1905, he wrote some poems in which he tried to unite Indian Muslims and Hindus under the banner of Homeland India. The most famous nationalistic poem of this period is “The Song of India (*Tarānah-e Hindī*)” and the longest is “The Portrait of Pain.”

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 Ġarāyib al-Mawjūdāt* (9),” translated by MORIKAWA Tomoko et al. The translator’s outline follows.

This article is a translation of “‘*Ajā’ib al-maḥlūqāt* part eight,” on various demi-humans and supernatural creatures. Many of them have an evil character and do bad things to humans. The first section is on jinn (spirits) and dīv (demons), which the author regards as the same species. He also insists that people may not be able to see jinns but they must believe in their existence as they are mentioned in Qur’ān. They live in the wilderness, mountains or seas, and some made enormous buildings like the Qaṣr-i Jamšīd and Haramayn. They are so close to humans that cross-breeding between them is possible. This is followed by sections on nasnās and on ghouls (man-eating monsters), both of which are said to be a kind of dīvs. The section on ghouls includes explanations on some human-shaped constellations such as Boōtes or Andromeda. The last section deals with a kind of jinn more delicate than iblīs or šayṭān (satans). ‘Uzzā, an ancient goddess of the



Arabian Peninsula, is an example of this kind. This part shows the characteristics of marvels in medieval Islam and consists of plenty of anecdotes of diverse origins — Qur’ānic and Islamic traditions, Arabic legends of Sulaymān, the adventures of Dhū al-Qarnayn, ancient Iranian tales, and the wonders of India.

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The fifth section of the Japanese part is “Book Reviews.” In this section we have selected twenty two books. Seventeen books are written in Japanese, five are in English. We have included Kuroda Kenji, *Iran ni okeru Shūkyō to Kokka: Gendai Shīa-ha no Jissō (Religion and State in Iran — the Reality of Modern Shiite)*, reviewed by TOMITA Kenji; Chiba Yūshi, *Gendai Arabu Media: Ekkyō suru Rajio kara Eisei-terebi he (Modern Arab Media: From Cross-border Radio to Satellite TV)*, reviewed by FUKUDA Sadashi; Kitazawa Yoshiyuki, *Arabu Renmei: Nashonarizumu to Isurām no Kōsaku (Arab League: Intersection of Nationalism and Islam)*, reviewed by NAGASAWA Eiji; Aoyama Hiroyuki (ed.), *Arabu no Shinzō ni Nani ga Okiteirunoka: Gendai Chūtō no Jitsuzō (What is happening in the “Arab Heart”?: A Real Image of the Modern Middle East)*, reviewed by SAKAI Keiko; Tanada Hirohumi, *Nihon no Mosuku: Tainichi Musurimu no Shakai-teki Katsudō (Japan’s Mosques: Social Activity of Muslims Staying in Japan)*, reviewed by MISAWA Nobuo; Matsumoto Hiroshi, *Arabu Shokoku no Minshu-ka: 2011 nenn Seihen no Kadai (Democratization of Arab Countries: Challenges of the 2011 Coup)*, reviewed by FUKUTOMI Mitsuhsa; Okamoto Masaaki, *Bōryoku to Tekiō no Seiji-gaku: Indonesia Minsyu-ka to Chihō Seiji no Antei (Politics of Violence and Adaptation: Stability of Indonesia’s Democratization and Local Politics)*, reviewed by MASUHARA Ayako; Yoshioka Akiko and Yamao Dai (ed.), *“Isurāmu Koku” no Kyōi to Iraku (Threat of “Islamic State” and Iraq)*, reviewed by NAKAMIZO Kazuya; Minesaki Hiroko, *Isurām Fukkō to Jendā: Gendai Ejiputo Syakai wo Ikiru Joseitachi (Islamic Revival and Gender: Women who live in the Modern Egyptian Society)*, reviewed by MATSUO Mizuho; Shimizu Kazuhiro, *Isurāmu-shi no naka no Dorei (Slaves in Islamic History)*, reviewed by SUZUKI Hideaki; Takahashi Kei, *Sūfī Kyōdan: Minsyū Isurāmu no Dentō to Saisei (Sufi Orders: the Tradition and the Rebirth of Popular Islam)*, reviewed by MARUYAMA Daisuke; Sahara Tetsuya, *Chūtō Minzoku Mondai no Kigen: Osuman Teikoku to Arumenia-jin (What happened in Adana in April 1909?: Conflicting Armenian and Turkish Views)*, reviewed by UENO Masayuki; Ōkawara Tomoki and Horii Satoe, *Isurāmu-hō no “Henyō”: Kindai tonō Kaikō (“Transformation” of Islamic Law: Encounter with Modernity)*, reviewed by SASAKI Shin; Sakamoto Tsutomu, *Isutanburu Kōeki-ken to Iran: Sekai Keizai ni okeru Kindai Chūtō no Kōeki Nettowāku (Istanbul Trade Bloc and Iran: Trade Network of Modern Middle East in the World Economy)*, reviewed by KOBAYASHI Atsushi; Takaoka Yutaka and Mizobuchi Masaki, *Hizuburrā: Teikō to Kakumei*

*no Shisō (Ḥizb Allāh: Spirit of Resistance and Revolution)*, reviewed by YAMAO Dai; Sakurai Keiko, *Iran no Syūkyō Kyōiku Senryaku: Gurōbaru-ka to Ryūgakusei (The Strategy of Iran's Religious Education: Globalization and Foreign Students)*, reviewed by KURODA Kenji; Bano, Masooda and Keiko Sakurai (eds.), *Shaping Global Islamic Discourses: The Role of al-Azhar, al-Medina, and al-Mustafa (Exploring Muslim Contexts)*, reviewed by KURODA Ayaka; Roger Owen, *Gendai Chūtō no Kokka, Kenryoku, Seiji (State, Power and Politics in the Making of the Modern Middle East)*, reviewed by WATANABE Shun; Hosoda Naomi, *Wangan Arabu Syokoku no Imin Rōdōsya: "Ta-gaikoku-jin Kokka" no Syutsugen to Seikatsu Jittai (Migrant Workers in the Arab Gulf States: Growing Foreign Population and their Lives)*, reviewed by KIRIHARA Midori; Kikuta Haruka, *Uzbekisutan no Seija Sūkei: Tōki no Machi to Posuto-Sovieto Jidai no Isurāmu (The Saint Revered in Uzbekistan: The Town of Pottery and Islam of the Post-Soviet Era)*, reviewed by IWAKURA Kō; Abbas Maleki, and John Tirman (eds.), *U.S.-Iran Misperceptions: A Dialogue*, reviewed by SHIOMI Hiroyuki; Ridge, Natasha, *Education and the Reverse Gender Divide in the Gulf States*, reviewed by HIGA Chiaki.

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The last section is "Practical Research Information." We have included "Chunijia Kyōwakoku Toshokan, Shoten Annai: Chunisu Hen (Practical Information on Booksellers and Libraries in Tunisia: Tunis)" by FUTATSUYAMA Tatsuro.

