

An English Summary of This Issue

We are pleased to present the *Kyoto Bulletin of Islamic Area Studies*, volume 11. 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 is “Articles.” The second part, which is in Japanese, includes section titles such as “Commemorative Lecture of the Prince Mikasa Academic Award,” “Interviews with the Precursors of Knowledge,” “Articles,” “Research Note,” “Translations,” “Book Reviews,” and “Practical Research Information.” These two parts are outlined respectively as follows:

English Part:

The first section is a special feature entitled “Toward the Future of Sufi Studies.” There are four articles: SAWAI Makoto’s “Re-experiencing the Myth of Adam: Junayd’s Idea of *fanā’* and *baqā’*,” INOUE Kie’s “The Practice and Principle of *Samā’* in Rūzbihān’s Thought,” YAMAMOTO Naoki’s “Becoming the Perfected Man (*Insān Kāmil*) through Spiritual Journey and Practice (*al-Sayr wa al-Sulūk*): A Study of Ibrāhīm Ḥaḳḳı Erzurmî’s *Ma’rifetnâme*,” and MADONO Kotoko’s “Niyâzî-i Mıṣrî’s Concept of Murshid and its Development based on the Theory of *Insān Kāmil*.” Please refer to the Editor’s Note by TONAGA Yasushi, the editor of this special feature.

The second section is titled “Articles.” In this section we have seven contributions. All are written in English, so you can easily follow along. The first is entitled, “Female Indonesian Sufis: Shattariya *Murids* in the 18th and 19th Centuries in Java,” by Oman Fathurahman. In this article, the author demonstrates that many manuscripts show the importance of female Sufis in the 18th and 19th centuries in Indonesia.

The second article is entitled, “‘Erasure’ and ‘Reinstatement’ in Romesh Chunder Dutt’s Vision of India’s Past,” by Thierry Di COSTANZO. In this article, the author writes about Romesh Chunder Dutt’s (1845–1909) Vision of India’s Past.

The third article is entitled, “Ibn Arabi Thoughts in the Practice of Ordinary Muslims: From the ‘Ethical Interpretation’ and ‘Practical Application’ Perspective of İsmail Hakkı Bursevi,” by Idiris Danismaz. It is summarized as follows:

The purpose of this study is to deepen the understanding of Sufism by examining how the Thoughts of Ibn Arabi (d. 1249) are practiced in the religious lives of ordinary Muslims.

While the origin of Ibn Arabi Thoughts is traced back to his books, their systematization has been carried out over the centuries within an intellectual tradition called the Ibn Arabi School. However, knowledge inherited within the School was often kept secret among the School's followers, and was cut off from practice. It may be because of this that scholars have focused primarily on the philosophical aspects of Ibn Arabi Thoughts. However, ways in which the Thoughts can be put into practice by non-Sufi Muslims have not been sufficiently studied.

In order to demystify this little-known aspect of Ibn Arabi Thoughts, in this paper, the "Five Divine Presences of God" (Ar. Ḥaḍarāt al-Khams al-Ilāhiyya), a conceptual framework developed in the Ibn Arabi School to map out the Thoughts, is examined through the analytical terms "ethical interpretation" and "practical application." Five Divine Presences of God, as are in this article, are described by İsmail Hakkı Bursevi (d. 1725), one of the most prominent Sufis of the Ibn Arabi School in the Ottoman Empire, in his books *The Treatise of Five Divine Presences of God* (in Turkish: *Risale-i Hazarât-i Hamse-i İlâhiyye*) and *Rûḥ al-Bayân (The Soul of the Qur'ân)*.

The main argument of the paper is that İsmail Hakkı Bursevi, in order to help non-Sufi Muslims understand Ibn Arabi Thoughts while avoiding stepping into controversial matters, matched mystical ideas in the Thoughts with commonly-accepted virtues of Muslim society at that time, and in this way derived some practical instructions that can be applied to religious life.

The fourth article is entitled, "Teaching Entrepreneurial Finance in Saudi Arabia: An Overview and Prospects," by Abderrazak Belabes. It is summarized as follows:

Over the last decade, the needs of financing entrepreneurship have hoisted a new matter to the forefront: entrepreneurial finance. The Arab-Muslim world can no longer be exempt from such an evolution. Conscious of the importance of this emerging course, the Islamic Economics Institute of King Abdulaziz University upheld it during the elaboration of its executive Master in Islamic finance following an international benchmark beyond the specialty itself. This article proposes to highlight the particularities of this field with reference to the conventional Islamic finance programs in which the majority rely on the triptych: finance, Islamic jurisprudence, and the Law. The teaching of entrepreneurial finance ought to be

spread in Saudi Arabia with regard to the evolution of the global economy, the development of digital technologies, and the diffusion of the entrepreneurial mind within a non-negligible part of a new generation of graduates.

The fifth article is entitled, “The Role of Islamic Collateral Loans (Ar-Rahnu) in the Malaysian Credit System: Evidence from Customer’s Borrowing Behaviors,” by KAMBARA Kentaro. It is summarized as follows:

Ar-Rahnu, Islamic collateral loan is one of the popular Islamic financial products in Southeast Asia. The purpose of this paper is to explore the role of Ar-Rahnu in Malaysian customers’ borrowing. This study asks the following questions: How is Ar-Rahnu used in the Malaysian economy? What are the potential financing alternatives to Ar-Rahnu? What is the impact of Ar-Rahnu in the context of financing in Malaysia? This paper adopts the questionnaire survey as the research method to answer these research questions.

As a result of the survey, for the first question, this study reveals that the roles of Ar-Rahnu are not uniform but reflect the regional differences in the Malaysian economy. For the second question, we can see that regardless of the region, more respondents regard financing from friends or family as the alternative to Ar-Rahnu than a pawnshop loan. On the other hand, it is evident from this survey that it is hard to say that pawnshop loans play a role as an alternative to Ar-Rahnu.

For the third question, it is significant that for small and medium-sized enterprises (SMEs), finance from friends or family comes after Ar-Rahnu in the borrowers’ preferences for debt financing. There is a hypothesis that SMEs in Malaysia prefer self-financing and financing from internal funds to financing with external funds. However, in this survey, most customers who borrow from Ar-Rahnu for business capital answered that they would finance from internal funds if they could not finance from Ar-Rahnu. Therefore, this study finds that Ar-Rahnu is the preferred financing method of SMEs in Malaysia.

The sixth article is entitled, “Islamic Cosmopolitanism in the Contemporary World: With Special Reference to the Contributions of Mohammad Hashim Kamali,” by KIRIHARA Midori. In this article, the author discusses the Islamic thought of Professor Mohammad Hashim Kamali, an international scholar of high caliber originally from Afghanistan, and demonstrates his contributions to what this author calls Islamic Cosmopolitanism.

The last article is entitled, “*Waqf* in Malaysia and Its New Waves in the Twenty-First Century,” by Nur Izzati Norzilan. The outline of this paper is described below:

Waqf is a long-practiced tradition in Islamic civilization and a type of charitable fund that was prevalent throughout the majority of the Islamic world in the pre-modern era. *Waqf* played an important role in serving society's needs and supporting Islamic economics by enhancing the development of the social economy. In line with modern development within the financial world, Malaysia is now focusing on the revitalization of *Waqf* as a promising method for resolving the social instability problem. In Malaysia, the State Islamic Religious Council (SIRC) is the body responsible for managing *Waqf* assets. Throughout the SIRC, numerous reformations and developments of *Waqf* assets have been made. These reformations and developments have been made in order to adjust the practices of *Waqf* for the modern economy and to ensure that *Waqf* resources can be fully utilized for the benefit of society. In 2004, JAWHAR (Waqf, Zakat and Hajj Department) was introduced under the Ministry of the Prime Minister as a department to consolidate the revitalization of *Waqf*. This paper discusses the revitalization of *Waqf* practices and examines the reformation development of the *Waqf* structure in Malaysia.

Japanese Part:

The first section is the “Commemorative Lecture of the Prince Mikasa Academic Award,” which consists of the “Introduction,” “Isurāmu Kenkyū no Igi (The Significance of Islamic Studies)” (A record of the lecture) by KAGAYA Hiroshi, and “Minami Ajia Isurāmu Kenkyū no Dōkō to Shōrai: “Kagaya Hiroshi Chosakushū” wo Tōshite” (Trends and Future of South Asian and Islamic Studies: Through “Kagaya Hiroshi” Collection) by YAMANE So. KAGAYA Hiroshi, emeritus professor at Osaka University of foreign studies, is a pioneer of Islamic area studies in West and South Asia and has published prolifically. “The collection of Kagaya Hiroshi” (all three volumes) was awarded the fourth Prince Mikasa Academic Award of the society for Near Eastern Studies in Japan because of this large scientific contribution. This section is devoted to publishing the contents of the “Commemorative Lecture of the Prince Mikasa Academic Award” with the consent of the society for Near Eastern Studies in Japan.

The second section of the Japanese part is “Chi no Sendatsu-tachi ni Kiku (12): SUZUKI Tadashi Sensei wo Omukaeshite: Watashi no Osumanshi Kenkyu no Kaisō: Watashi no Hikakushi eno Michi no Ichidankai (Interviews with the Precursors of Knowledge (12): Special Lecture by Prof. SUZUKI Tadashi: My Reminiscence of Studies in Ottoman History: A Stage of the Way to My Comparative History),” which consists of a record of the lecture meeting held on May 4, 2017 at Kyoto University. The section is devoted to the lecture

delivered by Prof. SUZUKI Tadashi, entitled “My Reminiscence of Study on the Ottoman History: A Stage of the Way to My Comparative History,” and the subsequent open discussion in addition to his life and works. Prof. SUZUKI Tadashi, a Professor Emeritus at the University of Tokyo, is a pioneer of Turkish research and has received numerous prominent achievements. This lecture covers his wide knowledge and experience of Ottoman history from the viewpoints of comparative history.

The third section of the Japanese part is “Articles.” In this section, there are three articles. The first is entitled, “Gendai Indonesia ni Okeru Shūkyō Shōsū-ha Yokuatsu no Mekanizumu: Madura-tō Sampang-ken no Shi’a-ha Tsuihō Jiken wo Tegakari ni (The Mechanism of Religious Intolerance in Contemporary Indonesia: A Case of the Shi’a Minority in Sampang, Madura),” written by KAYANE Yuka. It is summarized as follows:

This article examines a case of religious intolerance against Shi’as that took place from 2011 to 2013 in the Sampang Regency in Madura Island, Indonesia. Many observers of the growing religious intolerance in Indonesia attribute the outbreak of violence to the conservative element of the central government and the weak judicial system in the nascent democracy. Those accounts, however, do not explain how exactly a particular non-state group can legitimize violence in the public eye and the court in the first place. Legitimizing violence and escaping from legal punishment requires strong support from the local elites holding the state’s power.

It argues that non-state actors can legitimize violence against the minority if they can present themselves to the political elites as “representatives” of the majority before the direct election. In the case of the Sampang Regency, successive attacks against the Shi’a residents were provoked and aggravated by the local religious authorities called *kiais*. The article demonstrates how the intolerant elements of *kiais* that managed to forge alliances with the incumbent Sampang regional head, police, prosecutors, and court judges succeeded in persecuting the Shi’as. The case illustrates the way in which intolerant groups make good use of democratic political freedom and the direct election for their own sake.

The second is Khashan Ammar’s “Isurāmu Seiritsu-ki ni Okeru Shakai / Keizai Henyō to Ribā Kinshi no Shi-teki Tenkai (Social and Economic Transformations during the Prophetic Period of Islam and the Historical Developments of the Prohibition of *Ribā*).” It is summarized as follows:

Because of the well-known Islamic prohibition of “*ribā*”, or interest, an effort to (re)establish Islamic economies was initiated by starting Islamic banks as “interest-

free banking” in the 1970’s. During their development in the following decades, the proposal to define all forms of interest as prohibited *ribā* was firmly established and widely accepted. The prohibition of *ribā* is clearly stated in the Qur’an, the sacred book of Islam and the first source of Islamic law. All legal schools have maintained the prohibition of *ribā*.

On the other hand, *ribā* was not prohibited at once during the Prophetic period (610–632 C.E.), during which the contents of the Qur’an were gradually revealed. In order to understand why and how the *ribā* was prohibited, this article reconstructs the historical developments of the prohibition of *ribā* during the Prophetic period, considering the four periods during which the four sets of Qur’anic verses relating to *ribā* were revealed, by utilizing *Asbāb al-Nuzūl*, or Occasions of the Revelation, in the literatures of the Qur’anic exegesis (tafsīr). Occasions of the Revelation are reference to when, why and how each set of verses, or legal sanctions contained in those verses, were given to Muhammad and his followers, so they are useful to determine the circumstances and contexts of each legal sanction.

While in the first period in Makka when Muslims didn’t have any control over the Makkan economy, *ribā* transactions were just criticized. In the second period in Madina, the Jewish practice to charge *ribā* on Muslims were strongly criticized. As the Islamic community and Muslims spread and new sources of income appeared, zakāt and loans without interest were emphasized as good deeds and *ribā* was partially prohibited. In the fourth and final period, *ribā* was totally prohibited, and more constructive investments were strongly urged.

This article thus demonstrates the necessity and benefit of understanding the original circumstances and contexts of the Qur’anic ordinances in the economic domain, so that we may have a better understanding of the true nature of Islamic economy which the current Islamic economics aims to develop within the contemporary economic conditions.

The last article in this section is “Gendai ni Okeru Kunshusei to sono Gurōbaru na Ruikeika wo meguru Seijigaku-teki Kōsatsu: Arabu Kunshusei Kokkagun to sono Keifu-teki Seitōsei no Kaiseki e Mukete (Political Reflections on Contemporary Monarchies and Its Typologies in the Global Perspective: An Attempt to Analyze Arab Monarchical States and Their Genealogical Legitimacy),” by WATANABE Shun. The outline of this article follows:

This study attempts to create a methodological reflection on the political analysis of contemporary Arab monarchical states. In particular, this study pursues a theoretical framework of comparative political analysis which attempts to clarify

the ideal structure and genealogical legitimacy of eight Arab monarchical states.

Recent political studies of monarchies have a tendency to presuppose the disappearance of monarchies in the modern era. However, this assumption often seems inaccurate. When we cast our eyes on the history of political regimes, most of them have been monarchies. In addition, a group of eight monarchies still exist in the Arab world in the contemporary era.

Considering these circumstances, this article does not assume that monarchies should fall in the contemporary era. It begins by accepting the fact that a group of monarchies still exist in the world and aims at exploring their actuality and the way the monarchs' powers have been recognized by the ruled.

To accomplish this, the article is composed of three sections. Section I compares monarchies around the world, and attempts to establish the features of Arab monarchies compared to European and Asian monarchies. Section II analyzes Arab monarchies from historical and contemporary perspectives. Section III contains case analyses of the genealogies and lineages of Arab monarchies and tries to determine how these elements are utilized to legitimize their rule.

The fourth section of the Japanese part is titled "Research Note." In this section there is one research note that is entitled, "Rebanon ni Okeru Paresuchina Nanmin no Hōsetsu to Haijo: Gendai Chūtō ni Okeru Shōsūha to Kenryoku Bunyū Kōzō (Inclusion and Exclusion of Palestinian Refugees in Lebanon: Minorities and the Power Sharing Regime in Contemporary Middle East)," by OKABE Yuki. It is summarized below:

This research note primarily investigates the state-minority relationships in the Middle East by focusing on Palestinian refugees in Lebanon. In deeply divided societies, the way to secure political stability has been studied by consociational school led by Arend Lijphart. In contrast to the chain of academic currents, Ian S. Lustick's theory of "control" offers another perspective. Based on later theory that stipulates the control of the minority for achieving political stability, I would like to hypothesize a new perspective to understand how the Lebanese government and Palestinian refugees are intertwined.

To expand the field of state-minority theory, I first review literatures that address minority issues in the Middle East and their connections with state governance. Second, I provide a brief outline of the Palestinians' history in Lebanon, where they are marginalized outside of formal institutions. Third, I detail the decision to create the governmental organization "Lebanese-Palestinian Dialogue Committee (LPDC)," which was founded in 2005, to highlight a specific

case for contemplating the state-minority relationship. This case illustrates how the state came to organize certain policies concerning minority problems, and conversely, how the minority seeks to interact with state. This results in a final crystallization of state policy towards the minority.

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

The first translation is “Gazaru (1): Ikubāru no Urdū Shī (11) (Ghazals (1): A Japanese Translation of Iqbāl’s Urdū Verse (11)),” translated by MATSUMURA Takamitsu. The summary follows:

This is a Japanese translation of Urdū ghazals composed by Muḥammad Iqbāl (1877–1938). The ghazal has been one of the most popular poetic forms, and is mainly used for lyrical poetry. Iqbāl took this form to express his philosophical thoughts and religious message.

He wrote many ghazals in his life, and most are contained in his three Urdū verse collection: *Bāng-e Darā* (*The Sound of the Caravan Bell*, 1924), *Bāl-e Jibrīl* (*Gabriel’s Wing*, 1935), and *Ẓarb-e Kalīm* (*The Stroke of Moses*, 1936). The total number of ghazals included in these collections is over 100.

Here, 12 representative and famous ghazals were selected and translated from Iqbāl’s first Urdū verse collection, *Bāng-e Darā*, which contains 28 ghazals.

The second part of “Translations” is “Muhammad bun Mafumūdo Tūsī Cho ‘Hizōbutsu no Kyōi to Banbutsu no Chinki’ (11) (Muḥammad b. Maḥmūd Ṭūsī’s ‘*Ajāyib al-Maḥlūqāt wa Ġarāyib al-Mawjūdāt* (11)),” translated by MORIKAWA Tomoko et al. The translator’s outline follows:

This article is a translation of part ten, the final part of ‘*Ajā’ib al-maḥlūqāt*. This part deals with animals and insects and consists of six sections. The author apparently consulted the *Kitāb al-ḥayawān* by Jāḥiẓ and *Nuzhat-nāma-yi ‘alā’ī* by Šahmardān b. Abī al-Ḥayr. Constellations of animal shapes are mentioned occasionally. The first section is on large animals. In this biggest section, various wild and domestic animals are included such as elephants, cows, horses, hippopotamuses, donkeys, sheep, goats, gazelle (āhū), rhinoceroses, lions, cheetahs, wolves, dogs, bears, pigs, and the mysterious faḡājūs etc. The next section deals with small animals like foxes, rabbits, cats, rats, and chameleons. Section three is on animals in the water, including various fish, whales, sharks, lizards (saqanqūr), crocodiles, frogs, and turtles. Sections four and five are allotted

to snakes and dragons (tu‘bān) like tinnīn and samand-aslār, and poisonous animals like scorpions. The sixth section is on insects. It starts from honeybees, then follows wasps, locusts, flies, spiders, silkworms, ants, and finishes with the mosquito, the weakest creature according to the author.

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

We have included the following books: Nizām al-Mulk, *Tōchi no Syo (The Book of Government)*, Tōkyō Iwanami Shoten, 2015, reviewed by FUJII Morio. Baba Tamon, *Kyūtei Syokuzai/Nettowāku/Ōken: Iemen-Rasūlu-chō to 13seiki no Sekai (Court Foodstuffs/Network/King’s Rights: Yemen-Rasulid Dynasty and the World of the 13th Century)*, Fukuoka: Kyūshū Daigaku Shuppankai, 2017, reviewed by ARAI Kazuhiro. Yoshida Etsuaki, *Gurōbaru/Isurāmu Kinyū-ron (Global/Islamic Finance)*, Kyōto: Nakanishiya Shuppan, 2017, reviewed by NAGAOKA Shinsuke. ‘Abd al-Ghanī Abū al-‘Azm, *Ghanī Zāhiru Arabia-go Jiten (Mu’jam al-Ghanī al-Zāhir = Alghani Azzahir Arabic Dictionary)*, Mu’assasa al-Ghanī, 2013, reviewed by TAKEDA Toshiyuki. Abū Ḥāmid al-Ghazālī, *Tetsugakusya no Jiko Mujun: Isurāmu no Tetsugaku Hihan (Tahāhut al-Falāsifa = The Incoherence of the Philosophers)*, Tōkyō: Heibonsha, 2015, reviewed by KATO Mizue. Tsuji Asuka, *Koputo Seijin-den ni miru 14seiki Ejipto Syakai (Fourteenth-century Egypt as portrayed in Coptic Hagiographies)*, Tōkyō: Yamakawa Shuppansha, 2016, reviewed by MIYOKAWA Hiroko. Kisaichi Masatoshi et al., *Tyūtō/Isurāmu Kenkyū Gaisetsu: Seijigaku/Keizaigaku/Syakaigaku/Chiiki Kenkyū no Tēma to Riron (Outline of Research on the Middle East and Islam: Themes and Theories of Political Science/Economics/Sociology/Area Studies)*, Tōkyō: Akashi Shoten, 2017, reviewed by CHIBA Yushi. Shionozaki Shinya, “*Azerubaijan-jin*” no Sōsyutu: *Minzoku Ishiki no Keisei to sono Kisō (Creation of “Azerbaijani”: Formation of Ethnic Consciousness and its Underlying Strata)*, Kyōto: Kyōto Daigaku Shuppankai, 2017, reviewed by UNNO Noriko. Kazuyo Murata, *Beauty in Sufism: The Teachings of Ruzbihan Baqli*, New York: State University of New York Press, 2017, reviewed by INOUE Kie. Takaki Keiko, *Tyunijia Kakumei to Minsyuka: Jinruigaku-teki Purosesu/Dokumenteisyon no Kokoromi (The Tunisian Revolution and Democratization: An Anthropological Process Documentation)*, Tōkyō: Akashi Shoten, 2016, reviewed by TANAKA Yuki. Hirose Yōko, *Azerubaijan Bunmei ga Kōsaku suru “Hi no Kuni” (Azerbaijan: “The Land of the Fire” where Civilizations interlace)*, Tōkyō: Gunzōsha, 2016, reviewed by IWAKURA Ko. Alexander Betts and Paul Collier, *Refuge: Transforming a Broken Refugee System*, London: Allen Lane, 2017, reviewed by MOCHIZUKI Aoi.

The last section is “Practical Research Information.” We included “Amman Shoten Annai (A Guide to Bookshops in Amman, Jordan)” written by SATO Marie.