

## **An English Summary of This Issue**

We are pleased to present the *Kyoto Bulletin of Islamic Area Studies*, volume 12. This issue consists of two parts, English and Japanese.

The first part, which is in English, is divided into two sections: 1) “Special Feature” and 2) “Article.” The second part, which is in Japanese, includes section titles such as “Interviews with the Precursors of Knowledge,” “Article,” “Research Note,” “Research Review and Research Trend,” “Translations,” and “Book Reviews.” These two parts are outlined as follows.

### **English Part:**

The first section is a special feature entitled “Malaysian Practice of the Islamic Economy at a Crossroads: Issues and Challenges.” In addition to an “Editors’ Preface” by Zurina Shafii and NAGAOKA Shinsuke, there are six articles in this section, which are outlined as follows:

“Internal Shariah Audit Effectiveness and its Determinants: Case of Islamic Financial Institutions in Malaysia” by Nurazalia Zakaria, Noraini Mohd Ariffin, and Nor Hafizah Zainal Abidin; “Risk Management Practices in Islamic Banking: An Empirical Evidence from Malaysia” by Sabri Embi and Zurina Shafii; “Theories Underpinning Islamic Good Governance in Cooperatives: Synthesis of Literature from the Conventional and Islamic Perspective” by Rose Ruziana Samad and Zurina Shafii; “Understanding the Planning Process and Challenges in Shariah Audit Execution: The Case of Malaysian Takaful Operators” by Noor Aimi Bt Mohamad Puad, Zurina Shafii, and Nurdianawati Irwani Abdullah; “Islamic Social Enterprise Framework: The Case of Malaysia” by Nurul Aini Muhamed, Nathasa Mazna Ramli, Syadiyah Abdul Shukor, and Nur Syazwani Mohamed Nasrudin; and “Shariah Assurance in ICM: Proposed External-Internal Control Framework” by Ahmad Zainal Abidin, Zurina Shafii, and Noradiva Hamzah.

For a summary of each article in the special feature please refer to the editors’ preface.

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The second section is entitled “Article.” In this section, we include a contribution entitled, “Does the Islamic World have a Platform to Express its International Public Opinion?: Case Studies on Jordan and the OIC (Organization of Islamic Cooperation),” by IKEHATA Fukiko. The article analyzes the Organization of Islamic Cooperation (OIC) through the concept of “international public opinion” in the area of International Organization Studies to demonstrate how Islamic international public opinions related to problems opposing religion

were created by the OIC.

### **Japanese Part:**

The first section of the Japanese part is “Chi no Sendatsu-tachi ni Kiku (13): KATŌ Hiroshi Sensei wo Omukaeshite.” The section consists of a brief biography of Professor Kato Hiroshi (Professor Emeritus, Hitotsubashi University), transcription of his lecture delivered on Nov. 9, 2018 at Kyoto University, including subsequent open discussion and elaboration on his life and works held after the lecture, and a list of his publications, as well as his numerous prominent achievements as a leading scholar on the socio-economic history of the Arab and Islamic world in Japan. His lecture entitled “Materialisuto ni totte no Isurāmu (Islam from a Materialist Perspective)” which demonstrated his broad knowledge and experience of Islamic Economy and Islam in general from an materialist perspective.

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The second section of the Japanese part is entitled “Article.” In this section, there is an article entitled, “Isurāmu-hō ni okeru ‘Harāru’ Kitei wo Meguru Kōsatsu: ‘Harāru/Harāmu’ no Nibunhō to Hō Kitei no ‘Go Hanchū’ no Sōkansei wo Chūshin ni (An Inquiry into the Legal Concept of Halal under Islamic Law: With Special Reference to the Correlation between the Halal/Haram Dichotomy and the Five Categories of Judicial Rules),” written by KOSUGI Yasushi. It is summarized as follows:

Due to the recent ascendance of halal industries with lucrative business opportunities, especially concerning halal food, the word “halal,” a legal term in Islamic law, has become an icon for even non-Muslim business people dealing with Muslim consumers or Muslim tourists. Easy definitions of halal, such as “permissible” in Islam or, in the case of food stuff, food devoid of pork and alcohol, are currently in circulation. When compared with the “five categories of Islamic judicial rules,” one may wrongly equate the halal with the four categories other than the haram (forbidden). However, this equation is wrong, because the *wājib* (obligatory) as one of the five categories, for example, is unrelated to halal. After investigations into the nature of the halal/haram dichotomy and the five categories, utilizing *‘Ilm Uṣūl al-Fiqh* (Science of the Principles of Islamic Law) and *‘Ilm al-Fiqh* (Science of Islamic Law), this inquiry has found that the two sets were formulated for two different purposes. The halal/haram dichotomy stemmed directly from the narratives of halal/haram in the Qur’an and Hadith (Prophetic traditions) which mention a limited number of specific subjects, while the five categories of judicial rules were constructed by specialized legal scholars to comprehend each and every man and woman’s actions in their lives so that they

will know what to do, what not to do, and what to choose by their free will. Though the halal subjects are often related to the category of *mubāh* (free to choose), this is neither definitive nor a rule. These two sets must be understood separately, according to the purposes and functions of each.

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The third section of the Japanese part is entitled “Research Note.” In this section there is one research note that is entitled, “Gendai Shiria no Ken’ishugi Taisei no Hen’yō to sono Genkai: Nani ga Shiria Nammin Mondai wo Motarashita no ka (Transformation and Limitation of Syrian Authoritarian Regime: The Root Causes of the Syrian Refugee Crisis),” by MOCHIZUKI Aoi. It is summarized below:

The aim of this paper is to analyze the root causes of the Syrian refugee problem from the perspective of Middle East area studies. This paper examines the transformation and limitations of the modern Syrian governing system, which eventually produced an ultimately authoritarian regime, as indirect, but fundamental, causes of the Syrian refugee problem. The Syrian Arab Republic is located in one of the most historical places in the Middle East, and had a long record of Islamic governance in one form or another in the pre-modern period. In the modern era, a modern nation-state was created, and an authoritarian system was installed in 1970. After a substantial period of undemocratic rule, in March 2011, as part of the “Arab Spring,” or the waves of popular demands for democratization in Arab countries, a Syria demonstration occurred for the democratization of the Syrian government under the Ba’th party. It became a trigger that gave rise to popular dissatisfaction with the regime, and demonstrations spread to other cities in Syria. However, the peaceful demonstrations, facing brutal suppressions, turned into an armed struggle, and developed into a serious armed conflict between the regime lead by Bashar Asad and the various dissident groups. It became increasingly intensified, and escalated to what is called the “Syrian Civil War”. This paper traces back to the history of nation-state building in Syria, the creation and development of an authoritarian regime under Hafiz Asad in the latter half of the 20th century. It will argue that there were two fundamental limitations of the governing system in Syria from the very beginning since its independence, and that these limitations led to the inevitable clash between the regime which Bashar Asad inherited from his father on the one hand and the dissident groups on the other.

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The fourth section of the Japanese part is entitled “Research Review and Research Trend.” In

this section, there is an article, which is entitled, “15–16 Seiki ni okeru Jazūrī Kyōdan Kenkyū ni Kansuru Senkō Kenkyū Rebyū (The Review of Previous Studies on Ṭarīqa Jazūliya in 15–16th Century),” written by TANAHASHI Yukari. It is summarized as follows:

This paper examines previous studies on al-Ṭarīqa al-Jazūliya in the 15th and 16th centuries. Al-Ṭarīqa al-Jazūliya was founded by Muḥammad ibn Sulaymān al-Jazūlī, who called himself sharīf and mahdī and gathered people to perform jihad against Portugal. Al-Ṭarīqa al-Jazūliya is considered to have been the trigger for the enlargement of Ṭarīqa in Morocco. Despite being an innovative person, the number of extant works and related previous literatures that al-Jazūlī worked on is limited. I would like to present the information necessary to expand research on Moroccan Sufism.

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The fifth section of the Japanese part is entitled “Translations.” This section consists of two annotated Japanese translations of Urdū or Dakanī texts.

The first translation is “Gazaru (2): Ikubāru no Urdū Shi (12) (Ghazals (2): A Japanese Translation of Iqbāl’s Urdū Verse (12)),” translated by MATSUMURA Takamitsu, and it is summarized as follows:

This is a Japanese translation of 15 Urdū ghazals (fixed lyrical poems) selected from *Bāl-e Jibrīl (Gabriel’s Wing)*, the second Urdū verse collection compiled by Muḥammad Iqbāl (1877–1838), a famous poet-philosopher of the Indian subcontinent. This collection, which was published in Lahore in 1935, consists of three sections: the section of ghazals, rubā’īs (quatrains), and naẓms (thematic poems) with qit’āhs (fragmentary poems).

In Iqbāl’s first Urdū verse collection *Bāng-e Darā (The Sound of the Caravan Bell 1924)*, poems are periodically divided in three parts in which naẓms proceed ghazals. On the contrary, in *Bāl-e Jibrīl*, the section of ghazals comes first and occupies nearly half of the total pages.

Iqbāl used ghazals—traditionally a vehicle of romantic feelings—as an important means of expressing his philosophical thoughts and religious feelings just as naẓms.

The ghazals section is divided into two parts without showing the criterion. The first part contains 16 ghazals while the second part contains 61. From the first part, 10 ghazals were translated into Japanese and, from the second, 5 ghazals.

The second part of “Translations” is “Dekan no Bishoku to Seikon: Dakanī-Urudūgo no Shijin Nusurathī (Gastronomy and Hierogamy of Decan: Dakanī Urdū Poet Nuṣratī),”

translated by KITADA Makoto. The translator's outline follows:

Although Urdū language was born in the environs of Delhi, literature in Urdū began circulating in the Muslim kingdoms of the South, i.e. Deccan in the 15th century. Before the adoption of Urdū as a literary language in Northern India in the 18th century, the Urdū literary tradition in Deccan had already flourished for nearly 350 years. The poets of Deccan used their own regionally spoken language which was a dialectal form of Urdū, and developed it into a highly artistic language. This language is called Dakanī Urdū (“the Deccan version of Urdū”). Mullā Nuṣratī, the court poet of the Bījāpur Kingdom in the 17th century Deccan, is considered to be a great master who stood at the height of the Bījāpur school of Dakanī poetry. This article examines one of his representative works, the romantic narrative poem *Gulshan-e-‘Iṣq* (“The Garden of Love”). The highlight of this long adventurous story is the description of the wedding ceremony of the hero and heroine. The best parts of this story—including the description of the banquet dishes and the nuptial night—are translated, demonstrating that South Asian indigenous culture and imported Persian culture are harmonized in Dakanī literature.

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The sixth section of the Japanese part—the last section on this issue—is called “Book Reviews.” There are thirteen books reviewed, nine of which are written in Japanese and four in English. The names of these books and their reviewers are given below:

Sawai Kazuaki, *Osuman-chō no Shokuryō Kiki to Kokumotsu Kyōkyū: 16seiki Kōhan no Higashi Chichūkai Sekai (Food Shortage and Environment in the East Mediterranean World in the Late 16th Century)*, Tōkyō: Yamakawa Shuppan, 2015, reviewed by KOMATSU Kaori. Ōtsubo Reiko, *Shikō-hin “Kāto” to Iemen Shakai (Luxury Goods “Khat” and Yemen Society)*, Tōkyō: Hōsei Daigaku Shuppankyoku, 2017, reviewed by MATSUMOTO Hiroshi. Naganawa Norihiro, *Isurāmu no Roshia: Teikoku, Shūkyō, Kōkyōken 1905–1917 (Islamic Russia: Empire, Religion, and Public Sphere 1905–1917)*, Nagoya: Nagoya Daigaku Shuppankai, 2017, reviewed by OBIYA Chika. Izutsu Toshihiko, *Kuruān ni okeru Kami to Ningen: Kuruān no Sekai-kan no Imi-ron (God and Man in the Koran: Semantics of the Koranic Weltanschauung)*, Tōkyō: Keiō Gijuku Daigaku Shuppankai, 2017, reviewed by KIKUCHI Tatsuya. Kuroda Yūga, *Rekonkisuta no Jitsuzō: Chūsei-kōki Kasutīrya-Guranada kan ni okeru Sensō to Heiwa (The True Image of the Reconquista: War and Peace between Castile and Granada during the Late Middle Ages)*, Tōkyō: Tōsui Shobō, 2016, reviewed by SATO Kentaro. Matthew S. Erie, *China and Islam: The Prophet, the Party, and Law*, Cambridge: Cambridge University Press, 2016, reviewed by NARA Masashi. Saitō Tsuyoshi, “*Idō Shakai*” no naka no Isurāmu: Morokko no Beruberu-kei Shōgyōmin no Seikatsu wo meguru

*Jinrui-gaku (Islam in “Mobile Society”: Anthropology on the Life and Faith of Berberian Commercial People in Morocco)*, Kyōto: Tosho Shuppan Shōwado, 2018, reviewed by FUJII Chiaki. Tanūkhī, al-Muḥassin ibn ‘Alī, *Nishwār al-Muḥāḍara wa-Akhhbār al-Mudhākara* (translated by Morimoto Kosei into Japanese as *Isuramu Teikoku Yawa*), Tōkyō: Iwanami Shoten, 2016, reviewed by KAMEYA Manabu. Suechika Kōta, *Isurāmu Shugi: Mōhitotsu no Kindai wo Kōsō-suru (Islamism: Search for an Alternative Modernity)*, Tōkyō: Iwanami Shoten, 2018, reviewed by KURODA Kenji. Arata Mariko, *Shoku no Harāru Nyūmon: Kyō kara Dekiru Musurimu Taiō (Introduction to Halal Food: Response to Muslims from Today)*, Tōkyō: Kōdansha, 2018, reviewed by KIRIHARA Midori. Zamir Iqbal and Abbas Mirakhor, *Ethical Dimensions of Islamic Finance: Theory and Practice*, Basingstoke: Palgrave Macmillan, 2017, reviewed by KAWAMUKAI Yoshiki. Jeremy Menchik, *Islam and Democracy in Indonesia: Tolerance without Liberalism*, Cambridge: Cambridge University Press, 2016, reviewed by MIZUNO Yuji. Justin Gengler, *Group Conflict and Political Mobilization in Bahrain and the Arab Gulf*, Bloomington: Indiana University Press, 2015, reviewed by YOSHIDA Tomoaki.