

An English Summary of This Issue

We are pleased to present the *Kyoto Bulletin of Islamic Area Studies*, volume 13. This issue consists of two parts, in English and Japanese.

English Part:

The first part is a special feature entitled “Holy Relics and Religious Commodities in Islam.” In addition to the Editor’s Preface by FUTATSUYAMA Tatsuro, there are six articles in this section, which are outlined as follows:

“Tension, Emotion, and Devotion: Master-Disciple Relationships and Consolidation of a *Tarīqa* in Medieval India,” by NINOMIYA Ayako; “Neo-Traditional Sufism: The Books, the Shrine and the Relics of Sufi Barkat Ali in Faisalabad, Pakistan,” by Alexandre PAPAS and Ghulam SHAMS-UR REHMAN; “Shrines (*Qadamgāh*) and Relics Dedicated to Imam ‘Alī ibn Abī Tālib in the Turkic and Indo-Persian Areas,” by Thierry ZARCONI; “Damascus and Cairo: Two Heads of Husayn for Two Kinds of Worship,” by Pierre-Jean LUIZARD; “Divine Materiality of the Vanished *Ṣaḥāba*: Religious Commodification of Ḥujr b. ‘Adī al-Kindī in Syria,” by YASUDA Shin; and “Thinking Islam Through Things: From the Viewpoint of Materiality of the Qur’ān,” by FUTATSUYAMA Tatsuro. The editor’s preface contains a summary of each article in the special feature.

Japanese Part:

The Japanese part includes the following sections: “Interviews with the Precursors of Knowledge,” “Articles,” “Research Notes,” “Research Review and Research Trend,” “Translation,” “Book Reviews,” “and “Practical Research Information.”

The first section of the Japanese part is “Interviews with the Precursors of Knowledge (14): Prof. KOMATSU Hisao.” It consists of a brief biography of Komatsu Hisao, Professor Emeritus at the University of Tokyo, a transcription of his lecture delivered on July 5, 2019 at Kyoto University, including subsequent discussions on his life and works held after the lecture, a list of his publications, as well as his numerous prominent achievements as a leading scholar on the Modern History of Central Asia and Turkish Studies. His lecture entitled “Chūō Ajia kara no Tenbō (Future Prospectus from the Central Asia)” demonstrated his broad knowledge and experience of Central Asian studies in general.

The second section of the Japanese part contains three articles. The first article is titled “Isurāmu-hō ni okeru Sunna no Tagisei to Hadīsu tonō Sōkansei: Hadīsu-gaku oyobi Hōgen-

gaku kara Mita Ichizuke (Multiple Meanings of Sunna in Islam and its Correlation with Ḥadīth: Reflections based on the Science of Ḥadīth and Islamic Jurisprudence),” written by KOSUGI Yasushi. The author summarizes the article as follows:

It is well-known that Islam is based on the two main sacred texts, namely, the Qur’an and the Prophetic Sunna, or *Kitāb Allāh wa Sunna Rasūl Allāh* (Allah’s Book and the Sunna of Messenger of Allah) in Arabic. While the Qur’an is unanimously recognized, the Sunna has various meanings, and varied usages of the term with different connotations under different contexts create ambiguity, especially for non-specialist readers and listeners. This article attempts to clarify the usage of the term by Muslim scholars of different specializations.

After historical articulation and developments of various branches of Islamic knowledge in the first three centuries of Islam, the Sunna was understood mainly as the established practices of the Prophet, and secondly those of the major Companions after him, while the written texts of Ḥadīth became indispensable to prove the authenticity of such Sunna, as the Science of Ḥadīth took a clear shape. The unwritten traditional practice of Sunna in Madina lost its significance, except for what was recorded by Imam Malik of the Madina School of law. This seems to have made Sunna and Ḥadīth synonymous. However, this writer found that only a smaller portion of Ḥadīth literature, probably a quarter or less, contain Sunna, and the rest are about history, biography, private and social life, and characteristics of the Prophet. Calling it Sunna rather than Ḥadīth stems from the necessity to emphasize the normative nature of the texts.

While Islamic Jurisprudence (‘Ilm Uṣūl al-Fiqh) uses Sunna as the source of legal interpretation, in the actual books of Islamic law (‘Ilm al-Fiqh), Sunna is a category of Islamic rulings (ḥukm fiqhī), namely, what is “recommended” among the Islamic rulings which are the result of legal interpretation. Thus, Sunna is used both at the beginning of the process of legal thinking and at the resultant end of it. The Sunna as a source may bring other rulings, such as “forbidden” (ḥarām) and “obligatory” (wājib), while Sunna as a category of rulings is neither what is forbidden nor obligatory; the usage of the same term at both ends differs greatly.

When we deal with Islam, therefore, we have to keep in our minds these two sets of different usages of Sunna: Interchangeable usage of Sunna and Ḥadīth, and a totally different terminology in material related to Islamic law. Both may bring confusion if not treated with this finding in mind.

The second article, titled “Nihon ni okeru Sūfī-teki Kuruān Kaishaku Kenkyū no Genjō to Kadai: Ōbei to Toruko tonō Hikaku wo Tōshite (Current Situation of Sūfī Tafsir Studies in

Japan: In Comparison with the West and Turkey),” is the contribution of İdiris Danişmaz. The author summarizes the article as follows:

This study is an attempt to grasp the present situation of Sufi Tafsîr studies in Japan, the West, and Turkey to understand the global academic trend in the genre.

The article first provides a brief introduction to the concept of Sufi Tafsîr by describing related terms such as al-tafsîr al-ishârî (allusive interpretation), and kashf (mystical vision) along with a few typical examples of mystical commentaries. Then, the study traces the formative history of Sufi Tafsîr research in the three respective regions by reviewing the existing studies as well as discussing some of the achievements of and the issues with each research.

The findings reveal that although Sufi Tafsîr studies in Japan had a late start as the first examples emerged only during the late 90s, Japanese researchers soon succeeded in producing results with a similar outlook as that of the West and the Muslim world.

Finally, the study suggests that since Japanese Sufi Tafsîr research holds a more objective stance between the impenitent criticism of the orientalist and the unnecessarily apologetical reactions of Muslim researchers, it has the potential to lead the international academia if the researchers in Japan focus on the medieval ages, especially after the 14th century, and on the sharḥs (commentary) and ḥāshiyas (supercommentary books), of the Ottoman Era, of which plenty works can be found.

The third article is titled “Niyâzî Musurî ni yoru Yogensha Mūsâ to Hidoru no Monogatari no Kaishaku: Murushido (Dōshi) toshite no Kanzen Ningen (Niyâzî-i Mıṣrî’s Interpretation of Story of Prophet Mūsâ and Khiḍr: The Perfect Man as a ‘Murshid’),” written by MADONO Kotoko. The author summarizes the article as follows:

This paper aims to examine the interpretation of the Qur’anic story by Niyâzî-i Mıṣrî (d. 1105/1694), a Sufi poet of 17th century Ottoman Empire. In his masterpiece, “*The Tables of Wisdom*” (*Mawâ’id al-‘Irfân*), he tells the story of Prophet Mūsâ and Khiḍr from the 18th chapter of the Qur’an and clarifies the relationship between both figures. He depicts Khiḍr guiding Mūsâ as his “spiritual guide” (*murshid*) and unveils the meaning of “the junction of two seas” (*majma’ al-baḥrayn*). Mıṣrî emphasizes that anyone who seeks to reach the goal of his mystical path has to obtain “guidance” (*irshād*) from his *murshid*. In addition, he expresses the importance of *murshid*. He implies that *murshid* is essentially perfect and can make his disciples perfect. It is possible to consider Mıṣrî’s views on *murshid* as a part of the theory of the perfect man (*al-insân al-kâmil*). In this paper,

I would try to analyze Miṣrī's definition of the perfect man as a *murshid* through his mystical comments on that Qur'anic Story, with a focus on his ideological background. Although he was a famous poet, this paper aims to highlight his accomplishments as one of the thinkers belonging to the school of Ibn al-'Arabī (d. 638/1240).

The third section of the Japanese part is the Research Notes. Here, there are two research notes. The first research note is titled, "Muhanmado ibun Suraymān Jazūrī no 'Seitō' Shisō: Shingaku Chosaku no Kijutsu wo Tegakari ni (The Theological Thought of Muḥammad ibn Sulaymān al-Jazūlī)," by TANAHASHI Yukari. The summary is given below:

This paper attempts to show the high possibility that Muḥammad ibn Sulaymān al-Jazūlī, a Moroccan Sufi who flourished in the 15th century, had an "orthodox" Islam faith. Though he wrote a lot of works on Sufism and prayer, his works on theology have long been neglected. Al-Jazūlī has been regarded as a heterodoxic and fanatic agitator. I compared the descriptions in his theological works with that of *Umm al-Barāhīn*, a famous Ash'arite work by Abū 'Abd Allāh Muḥammad b. Yūsuf al-Sanūsī, a prominent contemporary theologian, to argue that al-Jazūlī was temperate in theology.

The second research note of this section is titled "MIUMI to Han-riberarizumu: Minshu Shugi Teichakuki no Indonesia ni okeru Isurāmu Shugi no Kiseki (MIUMI and Anti-Liberalism: A Trajectory of Islamism during the Democratic Consolidation Era in Indonesia)," by MIZUNO Yuji. The summary is given below:

This paper highlights the development of an Islamist organization known as the Majelis Intelektual & Ulama Muda Indonesia (MIUMI), which translates to the Council of Young Intellectual & Ulama in Indonesia. MIUMI and its members played a significant behind-the-scenes role during several past Islamist political mobilizations, culminating in the 2016–17 mass protest known as Aksi Bela Islam or 212 Movement. However, the organization has rarely been analyzed by observers, as it has been overshadowed by other Islamist organizations such as the Islamic Defenders Front (FPI) and Hizbut Tahrir Indonesia (HTI). The genealogy of MIUMI shows that the organization has capitalized on strong anti-liberal sentiments systematically propagated by groups such as the Institute for the Study of Islamic Thought and Civilizations (INSISTS). Since the mid-2000s, anti-liberal sentiments have been a key aspect of what Martin van Bruinessen called a "conservative turn" of Islam in Indonesia. Through the issuance of the 2005 Fatwa

by the Indonesian Ulama Council (MUI) and an intellectual assault against Islam Liberal Network (JIL), anti-liberal sentiments have effectively built a foundation for the consolidation of Islamism in the past decade. By rallying against liberalism, ulama of MIUMI and intellectuals of INSISTS have managed to provide organizational, logistical, and intellectual means to unify Islamic organizations of various backgrounds. The effect has been witnessed on several occasions, including the 2012 #IndonesiaTanpaJIL rally, Parade Tauhid rallies since 2015, 2015 National Congress of MUI, and eventually the 212 Movement.

The fourth section contains the Research Review and Research Trend, contributed by HOMMA Ryusei. It is titled “Minami Ajia ni okeru Ibun Arabī Gakuha ni Kansuru Senkō Kenkyū Rebyū: Ashurafu Arī Tānavī ni Kansuru Kenkyū Dōkō to Kongo no Kadai (A Survey of Previous Studies on Ashraf ‘Alī Thānavī and Subjects for Future Research).” The summary is given below:

This paper aims to examine previous studies on Ashraf ‘Alī Thānavī (d. 1362/1943), a prominent Sufi scholar in India in the 19th and 20th centuries, and present the author’s subjects for future research. Thānavī played a crucial role in the Islamic revival movement in late 19th century India, leaving over 600 works (mostly in Urdu) about *Tafsīr*, *Fiqh*, *Kalām*, and *Taşawwuf*, among others. Because of the historical importance of the movement and his activities, extensive research has been conducted on his Islamic revival thought. However, Thānavī was deeply influenced by the mystical thought of Ibn ‘Arabī (d. 638/1240), who was a great Sufi mystic in Islamic history and wrote Urdu books about Ibn ‘Arabī, *waḥda al-wujūd* (the Unity of Existence), and Sufism in general. Therefore, Thānavī could be regarded as one of the most important thinkers of the school of Ibn ‘Arabī in South Asia. Nevertheless, studies on his mystical thought are very few. In order to elucidate Thānavī’s interpretation of *waḥda al-wujūd* and standpoint on Ibn ‘Arabī, one should analyze his two important books, *Khūṣūṣ al-Kalim fī Ḥall-i Fuṣūṣ al-Ḥikam* (*Special Word for Dissolving the Ringstones of Wisdom*), an Urdu commentary on Ibn ‘Arabī’s *Fuṣūṣ al-Ḥikam*, and *al-Tanbīh al-Ṭarabī fī Tanzīh Ibn ‘Arabī* (*The Delightful Caveat in the Elevation of Ibn ‘Arabī*), a book written in defense of Ibn ‘Arabī. By focusing on Thānavī’s understanding of Sufism and *waḥda al-wujūd*, one could reveal his position in the school of Ibn ‘Arabī in South Asia.

The fifth section of the Japanese part is titled “Translation.” It consists of a series of annotated

Japanese translations of Urdū text. The translation is “Gazaru (3): Ikubāru no Urdū Shi (13) (Ghazals (3): A Japanese Translation of Iqbāl’s Urdū Verse (13)),” translated by MATSUMURA Takamitsu. Its summary is given below:

This is the third part of the same series which includes Japanese translation of Urdu *ghazals* (fixed lyrical poems) composed by Muḥammad Iqbāl (1877–1938), a famous poet-philosopher of the Indian subcontinent. In this translation, a total of 13 *ghazals* were selected: 9 from the second *ghazal* section of the second Urdu verse collection *Bāl-e Jibrīl* (*Gabriel’s Wing*, 1935) and 4 from the third Urdu verse collection *Zarb-e Kalīm* (*The Stroke of Moses*, 1936). The first longish *ghazal* in this translation, the opening *ghazal* of the second *ghazal* section of *Bāl-e Jibrīl*, is a *qaṣīdah* inspired by the Persian work of Sanā’ī (d. 1134) of Ghazna.

The sixth section of the Japanese part is titled “Book Reviews.” There are twelve books reviewed, ten of which are written in Japanese and two in English. The names of these books and their reviewers are given below:

İdiris Danişmaz, *Toruko ni okeru Isurāmu Shinpi Shugi Shisō to Jissen* (*Islamic Mysticism and Practice in Turkey*), reviewed by MATSUMOTO Akiro; Kuroda Ayaka, *Isurāmu Chūdōha no Kōsōryoku: Gendai Ejiputo no Shakai / Seiji Hendō no naka de* (*The Conceptual Power of the Islamic Centrism: In the Social and Political Change of Contemporary Egypt*); Reviewed by NAGASAWA Eiji; Satō Marie, *Gendai Chūtō no Nanmin to sono Seizon Kiban: Nanmin Hosutokoku Yorudan no Toshi / Isurāmu / NGO* (*Refugees and their Humanosphere in the Contemporary Middle East: Cities, Islam and NGOs in Jordan*), reviewed by KITAZAWA Yoshiyuki; Ōtoshi Tetsuya, *Ejiputo Shisha no Machi to Seibo Sankei: Musurimu to Hi-Musurimu no Ejiputo Shakaishi* (*Visitations to the Holy Tombs and the Egyptian City of the Dead: Egyptian Social History of Muslims and Non-Muslims*), reviewed by SASHIMA Takashi; Fujii Chiaki, *Higashi Ahurika ni okeru Minshū no Isurāmu ha Nani wo Kataruka: Tarīka to Sunna no Igaku* (*Popular Islam in East Africa: Tariqas and Medicine of the Sunna*), reviewed by SAITO Tsuyoshi; Kosugi Yasushi et al., *Daigakusei / Shakaijin no tame no Isurāmu Kōza* (*Islamic Courses for University Students and Members of Society*), reviewed by KIKUCHI Tatsuya; Izutsu Toshihiko, *Isurāmu Shingaku ni okeru Shin no Kōzō: Īmān to Isurāmu no Imiron-teki Bunseki* (*The Concept of Belief in Islamic Theology: A Semantic Analysis of Īmān and Islām*), reviewed by İdiris Danişmaz; Usuki Yō, “Chūtō” no Sekai-shi: *Seiyō no Shōgeki kara Funsō / Tero no Jidai made* (*The World History of the “Middle East”: From the Western Impact to the Age of Conflict and Terrorism*), reviewed by SATO Marie; Nagasawa Eiji, *Kindai Ejiputo Kazoku no Shakai-shi* (*Social History of Family in Modern Egypt*), reviewed by OKADO Masaki; Christine Crudo Blackburn et al., *Syrian*

Forced Migration and Public Health in the European Union, reviewed by MOCHIZUKI Aoi; Ogasawara Hiroyuki ed., *Toruko Kyōwakoku Kokumin no Sōsei to sono Henyō: Ataturuku to Erudoan no Hazama de (The Creation and Transformation of Nation in the Republic of Turkey: Between Atatürk and Erdoğan)*, reviewed by SASAKI Keisuke; Özlem Madi-Sisman, *Muslims, Money, and Democracy in Turkey: Reluctant Capitalists*, reviewed by SUMIYOSHI Taiki.

The seventh and last section in this issue is titled “Practical Research Information.” It contains two articles—one each in English and Japanese. The first one, titled “A Research Guide to Sarajevo Collections,” is contributed by Ahmed ZILDZIC; the second article, written by IWAKURA Ko in Japanese, titled “Azerubaijan Kyōwakoku Toshokan, Shoten Annai: Bakū Hen (Practical Information on Booksellers and Libraries in Azerbaijan: Baku).”