

An English Summary of This Issue

We are pleased to present the *Kyoto Bulletin of Islamic Area Studies*, volume 14. This issue brings together an English part which includes two special features and one article; a Japanese part, consisting of three articles, three research notes, two research reviews and research trends, a translation, and eleven book reviews; and finally, three practical research information articles in English.

English Part:

Special Features

This part includes two special features and an article. The first special feature in English is entitled “Islam as a Source of Contemporary Thought: New Advances and Outlooks” co-edited by KOSUGI Yasushi and KURODA Ayaka. Included here are five articles along with an “editors’ preface” written by the editors of this feature. The objective of this collection is to read contemporary issues related to the Muslim world which are often associated with the term ‘the revival of Islam’ within an intellectual relation intermingled with Islamic thought and many modern ideologies on the premise that Islam today stands as a source of contemporary thought. The titles of the articles and the authors’ names are as follows: 1) “Ijma’ in Islamic Law and Islamic Thought: Tradition, Contemporary Relevance, and Prospects” co-authored by IKEHATA Fukiko and KOSUGI Yasushi; 2) “Normalization with Enemy or Support for Brethren?: The Debate on the Muslims’ Visits to the Israeli-occupied Jerusalem” by YAMAMOTO Kensuke; 3) “Extensive Islamic Legitimation in the Arab Monarchies: Overview of the Double-Edged Sword in Maintaining its Legitimate Veneer” by WATANABE Shun; 4) “Embodying Islamic Thought through Karate: A Reconsideration of Modern Sports and Indigenization in Iran” by KURODA Kenji, and 5) “Halal Certification as a Modern Application of Shariah Morality: An Analysis of Malaysian Halal Standard” by KIRIHARA Midori. For brief descriptions of each article, please refer to the “editors’ preface” of this feature as well as the details of the articles themselves.

The Second special feature is edited by TONAGA Yasushi. This feature, consisting of a separate “editor’s note,” and other four articles — one of them is written by the same editor — , is entitled “Inquiry into Coexistence Based on the Idea of ‘Asian Islam’.” As the title suggests, this feature aims to promote a new notion of “Asian Islam,” whose main basis is found in Sufism, and contribute toward changing the general image of Islam, which has been perceived as being violent and aggressive. The feature also presents some aspects of coexistence that have been experienced among the Muslims and non-Muslims in Asian

societies such as Indonesia, China and Turkey. The titles of the articles and the authors' names are as follows: 1) "Islam of Mercy and Compassion" by TONAGA Yasushi; 2) "Interreligious Coexistence and the State: The Problem of the Use of the Word *Kāfir* in Indonesia" by ARAI Kazuhiro; 3) "Understanding the Relations between Christians and Bektashis: Interconfessionalism and Supraconfessionalism" by Thierry ZARCONE, and 4) "After Criticism of Ma Dexin against Veneration of Saints: Rethinking Chinese Elaboration of Islam" by NAKANISHI Tatsuya. For brief descriptions of each article, please refer to the editor's note as well as details of the articles themselves.

Article

This section includes an article written in English, which is entitled "Why the Political Sources from Late Colonial India in the Aqeel Collection should be examined through a 'History of Emotions' Approach," by Thierry DiCOSTANZO. The author, based on the bibliographic sources provided by 'the Aqeel Collection,' a book collection stored at the Library of ASAFAS: Graduate School of Asian and African Area Studies, Kyoto University, deals with the political history of colonial India from the perspective of 'History of Emotions.' This article, based on the abstract provided by the author can be summarized as follows:

This article deals with the necessity to approach the Aqeel collection held by ASAFAS through politics. It will defend one particular prism for such an endeavour, that of the history of political emotions present in the books written by major politicians and intellectuals in late colonial India. Such means of access, we think, should explore both Urdu and English emotional components of the Aqeel Collection writings by using the latest research in the domain called 'history of emotions.' The article provides some modest ideas on why and how the emotional intends to open up new ways of understanding the way politicians at that time approached and debated the future of British India into two independent nations, India and Pakistan. The article partly shows why emotional life shaped political action at the time, and how political emotions were, in turn, able to guide and strengthen the construction of post-imperialist, nationalist or supremacist ideologies that still persist today.

Japanese Part:

Article

The first article of this part is entitled "Sharī'a as a System of Responsibilities: Historical Formulation of Islamic Rules (Aḥkām) and its Five Categories to Encompass All Human Acts in Islamic Jurisprudence ('Ilm Uṣūl al-Fiqh)." The aim and scope of the article are described in

the summary below, provided by KOSUGI Yasushi.

The Sharī‘a, or Islamic law based on divinely defined sources brought by the Prophet Muhammad to his community of Muslims, first developed the science of legal rules (‘Ilm al-Fiqh) in the earlier Islamic centuries. The jurists, responding to the needs of the community at their times, skillfully crafted legal rules by looking into the sources and social realities, and by interpreting them through their methodological thinking. This methodological part later developed in the 4th and 5th centuries A.H. / 9th to 11th centuries C.E. into the science of Islamic jurisprudence (‘Ilm Uṣūl al-Fiqh). This article investigates who elaborated the so-called Five Categories of Islamic Rules in the period when this science took its definite form, looking into the foundational books of Islamic jurisprudence among the five major theologian-jurists, namely, Qāḍī ‘Abd al-Jabbār (Mu‘tazilite - Shafi‘ite), Abū al-Ḥusayn al-Baṣrī (Mu‘tazilite - Hanafite), Qāḍī al-Bāqillānī (Ash‘arite - Malikite), Imām al-Ḥaramayn al-Juwaynī (Ash‘arite - Shafi‘ite), and finally al-Ghazālī (Ash‘arite - Shafi‘ite). The concept of taklīf, which covers four of the categories of divine order and prohibition, but not the category of mubāḥ, the permitted and free to choose, is also considered within the historical backgrounds of thought development. Finally, the article proposes, based on these investigations and findings, to envision the Sharī‘a as a system of responsibilities for human acts, not as a system of religious duties or obligations.”

The second article of the Japanese part is provided by MADONO Kotoko and is entitled “The Circular Model of Existence in the Mystical Writings of the Ottoman Sufis.” The paper is about “devir,” a traditional Sufi ritual that originated in Ottoman Anatolia and is still practiced in some Sufi circumstances today. Based on the abstract provided by the author, the article can be summarized as follows:

The aim of this paper is to examine “the circular model of Existence” called “devir” or “dâ’ire-i vücûd” in Ottoman Turkish. There are various Sufi writings based on the concept of devir, which is usually referred to as “Devriyye” in the terminology of Turkish literature studies. In this type of literature, many mystical poems written by Ottoman Sufis that belong to any specific Tariqa like Ḥalvetiyye or Bektaṣiyye can be found. Originally, devir means the way that all beings have been manifested from the Oneness and returned to Him, and thus is imagined as a circle (dâ’ire). Although devir is theoretically based on the concept of the Oneness of Being (Vaḥdet-i vücûd) and has an ontological framework, the word devriyye, which expresses devir in words, has not been sufficiently analyzed beyond the field of literature studies. This paper will reveal the meaning of devir through Niyâzî-i Mıṣrî (d. 1105/1694)’s prose

treatise, *Risâle-i Devriyye*. Mısrî was a great Sufi thinker of the Ottoman Empire in the 17th century and, at the same time, a representative poet in Anatolia. Depending on a philosophical perspective, the paper analyzes Mısrî's descriptions by focusing on his views on human-being (*insân*), which becomes a keyword for understanding "perfection" described as a circle. Finally, the significance of this book to Devriyye writings is emphasized.

The third article in the Japanese part is entitled "Resilience of the Nation-State System after the Refugee Crisis in Europe: Ambiguous Path of Immigration Policies on Syrian Refugees." By MOCHIZUKI Aoi. Based on the abstract, provided by the author, the article is summarized as follows:

Since the Syrian Civil War in 2011, many Syrians have been displaced from their homes and forced to live as refugees in their host societies until now. They dispersed not only into Syria's neighboring countries but throughout the world, guided by their connections to relatives, tribes, religions, and ethnicities. In particular, the flow of Syrian refugees has become a major social problem in Europe. This so-called "Refugee Crisis" has created cracks between those countries which accepted many refugees from a humanitarian aspect, such as Germany and Sweden, and countries which refused to welcome refugees such as those in East Europe; this shook the solidarity of the European Union (EU). In addition, the rise of Islamophobia and the concomitant rise of far-right political parties that claim to be anti-immigration are also important when discussing European immigrant policy.

This article focuses on the cases of Germany and Sweden, who are the major host countries, and discusses how their national regimes and immigrant policies affect their acceptance of Syrian refugees. Chapter 1 outlines how Europe responded to the Syrian refugee crisis during 2015–2016. Chapter 2 examines the relationship between immigrants and the welfare state regimes in Germany and Sweden. Finally, Chapter 3 discusses what kind of refugee-support activities are being undertaken in the field in Berlin and Stockholm.

Research Notes

There are three research notes on this issue. The first research note is by OKABE Yuki and the title of the paper is "Clientelism and Protest Movement: 'October Revolution' of 2019 in Lebanon." In the abstract, provided by the author, the themes and contents of the paper are summarized as follows:

This paper reviews related works of literature on the intersection of clientelism and

protest movements and then examines “October Revolution” 2019 in Lebanon as its application. First, it lays out the reasons why clientelism and protest movements relate to each other, inspired by the “second wave” of protest movements in the Middle East and North African countries, namely Algeria, Sudan, Iraq, and Lebanon. These four countries share common points that they did not encounter the “first wave” of the Arab Spring in 2010; the main contentious point in their protests centered on economic issues and the experiences of civil war. Second, the author reviews the literature on both clientelism and protest movements, which clarifies the future topic to be examined. Third, it traces the history of Lebanese protest movements since its independence. Examining the historical trajectories of these protest movements enables a comparison with the absence of mass protest movements prior to the October 2019 revolution. Finally, the paper traces the 2019 October Revolution in detail, distinguishing the chronology and characters of the movements and concludes by suggesting some future research themes to be more rigorously examined.

The second research note which is entitled “Chains of Sufis in 15th–16th Century Morocco: Examination through a Biographical Dictionary” is provided by TANAHASHI Yukari, summarized as follows:

This paper examines scholarly chains (*silsila*) of the Sufis of the al-Jazūlīya order in the 15th and 16th centuries in Morocco and tries to reconstruct their relationship diagrams. Many preceding studies considered Sufis of al-Jazūlīya to be heretics, ignorant, and strenuous, and placed them arbitrarily into rivalry between other orders or groups. First, the identities of those in the chain of al-Jazūlīya are revealed, after which a discussion ensues about what the Sufis of al-Jazūlīya thought or how they acted. Through an examination of *Dawḥa al-nāshir*, a biographical dictionary of Sufis and scholars in the 16th century, the paper verified 31 Sufis who belonged to the chains. It can be said that, this is a good starting point for studying the thoughts of the al-Jazūlīya order.

The third and final research note is written by HOMMA Ryusei. The title of the paper is “Ashraf ‘Alī Thānavī’s Conception of Sufism: Establishing the Stages of Knowledge about Ethics, Practices, and Metaphysics.” A summary of the paper, written by the author, is as follows:

This paper aims to examine the concept of Sufism according to Ashraf ‘Alī Thānavī (1280/1863–1362/1943), an Islamic reformist thinker from the 19th to the 20th century in South Asia. As a Deobandī scholar and a Chishtī Sufī, Thānavī left over

600 works, mostly in Urdū, the topics of which are Qur’anic exegesis, Ḥadīth studies, Islamic jurisprudence, Sufism, and logic. The primary source I deal with in this paper is *al-Takashshuf ‘an Muḥimmāt al-Taṣawwuf (Disclosure about the Important Matters of Sufism)*, which was completed in 1327/1909. This is an extensive work in which Thānavī’s writings on Sufism are combined in one volume. The selection of writings to be included in *al-Takashshuf* is made on the basis of Thānavī’s own decision. In this sense, *al-Takashshuf* could be essential material for elucidating the most important part of his conception of Sufism. In *al-Takashshuf*, Thānavī explains some aspects of Sufism, such as ethics, practices, and metaphysics. What he consistently emphasizes here is that every aspect of Sufism is in perfect harmony with *Sharī’a* (Sacred law). This way of understanding Sufism found in Thānavī’s writing is generally called *Sharī’a*-minded Sufism, which is regarded as one of his main characteristics as a Sufi. Moreover, what distinguishes Thānavī from other *Sharī’a*-minded Sufis is that he considers the completion of knowledge about *Sharī’a* to be the most important object in the course of Sufi wayfaring (*sulūk*). For Thānavī, *Sharī’a* is a comprehensive and supreme system of Islamic norms that should take precedence over any knowledge of Sufism. In conclusion, it can be said that Thānavī strengthened his authority as an Islamic scholar by demonstrating Islamically legitimate Sufism and the absoluteness of *Sharī’a* in his Sufi work.

Research Reviews and Research Trends

The first article of this section is entitled “A Critical Review on Contemporary Salafism Studies: Towards a Comprehensive Analysis” by YONEDA Yusaku. In the abstract provided by the author, the contents of the article are summarized as follows:

In the last two decades, academic interest in Salafism has increased under the influence of the following events. The first is 9/11. Most of the research has focused on the particular aspects of the violent Jihadi aspects of Salafism. The second is the Arab Spring, which occurred in 2011 and spilled over into the Middle East and North Africa. Amid the post-Arab Spring political trends, Salafists formed political parties and began to involve themselves in the political sphere. This politicization of Salafism has attracted the attention of researchers. The rise of the Islamic State (Tanzīm al-Dawla al-Islāmīya; Dā’ish) in the vortex of political turmoil after the Arab Spring has also led to a resurgence of studies on Jihadism.

As mentioned above, Salafism has been the subject of considerable academic debate in recent years, but how it has been presented and its conceptual definition are inconsistent. Accordingly, this paper aims to review the studies on

contemporary Salafism, focusing on how it is being defined and the debate on the typology and analytical framework in which it is placed. Through this process, it can be expected to clarify how research has progressed and propose future research questions in this subject.

The second article was contributed by HARA Rikuo. The title of the paper is “A Survey of Previous Studies on Ibn Qayyim al-Jawzīya’s Ṣūfī Thoughts.” Based on the abstract provided by the author, the content of this paper can be summarized as follows:

This paper examines previous studies on the ṣūfī thoughts of Ibn Qayyim al-Jawzīya (d. 751/1350), a prominent jurist, theologian, and apparently Qādirī ṣūfī of the Ḥanbalī School in Damascus during the Bahārī Mamlūk period (1250–1382), and presents the prospectus for future research in this area. Although the Ḥanbalī School and Sufism have been thought to be incompatible in Western scholarship for a long period, nevertheless, historically, this opinion has been proven incorrect. In this respect, reflecting on Ibn al-Qayyim’s deliberations would be helpful in considering their relationships and affinities. He was generally known to be a disciple of Ibn Taymīya (d. 728/1328); however, he should be recognized for more than merely developing his master’s ideas. He devoted himself to Sufism and left us with many writings focusing on Sufism, such as his enormous work *Madārij al-sālikīn* (*Ranks of the Divine Seekers*). Because of the interests of salafīya, wahhābīya, and their relationship with his master, previous studies have mainly focused on his perspective as a jurist and theologian. However, his contribution to the realm of Sufism should not be underestimated for its elucidation of the relationship between Sufism and the Ḥanbalī School and the characteristics of Ḥanbalī Sufism.

Translation

We continue to publish the Japanese translation of Muḥammad Iqbāl’s (1877–1938) poems. In this issue, eight of his famous Urdū poems are presented under the title “Poems from *Baṅg-e Darā* (*The Sound of the Caravan Bell*) (1): A Japanese Translation of Iqbāl’s Urdū Verse (14).” All of these poems were published in his first Urdū verse collection *Baṅg-e Darā* (*The Sound of the Caravan Bell*) published in 1924. The poems, which are listed below, were translated by MATSUMURA Takamitsu. The translator describes the features of this poetry in his abstract as follows:

1) to 5) vividly show the young Iqbāl’s Indian nationalist fervor before his stay in Europe (1905–1908), while the remaining poems written in Europe and after returning to Lahore represent his strong inclination toward Muslim identity and Islam.

(List of the translated poems)

- 1) Himalaya (Himālah)
- 2) The epitaph of Sayyid Aḥmad Khān (Sayyid kī lauḥ-e turbat)
- 3) The anthem of India (Tarānah-e Hindī)
- 4) The national song of Indian children (Hindūstānī bachchōn kā qaumī gīt)
- 5) New temple (Nayā shiwālah)
- 6) To ‘Abd al-Qādir (‘Abd al-Qādir kē nām)
- 7) The anthem of the Islamic community (Tarānah-e millī)
- 8) Nationalism as a political concept (Waṭanīyat ya’nī waṭan ba-haithiyat ěk siyāsī taṣawwur kē)

Book Reviews

In the book review section of this issue, a total of 12 books are reviewed, two by an author in a single review article, and the rest individually in Japanese. Below is a list of these books and their reviewers:

- 1) Sinan Levent, *Nihon no Chūō Yūrashia Seisaku: Tūranshugi Undō to Isurāmu Seisaku (Japanese Eurasian Policy in the Inter-war-period: The Turanism Movement and Islam Policy)*, Tokyo: Sairyūsha, 2019, reviewed by TANADA Hirofumi.
- 2) Takeda Toshiyuki, *Gendai Arabia-go no Hatten to Arabia Bunka no Shinjidai: Wangan Shokoku, Ejiputo kara Mōritania made (Development in the Modern Arabic and New Era of the Arabian Culture: Cases from Gulf Countries and Egypt to Mauritania)*, Kyoto: Nakanishiya Shuppan, 2020, reviewed by NIITSUMA Jinichi.
- 3) Abe Naofumi, *Isurāmu-hō to Kasan: 19 Seiki Iran Zaichi Shakai ni okeru Ie / Sōzoku / Josei (Islamic Law and Family Property: Home, Inheritance, Women in Iranian Society during the 19th Century)*, Tokyo: Chūōkōron Shinsha, 2020, reviewed by IWASAKI Yoko.
- 4) Hamanaka Shingo, Aoyama Hiroyuki, Takaoka Yutaka (eds.), *Chūtō Shokokumin no Kokusai Chitsujo-kan: Yoron Chōsa ni yoru Kokusai Kankei Ninshiki to Ekkyō Idō Keiken/Ishiki no Keiryō Bunseki (World Order from the People’s Perspective in the Middle East)*, Kyoto: Kōyōshobō, 2020, reviewed by YAMAOKA Dai
- 5) Miichi Ken, Kayane Yuka (eds.), *Sōsharu Media Jidai no Tōnan Ajia no Seiji (Politics of South East Asia in the Age of Social Media)*, Tokyo: Akashi Shoten, 2020, reviewed by CHIBA Yushi.
- 6) Ono Hitomi, *Isurāmu-hō no Kodomo-kan: Jendā no Shiten de Miru Kosodate to Kazoku (Childhood in Islamic Law: Child-raising and Family from the Perspective of Gender)*, Tokyo: Keio Gijuku Daigaku Shuppankai (Keio University Press), 2019, reviewed by MORITA Toyoko.

- 7) Usuki Akira, *Nihonjin ni totte Erusaremu towa Nani ka: Seichi Junrei no Kingendai-shi (What does Jerusalem mean for Japanese People: Modern History of the Pilgrimage to Jerusalem)*, Kyoto: Minerva, 2019; Usuki Akira, “Yudaya” no Sekai-shi: *Isshin-kyō no Tanjō kara Kokumin Kokka no Kensetsu made (A World History of “Jews”: From the Beginning of Monotheism to the Building of a Nation State)*, Tokyo: Sakuhinsha, 2020, both are reviewed by YAMAMOTO Kensuke.
- 8) Masako Ishii, Naomi Hosoda, Masaki Matsuo, and Kōji Horinuki (eds.). *Asian Migrant Workers in the Arab Gulf States: The Growing Foreign Population and Their Lives*, Leiden: Brill, 2019, reviewed by KIRIHARA Midori.
- 9) Adachi Satoshi, *Saikiteki Kindai no Aidentiti-ron: Posuto 9.11 Jidai ni okeru Igirisu no Imin Daini Sedai Musurimu (Identity Theory of Reflexive Modernity: Second-Generation British Muslims in Post 9/11)*, Kyoto: Kōyōshobō, 2020, reviewed by MOCHIZUKI Aoi.
- 10) Noda Jin, Komatsu Hisao (eds.), *Kindai Chūō Yūrashia no Chōbō (Modern Central Eurasia)*, Tokyo: Yamakawa Shuppansha, 2019, reviewed reviewed by SHIDA Natsumi.
- 11) Alexander Betts, Louise Bloom, Josiah Kaplan, and Naohiko Omata, *Refugee Economies: Forced Displacement and Development*, Oxford: Oxford University Press, 2017, reviewed by NAKANISHI Moe.

Practical Research Information

The last section provides practical research information. In the current issue, the Czech Republic was used as a case study. Five authors from the Czech Republic summarized the historical background and the current situation of Middle East and Islamic studies in their country in English. The papers of this section provide brief descriptions of some historical figures who contributed to the development of the studies as an academic genre, and each institution where these studies were conducted, as well as some useful information on how to access documents and resources related to the Middle East and Islam in the Czech Republic. For details refer to the articles, namely, 1) “Middle Eastern Studies in the Czech Republic – Practical Guide,” by Ondřej BERÁNEK, Bronislav OSTRÁNSKÝ and Pavel SLÁDEK; 2) “Middle Eastern Studies at the Oriental Institute of the Czech Academy of Sciences,” by Ondřej BERÁNEK and Jan ZOUPLNA; and 3) “Department of Middle Eastern Studies, Faculty of Arts, Charles University, Prague,” by Tereza JERMANOVÁ and Pavel SLÁDEK.