

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

We are pleased to present the *Kyoto Bulletin of Islamic Area Studies*, volume 15. This issue brings together an English part which includes a special feature and an article; a Japanese part, consisting of a special feature, three articles, a research note, two research reviews and research trends, a translation, and finally, nineteen book reviews, all written in Japanese.

### **English Part:**

The English part of this issue includes a special feature and an article. For a brief explanation for each, see below.

### **Special Feature**

The special feature in English is titled “Socio-economic Impacts of Islam on Capitalism, Civil Society, and Modernity” edited by NAGAOKA Shinsuke. It includes five articles along with a “Preface to the Special Issue” written by the editor of this feature. The objective of this collection is to read contemporary perspectives related to the Islamic economy and finance. The titles of the articles and the authors’ names are as follows: 1) “Potential of the Islamic Economy as a Post-capitalist Economic System,” by NAGAOKA Shinsuke; 2) “Rethinking Islamic Leisure from Market Islam/*L’Islam de Marché*: Development of Moral Communication in the Neoliberal Piety,” authored by YASUDA Shin; 3) “The Birth of Social Justice in Islam: How Modernity Has Redefined the Prophetic Message,” by Frédéric COSTE; 4) “Sociogenesis of Islamic Finance in Europe,” by Bochra KAMMARTI, and 5) “In Search of Living Citizenship and the Islamic Habitus: The Muslim Private School as an Alternative Space for the Formation of ‘French-Muslims’ in France,” by YAMAMOTO Mayuko. For brief descriptions of each article, kindly refer to the “Preface to the Special Issue” of this feature as well as the details of the articles themselves.

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### **Article**

The only English article of this issue is titled “Ijtihad-based Developments of the Waqf System in Islam and its Re-institutionalization in the Contemporary Context: Historical and Theoretical Reflections.” written by Ammar KHASHAN. The author deals with the Waqf System which is based on the foundational texts of Islam, namely, the Qur’an and the Hadith. The article, based on the abstract provided by the author, can be summarized as follows:

In relation to the recent phenomena of the revival or revitalization of the Waqf system in Muslim countries, including Malaysia and Indonesia in Southeast

Asia, how to comprehend the Waqf system as whole, in both its historical and contemporary contexts, has become an urgent concern for those who are engaged in Islamic economics and Islamic economic studies. In order to respond to the concern, this article investigates the origins of the Waqf system in the foundational texts of Islam, namely, the Qur'an and the Hadith. It demonstrates that in contrast to the Zakat system, there is a scarcity of texts directly related to Waqf. Given the width of the spread of the Waqf system progressively in Muslim societies in history, and developments of legal rules for it, the Waqf system is classified as a system built through ijtihad-based institutionalization responding to the social needs, not as a system developed through articulation and interpretations of the foundational texts. Consequently, in order to understand such a type of institution-building, this article proposes the Nuzum theory, or the Theory of Islamic Institutions, and discusses how to utilize this theory as a framework for the analysis of the Waqf system in both its historical and contemporary contexts.

### **Japanese Part:**

This section comprises a special feature and three Japanese articles a research note, two research reviews and research trends, a translation, and nineteen book reviews on this issue. A brief explanation of each is mentioned below.

### **Special Feature**

The special feature in Japanese is edited by TONAGA Yasushi. This feature comprises a separate “editor’s preface” and three other articles — one of them is written by the same editor — titled “Toward Revealing Complexity of the Phenomenon of Sufism-Tariqa-Saint Veneration.” As the title suggests, this feature aims to explain the complex structure of Sufism which appears differently as to time and space. The titles of the articles and the authors’ names are as follows: 1) “Four Contrasts for Thinking about the Study of Islamic Saint Veneration and Its Surroundings,” by AKAHORI Masayuki; 2) “Current Issues and Future Directions in *Tarīqa* Studies: Sufism and Groups from the Perspective of Communities of Practice,” by MARUYAMA Daisuke; and 3) “Paths and Prospects of Understanding Sufism: Three-Axis Framework and Four-Quadrant Theory,” by TONAGA Yasushi. For brief descriptions of each article, please refer to the editor’s preface as well as the details of the articles themselves.

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### **Articles**

The first article of this part is titled “The Multiple Expressions of Divine Command in the Sources of Shariah (Islamic Law): A Study on Methodologies of Textual Interpretation in ‘Ilm

Uṣūl al-Fiqh.” The aim and scope of the article are described in the summary below, provided by KOSUGI Yasushi, the author of the article:

The Shariah / Islamic Law derives from its two major sources, namely, the Qur’an, the sacred book of Islam, and the Sunna, the Prophetic tradition, contained in the collections of Hadith (Prophetic sayings), both in Arabic, through the interpretations of specialized jurists. They contributed to the systematization of two branches of legal sciences in Islam, ‘Ilm al-Fiqh and ‘Ilm Uṣūl al-Fiqh. The most crucial part was the articulation of the five categories of legal rulings (ḥukm shar‘ī, pl.: aḥkām shar‘īya) which were finally formulated in the current set of categories in the early sixth century A.H. or the early twelfth century C.E. Legal interpretation is an act of “finding” a rule out of the designated texts in the two sources in Arabic through methodologies of interpretation. ‘Ilm Uṣūl al-Fiqh is a domain of such methodologies, and ‘Ilm al-Fiqh is a domain of the rules as the end results of interpretation.

This article focuses on the Divine Command in the two sources in Arabic, examining in particular how the wording of the ordering or forbidding is expressed. It also clarifies that, despite a conventional expectation that a Divine ordering results in obligations upon Muslims and that a Divine forbidding results in prohibitions against them, various ways of interpretation actually produce more subtle and appropriate consequences.

The second article of the Japanese part is titled “Islamism in the Study of Middle East Politics: Beyond ‘Methodological Secularism,’ by SUECHIKA Kota. The paper deals with “end of Islamism,” a recent argument within the realm of the study on Islamic politics from the perspective of International Relations Theory. Based on the abstract provided by the author, the article has been summarized as follows:

The post Arab Spring period has witnessed the fall of Islamism, ontologically and epistemologically; for instance, the mainstream Islamist movements such as the Muslim Brotherhood and the Nahda Party failed to remain in power, and thus their academic significance seemed to decline among Middle East politics researchers. Consequently, the discourse of the ‘end of Islamism’ became prominent in recent years. Yet, it is widely acknowledged that the politics-religion relation is one of the most important research agendas of the study of Middle East politics, and that Islamism or various ideas urged to reflect religious values and doctrine in everyday politics are still effective in the region.

This paper aims to reconsider the significance of Islamism or political Islam in the study of Middle East politics. First, it discusses the problem of the so-called

‘methodological secularism,’ which considers the politics-religion relations as if they are settled issues, has been the premise of the study of Middle East politics. Hence Islamism has often been “secular washed” or otherwise dismissed as a deviant case or a paradox in varying “scientific” analyses.

This paper, then, tries to explore a new analytical framework of how Islamism can be studied in a way that it does not simply become a deviant case or a paradox, particularly in the study of Middle East politics, by maintaining a cautious stance addressing the reality — ‘not all but parts of politics are driven by religion’ — rather than the traditional essentialist’s mode of “politics is driven by religion,” in the Middle East. For this to be effective, this paper suggests overcoming the traditional polarization of Islamist studies: “cultural” vs. “structural;” “text” vs. “context,” “doctrine, ideology, and sociology” vs. “political process,” and more broadly, to reconsider the common analytical gap between ‘what’ and ‘why’ questions, between the humanities and the social sciences.

This paper concludes that the upgrading of Islamist studies may provide an opportunity to reconfigure academic knowledge in a way that cuts across political science and religious studies as well as social sciences and humanities, to accurately analyze the ‘intersection’ of politics and religion in the Middle East today.

The third article in the Japanese part is titled “Humanitarian Aid in Times of Conflict: Development of Syrian Diaspora Organizations based in Turkey.” Based on the abstract provided by the author, SATO Marie, the article is summarized as follows:

In Syria, the oppressive regime since the 1960s has led to the exodus and emigration of its people. In addition, it is estimated that 6.8 million people fled the country due to the spillover of the Arab Spring in 2011 and the subsequent outbreak of civil war, and 6.7 million people remain displaced within the country. In countries they fled to, in addition to the existing networks of migrants who took root before the civil war, new communities and social relations are beginning to form. These various movements of Syrian refugees and the Syrian diaspora are becoming visible in the context of humanitarian assistance in the form of NGOs. These NGOs aid their fellow citizens in their refugee destinations and in Syria during the civil war. Turkey, especially is bordered by northern areas of Syria such as Idlib province, which is the last stronghold of the Syrian opposition, and the border areas near the province are under Turkish occupation, allowing safe border crossings. Therefore, they are at the forefront of cross-border humanitarian assistance. This paper refers to these organizations as Syrian Diaspora Organizations (DOs) and focuses on their activities.

The activities of the Syrian DOs are not limited to the provisions of food and supplies, but also include sewage systems, housing for internally displaced persons, youth activities through education, and the operation of medical institutions, showing a strong will to play a role in rebuilding their “homeland.” In addition, as the civil war dragged on, many of the Syrian DOs were increasingly collaborating with the UN and international NGOs, and some were involved in international projects. In doing so, they are required to adhere to humanitarian principles and do not publicly express their political orientation. Although it is obvious that many of the Syrian DOs, which are registered as organizations outside the country and operate only in opposition held areas, are anti regime, they were able to collaborate with international NGOs and the UN by guaranteeing neutrality.

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### **Research Note**

This issue comprises only one research note, titled “Syrian Refugees in the Historical Genealogy of Lebanese-Syrian Migration: Towards a New Analytical Framework,” contributed by NAKANISHI Moe. In the abstract provided by the author, the themes and contents of the paper are summarized as follows:

After the 19th century, those who migrated out of the historical region of Syria (referred to as Syria, Lebanon, Jordan, Israel/Palestine, etc. in the present time), called the Lebanese-Syrian migrants, have been able to leverage their business acumen to achieve great social and economic success. However, the Syrian civil war since 2011 has been called the “Worst humanitarian crisis of the 21st century” and Syrian refugees have tended to focus on refugees as objects to be “assisted,” based on the humanitarian protection perspective. At present, ten years after the outbreak of the civil war, Syrian refugees have become more diverse, and some of them may have achieved economic success like Lebanese-Syrian migrants. Therefore, this study will position Syrian refugees as a new generation that is linked to the 150-year history of Lebanese-Syrian migrants who have been described in a positive light, not as the strong analytical framework that distinguishes between “migrants” and “refugees” as previous researches did. This study aims to shed light on the proactive activities of Syrian refugees who are not bound by a stereotyped image of refugees.

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### **Research Reviews and Research Trends**

There are two research reviews and research trends in this issue. The first is by SHIDA

Natsumi and the title of the paper is “A Survey of Previous Studies on Carpets / Rugs of Central Asia: Concerning “Uzbek” Carpets / Rugs.” In the abstract provided by the author, the themes and content of the paper are summarized as follows:

The Uzbeks, the main ethnic group of Uzbekistan, are characterized as “Turkic settled people.” However, there are pastoralists among the Uzbeks who make their cattle raising. Carpets / rugs woven by pastoralists are recognized as a tradition of nomadic culture. In the context of Uzbek nationalism, which disregards the existence of pastoralists, how are “nomadic culture,” “national culture,” and “tradition” regarded? In this paper, I will review previous studies on Central Asian carpets / rugs, including “Uzbek” carpets / rugs.

Studies of Central Asian carpets / rugs began in the late 19th century. The researchers were mainly Russian. Their main interest was in the origin of Turkmen carpets / rugs and pile-weaving. Uzbeks, who have more varieties of pile-less carpets / rugs (*palas*) than other Central Asian ethnic groups, were not of much interest to them. It seems that Central Asian carpets / rugs were a tool to “reveal the origin of the ethnos.” As a future research question, I propose to reconsider the limitations of Soviet ethnography, that was reformulated to conform to the socialist ideology based on progressive view of history. I will also discuss the construction process of “Uzbek” carpets / rugs as “national culture” that has continued since the Soviet period.

The second research note which is titled “A Survey of Previous Studies on Sufi Psychology: Traditions and Contemporary Developments of Sufi Therapy in Turkey,” is provided by FUJIMOTO Azusa, and is summarized as follows:

The purpose of this paper is to clarify the contemporary rise of Sufi psychology, which has inherited a rich tradition and wisdom. Although the word “psychology” has a modern image, the Islamic world has been paying its attention to the human mind since its earliest days. Psychology is closely related to Sufism. Turkey, in particular, has already conducted research focusing on practical healing through the application of Sufism to psychology and psychotherapy. In Japan, however, Sufi psychology has not yet been addressed and discussed sufficiently, which is an issue that needs to be resolved.

Sufi psychology unites all Sufi practices, including music, poetry, dance, and ascetic practices, in order to lead people to a healthy state of mind, and to free them from suffering and stress using spiritual methods. Furthermore, Sufi psychology connects the disciplines of medicine, religion, and psychology to constitute healing. In these respects, Sufi psychology is unique and different from Western psychology, and hands-on research using Sufi psychology has been increasing in recent years.

Nowadays, various media (music, books, and internet) are responsible for the spread of Sufi psychology. Sufism is flexible and adaptable to the demands of society. This positive characteristic makes Sufism not a symbol of the antique, but a shape-shifting icon that can become more widespread.

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### **Translation**

We continue to publish the Japanese translation of Muḥammad Iqbāl's (1877–1938) poems. In this issue, four Urdū poems of the famous Pakistani Poet are represented under the title "Poems from *Baṅg-e Darā* (*The Sound of the Caravan Bell*) (2): A Japanese Translation of Iqbāl's Urdū Verse (15)." All of these poems were published and composed by the poet before his stay in Europe (1905–1908). The poems, which are listed below, were translated by MATSUMURA Takamitsu. The translator describes the features of this poetry in his abstract as follows:

"The cry of the pain" is a poem full of patriotic fervor, in which India's situation of disunity is deplored. "A wish" is an interesting poem which clearly expresses mental conflict between escapism and social participation. "The poet" is a very important poem that states Iqbāl's view on the social status of poets inspite of its brevity. "The morning star" is a fanciful poem that gives a vivid portrait of a patriot's wife whose husband departs for the front to fight for his country.

Most of Iqbāl's earlier poems were published in *Makhzan*, a famous Urdu magazine issued from Lahore. When included in his first Urdū verse collection *Baṅg-e Darā* (*The Sound of the Caravan Bell*) published in 1924, their texts underwent changes to a greater or lesser extent. This translation is based on the texts of *Baṅg-e Darā*. Considering the importance of the earlier texts in studying the young Iqbāl's poetry and thought, the deleted lines are also translated. Significant differences in the texts are mentioned in the footnotes. The early text of "The poet" is not referred to, because of its unavailability.

(List of the translated poems)

- 1) The cry of the pain (Ṣadā-e dard)
- 2) A wish (Ēk ārzū)
- 3) The poet (Shā'ir)
- 4) The morning star (Ṣubḥ kā sitārah)

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### **Book Reviews**

In the book review section of this issue, a total of 19 books are reviewed. Below is the list of these books and their reviewers.

- 1) Nishio Tetsuo and Tonaga Yasushi (eds.), *Chūtō-Isurāmu Sekai eno 30 no Tobira (30 Doors Opening to the Middle East and the Islamic World)*, Kyoto: Minerva Shobo, 2021, reviewed by SHIOJIRI Kazuko.
- 2) Takao Ken'ichiro, Goto Emi and Koyanagi Atsushi (eds.), *Shūkyō to Fūki: "Sei naru Kihan" kara Yomitoku Gendai (Religion and Public Morality: the Modern World Seen from the Perspective of "Sacred Norms")*, Tokyo: Iwanami Shoten, reviewed by AKAHORI Masayuki.
- 3) Ghazi bin Muhammad (trns. Kosugi Yasushi and Ikehata Fukiko), *Gendaijin no tame no Isurāmu Nyūmon: Kuruān kara sono Shinzui wo Tokiakasu 12 Shō (A Thinking Person's Guide to Islam: The Essence of Islam in 12 Verses from the Qur'an)*, Tokyo: Chūōkōron-Shinsha, 2022, reviewed by NEJIMA Susumu.
- 4) Ikehata Fukiko, *Shūkyō Fukkō to Kokusai Seiji: Yorudan to Isurāmu Kyōryoku Kikō no Chōsen (International Politics in the Time of Religious Revival)*, Kyoto: Kōyō Shobō, 2021, reviewed by MATSUMOTO Saho.
- 5) Yamao Dai, *Funsō no Inpakuto wo Hakaru: Seron Chōsa to Keiryō Tekisuto Bunseki kara Miru Iraku no Kokka to Kokumin no Saihen (Measuring Impact of the Conflict: Rebuilding State and the Nation in Iraq from the Public Opinion and Text Analysis)*, Kyoto: Kōyō Shobō, 2021, reviewed by HAMANAKA Shingo.
- 6) Suechika Kota, *Chūtō Seiji Nyūmon (An Introduction to the Middle East Politics)*, Tokyo: Chikuma Shobō, 2020, reviewed by MATSUO Masaki.
- 7) Chiba Yushi and Yasuda Shin (eds.), *Gendai Chūtō ni okeru Shūkyō, Media, Nettowāku: Isurāmu no Yukue (Religion, Media and Network in the Contemporary Middle East: Where Is Islam Headed?)*, Yokohama: Shumpūsha, 2021, reviewed by YOKOTA Takayuki.
- 8) Yaği Kumiko, *Kami no Yomisuru Kekkō: Isurāmu no Kihan to Gendai Shakai (Marriage Praised by God: Regulations in Islam and Practices in Contemporary Society)*, Tokyo: Tōkyō Gaikokugo Daigaku Shuppankai, 2020, reviewed by TAKEMURA Kazuaki.
- 9) Ishihara Minako (ed.), *Ai to Kyōsei no Isurāmu: Gendai Echiopia no Sūfizumu to Seija Sūhai (Praying for Others: The Tijāniya and the Oromo of Ethiopia)*, Yokohama: Shumpūsha, 2021, reviewed by FUJII Chiaki.
- 10) Tonaga Yasushi and Fujii Chiaki (eds.), *Isurāmu no Tabunka Kyōsei no Chie: Shūen Isurāmu Sekai no Sūfizumu ni Chakumoku shite (The Wisdom of Cultural Coexistence in Islam: Focusing on Sufism in the Marginal Islamic World)*, Kyoto: Kyoto University Kenan Rifai Center for Sufi Studies, 2021, reviewed by SAWAI Makoto.
- 11) Suechika Kota (ed.), *Shiria-Rebanon-Iraku-Iran (Syria, Lebanon, Iraq, Iran)*, Kyoto: Minerva Shobo, 2021, reviewed by WATANABE Shun.
- 12) Sherali Tareen, *Defending Muḥammad in Modernity*, Notre Dame: Indiana University of Notre Dame Press, 2020, reviewed by MATSUDA Kazunori.



- 13) Sawai Makoto, *Isurāmu no Adamu: Ningen wo Meguru Isurāmu Shinpi Shugi no Genryū (Adam in Islam: An Anthropological Approach to Sufi Thought)*, Tokyo: Keio University Press, 2020, reviewed by SUENO Takanori.
- 14) James Piscatori and Amin Saikal, *Islam Beyond Borders: The Umma in World Politics*, Cambridge: Cambridge University Press, 2019, reviewed by HE Jiahuan.
- 15) Kondo Yohei, *Shōjiki no To no Isurāmu (Islam for Honests)*, Kyoto: Kōyō Shobō, 2021, reviewed by NISHIYAMA Naoki.
- 16) Arjan Post, *The Journeys of a Taymiyyan Sufi: Sufism through the Eyes of 'Imād Al-Dīn Aḥmad Al-Wāsiṭī (d. 711/1311)*, Leiden: Brill, 2020, reviewed by HARA Rikuo.
- 17) Rico Isaacs and Alessandro Frigerio (eds.), *Theorizing Central Asian Politics: The State, Ideology and Power*, Cham: Palgrave MacMillan, 2018, reviewed by ICHIKAWA Taro.
- 18) Anna M. Gade, *Muslim Environmentalisms: Religious and Social Foundations*, New York: Columbia University Press, 2019, reviewed by CHUBACHI Natsuki.
- 19) Harris Irfan, *Heaven's Bankers: Inside the Hidden World of Islamic Finance*, New York: The Overlook Press, 2015, reviewed by YAMAGUCHI Jun.