

## An English Summary of This Issue

We are pleased to present the *Kyoto Bulletin of Islamic Area Studies*, Volume 16. This issue brings together an English section that includes a special feature and an article, and a Japanese section consisting of two articles, two research notes, a research review and research trend, a translation, and finally, thirteen book reviews, all written in Japanese.

### English Part:

The English part of this issue includes a special feature and an article. A brief explanation of each is provided below.

### Special Feature

The special feature in English is titled “The Encounter with Religious Others through Music and Musician in the Islamic World” edited by SUZUKI Manami. It includes four articles along with a “Editor’s Note” written by the editor of this feature. The objective of these articles was to use music to promote interreligious relationships. The titles of the articles and the authors’ names are as follows:

1) “Performing Arts in Procession as a Contact Zone for Muslim and Hindu Balines” by MASHINO Ako; 2) “A Comparative Study of Persian and Indian Rhythm Theory: Based on the *Tarāna-yi Surūr* — an 18th Century Kashmīrī Manuscript” by INOUE Haruo; 3) “Islamic and *Sufi* Soundscape in Central Asia: Genres, Rituals, and Laments” by Razia SULTANOVA; 4) “The Transmission of Alevi Ritualistic Practices in Austria as the Religious Other’s Society” by SUZUKI Manami.

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### Article

The only article in this issue is titled “A Semantic Analysis of the Concept of ‘Majority’ (*akthar*) in the Conclusions (*fadhlikas*) of the Qur’anic Verses,” authored by Sukru NURAL. The author examines Qur’anic verses, focusing on the conception of the majority (*akthar*). Based on the author’s abstract, this article can be summarized as follows:

This paper explores whether the concept of majority (*akthar*) in the conclusions (*fadhlikas*) of the Qur’anic verses and certain prominent characteristics of this majority refer to the majority of a certain group of people who lived in a certain period, or to a majority in a general sense. These questions were addressed with reference to particular Qur’anic verses related to communities that lived in different periods of human history. The study concentrated on two salient characteristics

of the majority described in the Qur’anic verses: people “who do not believe” (*lā yu<sup>o</sup>minūn*) and “who do not think” (*lā ya<sup>o</sup>lamūn*). It is important to gain insight into the nature of these descriptions of *akthar* as they are ubiquitous in *fadhlakas* throughout the Qur’an. In this study, an in-depth semantic analysis of the relationship between words and syntax was performed based on the conclusions of Qur’anic verses relevant to the majority and their attributes.

### **Japanese Part:**

This section comprises two Japanese articles, two research notes, a research review and research trends, a translation, and 12 book reviews on this issue. A brief explanation of each is mentioned below.

### **Articles**

The first article of the Japanese part is titled “The Other Path of Constructing Islamic Jurisprudence (‘Ilm Uṣūl al-Fiqh): Formation of Legal Principles (*al-Qawā‘id al-Fiqhīya*) by the Hanafi Scholars and their Seven Categories of Legal Rules.” The aim and scope of the article are described in the summary below, provided by KOSUGI Yasushi, the author of the article:

This article inquiries into the construction of Islamic Jurisprudence, or ‘*Ilm Uṣūl al-Fiqh*, in the broader sense, focusing on the Path of Jurists, or *Ṭarīq al-Fuqahā’*, which was carried out by the Hanafī school of law, and less studied in modern academia when compared with the Path of Speculative Theologians, or *Ṭarīq al-Mutakallimīn*. Formative writings of *Uṣūl al-Fiqh* started with al-Shāfi‘ī (d. 204 A.H./820 C.E.) and constructed interpretive methodologies based on deduction from the fundamental texts of Islam. Responding to such a trend, the Hanafī scholars constructed *al-Qawā‘id al-Fiqhīya* (Legal Principles) based on induction from the actual legal interpretations of the founding masters of their school, Abū Ḥanīfa (d. 150/767), Abū Yūsuf (d. 182/798), and Muḥammad al-Sahyabānī (d. 189/805). Actual writings of the Principles were started, as far as we can confidently assure with the existent materials, by al-Karkhī (d. 340/951-2) with his *Uṣūl of al-Karkhī*, followed by al-Jaṣṣāṣ (d. 370/981) and al-Dabūsī (d. 432/1041). These principles were extracted from the legal judgments of actual cases through inductive generalization. As such, the Legal Principles were accepted widely because of their usefulness for the Jurists. The term *Uṣūl* in the Hanafi school was, however, used to mean the basis of these principles since al-Karkhī for a long time, not in the sense of *Uṣūl* of *Uṣūl al-Fiqh* in the narrower sense. While the Shafi‘ī and Maliki scholars contributed to constructing the “Five Categories of Legal Rules,” the Hanafi

scholars constructed the “Seven Categories” of their own. This difference can also be traced to the Hanafi esteems and reliance on the founding masters of their school. The contrast between the two Paths continued until the eras of synthesizing across scholarly boundaries started in the 13th century.

The second article of this part is titled “When Islam Meets the New Media: The Case Study of the Metaverse,” by CHIBA Yushi. Based on the author’s abstract, this article can be summarized as follows:

This paper aims to reveal how Muslims in the Middle East and other Muslim societies have reacted to new media, with a special emphasis on the Metaverse, an obscure term generally understood to refer to an online virtual 3D space that is expected to allow more natural communication than previous tools such as email and social networking sites and to engage users in activities in the virtual space similar to those in the real world. The term “Metaverse,” which was originally used in science fiction, became extremely popular during the COVID-19 pandemic, particularly after Facebook changed the name of its business to Meta Platforms at the end of 2021. Since then, numerous Muslim countries, led by some oil-rich Gulf countries, have demonstrated their interest in investing in the field, much like other countries. This study examines social and religious reactions to the acceptance of the Metaverse and explores a few religious practices such as the virtual Hajj (the virtual pilgrimage to the Kaaba constructed on virtual 3D space) and praying in the Metaverse (or in a similar virtual 3D space) to demonstrate how Muslims in the Middle East and other parts of Muslim societies have reacted to this “new medium.” Through its investigation, this study demonstrates that Muslims’ interpretation and understanding of the Metaverse are justified by their previous experience of media usage (particularly television and the internet), which appears to facilitate their acceptance of a new medium like the Metaverse.

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### **Research Note**

This issue comprises two research notes. The first research note is titled “Post-war Reconstruction of Yazīdī Minority in Northern Iraq’s Pluralistic Society: A Case Study of Olive Cultivation in Ba‘shīqa Sub-district, Nīnawā Governorate,” and is authored by Sato Marie. In the abstract, the themes and contents of this note are summarized as follows:

The purpose of this paper is to identify the composition of the plural society in the northern Iraqi province of Nīnawā area and its transformation, by focusing on the livelihoods of the Yazīdīs. The Yazīdīs are a minority that comprise the pluralistic

society of northern Iraq, whose history dates back to the 12th century. Throughout history, they have often been the targets of attacks as they have been mistakenly perceived as devil worshippers. It focuses on the Ba‘shīqa sub-district, located in the Mosul district in Nīnawā, an area where Yazīdīs have historically congregated. Secondary sources such as regional histories published in 2011 and newspaper articles were used, as well as data from a preliminary survey of local residents, which the author has been conducting since 2022. Particular attention is paid to olive cultivation, the main industry in Ba‘shīqa, and the changes surrounding the cultivation which Yazīdīs have been engaged in. Attacks on minority groups including Yazīdīs became more serious following the 2003 war in Iraq. Under these circumstances, the fall of Mosul and massacres against minorities occurred after 2014, when the self-proclaimed Islamic State (IS) expanded its power, resulting in numerous casualties.

Ba‘shīqa is a prominent area of irrigated agriculture in northern Iraq, and its rich ecological environment has provided a wealth of bounty. This article clarifies that Yazīdīs have maintained traditions and customs based on their own belief system through olive cultivation, which has been their livelihood for more than 500 years. These traditions and customs have been shared by the inhabitants of Ba‘shīqa, preserving the unity of the population across religious, ethnic and sectarian boundaries. In order to restore an “enviable and friendly atmosphere,” efforts are underway to rebuild their lives and villages following the IS invasion, with 90% of the temporarily displaced population having returned to the area by now.

The second research note is titled “Genealogy of Islamic Environmental Ethics and its Theoretical Features: A Study on *Khalīfa* Concepts since 1960s,” and is authored by CHUBACHI Natsuki. In the abstract, the themes and contents of this note are summarized as follows:

This paper reviews the contemporary history of the diversity of the practice and roles of Islamic environmental ethics, and then examines its theoretical characteristics, focusing on *khalīfa* concepts, which have been subject to diverging interpretations. Referring to the books and articles of Seyyed Hossein Nasr who regarded as pioneers in linking Islam and the environmental issues, Mawil Izzi-Dien, as well as several environmentalists who present a non-anthropocentric interpretation of *khalīfa* concepts, this paper studies how the views of the natural environment and man’s role and duty toward the environment have been discussed.

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### Research Reviews and Research Trends

This issue comprises a research review and research trend section, titled “A Survey of Previous Studies on Muḥibb Allāh Allāhābādī (Ilāhābādī)’s Life and Works,” by MORIGUCHI Yohei. In the abstract, the themes and contents of this note are summarized as follows:

Muḥibb Allāh Allāhābādī (Ilāhābādī) (d. 1648) was a prominent Chistī-Ṣābirī Sufi in the Mughal Empire in the 16th and 17th centuries. Though Ilāhābādī wrote prolific works about *waḥda al-wujūd* (Oneness of Being) and was regarded as “*Ibn ‘Arabī al-Thānī* (the second Ibn ‘Arabī),” his mystical thought has not been studied so much, because of the excessive attention in the 20th century to his contemporary, “*Mujaddid-i Alf-i Thānī* (the reviver of the second millennium)” or Aḥmad Sirhindī (d. 1624). This paper aims to examine previous studies on Ilāhābādī’s life and works, especially his most controversial treatise “*al-Taswiya* (the Equivalence),” and asserts the importance of the future study of his mystical thought.

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### Translation

We continue to publish the Japanese translation of Muḥammad Iqbāl’s (1877–1938) poems. In this issue, the Japanese translation of an Urdū poem “Faryād-e Ummat (The Lament for the Muslim Community)” composed by Muḥammad Iqbāl is presented under the title “Poems from *Baṅg-e Darā* (*The Sound of the Caravan Bell*) (3): A Japanese Translation of Iqbāl’s Urdū Verse (16).” The original full title of this poem is “Abr-e gauhar-bār ya’nī na’t-e ‘āshiqānah-e janāb-e sarwar-e kā’ināt wa faryād-e ummat bar āstānah-e ān dhāt-e bā barakāt (The Pearl-Scattering Cloud: An Amorous Hymn to the Lord of the World and the Lament for the Muslim Community before the Blessed Personality),” and it was translated by MATSUMURA Takamitsu. The translator explains this poem as follows:

This is a Japanese translation of an Urdū poem “Faryād-e Ummat (The Lament for the Muslim Community)” composed by Muḥammad Iqbāl (1877–1938) and recited at the 18th annual meeting of the Anjuman-e Ḥimāyat-e Islām (The Society for Promoting Islam) held in Lahore on March 1, 1903. The original full title is “Abr-e gauhar-bār ya’nī na’t-e ‘āshiqānah-e janāb-e sarwar-e kā’ināt wa faryād-e ummat bar āstānah-e ān dhāt-e bā barakāt (The Pearl-Scattering Cloud: An Amorous Hymn to the Lord of the World and the Lament for the Muslim Community before the Blessed Personality)” and has become known as “Faryād-e Ummat.”

In this poem, Iqbāl expresses his religious feelings and deplores the miserable situations of the Muslim Community in India before Muḥammad, the Prophet of

Islam.

Although it is one of the most important poems composed before Iqbāl's stay in Europe (1905–1908), only a small portion of the poem was adopted under the title of “Dil (The Heart)” in Bāng-e Darā (The Sound of the Caravan Bell), Iqbāl's first Urdū verse collection published in 1924. This translation is based on the text of a booklet published “with the permission of the composer” by Shaikh Mubārak ‘Alī, a publisher in Lahore in 1913.

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### Book Reviews

In the book review section of this issue, a total of 12 books are reviewed. Below is the list of these books and their reviewers.

- 1) WATANABE Shun, *Gendai Arabu Kunshu-sei no Shihai Nettowāku to Shigen Haibun: Hisan'yu-koku Yorudan no Mosaku (Ruling Networks and Resource Distributions in Modern Arab Monarchies: The Challenges of Non-oil-producing Jordan)*, Kyoto: Nakanishiya Shuppan, 2022, reviewed by KIKKAWA Takuro.
- 2) Yamamoto Kensuke, *Seichi no Funsō to Erusaremu Mondai no Shosō: Isuraeru no Senryō/Heigō Seisaku to Paresuchina-jin (Conflicts over Sacred Spaces and the City of Jerusalem: Palestinians and Israeli Occupation/Annexation Policies)*, Kyoto: Kōyō Shobō, 2020, reviewed by NISHIKIDA Aiko.
- 3) Jinhye Lee, *Futatsu no Ajia wo Ikiru: Gendai Kazafusutan ni okeru Minzoku Mondai to Koryo-Saramu Dhiasupora no Bunkahen'yō (Living in Two Asias: Ethnic Problems and Acculturation of the Korean Diaspora (Koryo saram) in Contemporary Kazakhstan)*, Kyoto: Nakanishiya Shuppan, 2022, reviewed by Kuanysh Tastanbekova.
- 4) Kiriwara Midori, *Gendai Isurāmu Sekai no Shokuji Kitei to Harāru Sangyō no Kokusai-ka: Marēshia no Hassō to Ken'inryoku (Dietary Laws in the Modern Islamic World and Internationalization of the Halal Industry: Ideas and Initiatives in Malaysia)*, Kyoto: Nakanishiya Shuppan, 2022, reviewed by YASUDA Shin.
- 5) Khashan Ammar, *Isurāmu Keizai no Genzō: Muhammado Jidai no Hō-kitei Keisei kara Gendai no Kakushin made (The Origins of the Islamic Economy: From the Making of Law in the Age of Muhammad to Present Innovations)*, Kyoto: Makanishiya Shuppan, 2022, reviewed by KAWAMURA Ai.
- 6) Basem Mahmud, *Emotions and Belonging in Forced Migration: Syrian Refugees and Asylum Seekers*, Abingdon: Routledge, 2022, reviewed by MOCHIZUKI Aoi.
- 7) Obiya Chika, *Vēru no Naka no Modanithi: Posuto Shakaishugi-koku Uzubekisutan no Keiken (Seeking Modernity behind the Veil: Post-Soviet Experiences of Muslim Women in Uzbekistan)*, Tokyo: Tōkyō Daigaku Shuppankai, 2022, reviewed by KAGAWA Erika.

- 8) Andreas Johansson, *Pragmatic Muslim Politics: The Case of Sri Lanka Muslim Congress*, Cham: Springer, 2019, reviewed by ASAI Tokiko.
- 9) Imai Kohei, *Kurudo Mondai: Hi-kokka Shutai no Kanōsei to Genkai (The Kurdish Problems: The Possibility and Limit of Non-state Actors)*, Tokyo: Iwanami Shoten, 2022, reviewed by XI Xiangyuan.
- 10) Mustafa Menshawy, *Leaving the Muslim Brotherhood: Self, Society and the State*, Cham: Palgrave Macmillan, 2020, reviewed by TAKAHASHI Hitomi.
- 11) Sami Al-Daghistani, *The Making of Islamic Economic Thought: Islamization, Law, and Moral Discourses*, Cambridge: Cambridge University Press, 2021, reviewed by TSUTSUI Hanako.
- 12) Beverly Dawn Metcalfe, Bettina Lynda Bastian, Haya Al-Dajani (eds.), *Women, Entrepreneurship and Development in the Middle East*, New York: Routledge, 2022, reviewed by FUJISHIMA Tae.