

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

We are pleased to present the *Kyoto Bulletin of Islamic Area Studies*, Volume 18. This issue contains an English part that includes one special feature with three articles, and an article, a Japanese part, consisting of one special lecture, three articles, one research notes, one research review, one field survey, one translation, and six book reviews.

### **English Part:**

The English part of this issue includes a special feature consisting of four articles, with the article below provides a brief explanation of each.

### **Special Feature**

The special feature in English is titled “Accountability in Islamic Economy: Transforming Religiosity and Religious Experience in Muslim Societies,” edited by YASUDA Shin. It includes three articles with an editor’s preface. The titles of this feature are as follows: 1) “Islamic Finance Confronting Capitalism and Encountering Post-Capitalism” by NAGAOKA Shinsuke, 2) “Whose Accountability? Reflections on Halal Food Production and Consumption in the Recent Global Islamization” by KIRIHARA Midori, and 3) “Spiritual Turn of Islamic Tourism: The Islamic Way to Experience Economy Beyond the Halal Certification System” by YASUDA Shin. Please see the editor’s preface for the contents of each article.

### **Article**

The only article in this part is titled “Analysis of Crime and Accident Coverage in Egyptian Press in Late Mubarak’s Rule” by Mohamed ETTAWY. Please see the abstract for the contents of this article.

### **Japanese Part:**

This part comprises a series of lectures titled “Interviews with the Precursors of Knowledge (16),” three articles, one research notes, one research review, one field survey, one translation, and six book reviews. A brief explanation of each method is provided below.

### **Special Lecture “Interviews with the Precursors of Knowledge (16)”**

The first section of the Japanese part is “Interviews with the Precursors of Knowledge (16): Prof. KOSUGI Yasushi.” It consists of a brief biography of Prof. KOSUGI Yasushi (Professor Emeritus, Kyoto University); a transcription of his lecture on January 13, 2025, including

subsequent questions and answers; and a list of his publications. It also enumerates his numerous achievements as a leading scholar of Islamic studies.

## Articles

The three articles in this part are titled “The Multilayered Meanings of “Explicit Text (*Naṣṣ*)” in Islamic Sciences: A Study on the Four-Layered Meanings of the Text in the Hanafi School and the Positioning of *Ishāra* of Sufi Qur’anic Interpreters” by DANIŞMAN İdris, and “The Development of the Concept of Muhammadan Reality (*al-Ḥaqīqa al-Muḥammadīya*): From Ibn ‘Arabī to al-Jīlī” by SUENO Takanori, and “The Ḥanbalī School and Sufism in *al-Dhayl ‘alā Ṭabaqāt al-Ḥanābila* (*The Supplement to the Biography Collection of Hanbalis*)” by HARA Rikuo.

The Summary of the first article is as follows:

This monograph examines the concept of *ishāra* (allusion) which is a common interpretation methodology in Islamic Jurisprudence and Sufi Qur’anic exegesis, focusing on its academic positioning through a review of existing research. The paper concludes that *ishāra* has existed since early Islamic scholarship both as a term denoting specific meanings derived from Qur’anic and Ḥadīth texts and as an interpretive method. Contrary to previous criticisms of the *ishāra* of Sufis, this study argues that Sufi interpreters connect the external meaning of words with their experiential intuition through *ishāra*, rather than imposing meanings outside the semantic structure of the text. Furthermore, the study reveals that the *ishāra* of Sufis is often used to solve social issues, as exemplified in Ibn Arabi’s interpretations. This suggests that Sufis, by exegesis produced through *ishāra* not only provide mystical insights but also respond to the social and political challenges of their times. Finally, this paper proposes that future research should adopt a multifaceted approach, considering the Sufi interpreter’s theoretical framework alongside the social, political, religious, and intellectual contexts of their era.

The summary of the second article is as follows:

The purpose of this paper is contribute to our understanding of the lesser-known concept of “Muhammadan Reality” (*al-Ḥaqīqa al-Muḥammadīya*). Even though it stands as a significant key concept attributed to Ibn ‘Arabī, this concept has been largely overlooked in Western scholarly attention compared to his other concepts such as “self-manifestation” (*tajallī*) and the “perfect human” (*al-Insān al-Kāmil*). However, the concept of *al-Ḥaqīqa al-Muḥammadīya* was inherited and further developed by subsequent Islamic thinkers after Ibn ‘Arabī. The Early Akbarians, spanning from Ṣadr al-Dīn al-Qūnawī, Ibn ‘Arabī’s foremost disciple,

to ‘Abd al-Karīm al-Jīlī, offered diverse interpretations of the concept of *al-Ḥaqīqa al-Muḥammadiyya*, introducing innovative perspectives while expanding its intellectual and spiritual dimensions. Therefore, this paper seeks to explore, through a diachronic analysis, how Ibn ‘Arabī and his interpreters across different periods have discussed and elaborated on this concept. In doing so, it aims to shed new light on the inherent diversity and multifaceted nature of *al-Ḥaqīqa al-Muḥammadiyya*.

The summary of the third article is as follows:

The present paper reviews the descriptions of Sufism in *al-Dhayl ‘alā Ṭabaqāt al-Ḥanābila* (*The Supplement to the Biography Collection of Hanbalis*) composed by Ibn Rajab (d. 795/1393). Despite the richness of information on Sufism, this work has not been well studied in Ḥanbalī or Sufī studies. First, it provides an overview of the studies of the Ḥanbalī school and Sufism, and indicates the point at issue. It then introduces *al-Dhayl* and its author. Subsequently, it extracts the major elements of Sufism appearing in the biographical entries of *al-Dhayl* and examines which previous studies have not done so. In addition, the descriptions of al-Ḥallāj (d. 309/922) and *Manāzil al-sā’irīn*, the masterpiece by Ḥanbalī Sufi ‘Abd Allāh al-Anṣārī al-Harawī (d. 481/1089), are investigated to indicate Ibn Rajab’s criterion of Sufism in line with *Manāzil*’s interpretation. Finally, in the conclusion, the paper suggests that the Ḥanbalī school has a diverse tradition of Sufism which is not merely developed in a traditionalist or ascetic manner while they clearly reject the concept of *wahda al-wujūd* and *ittiḥādīya*.

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## Research Notes

The one research notes is titled “Typology of Takaful (Islamic Insurance) Studies” by KONO Natsumi.

The summary of the note is as follows:

This study reviews the reasons for the controversy over the acceptability of conventional insurance in the Islamic world based on two positions: the Islamic modernist view and the Islamic revival view. The Islamic modernist view, which emphasizes practice, accepts conventional insurance, whereas the Islamic revival view, which regards ideology as more important, asserts that conventional insurance is not in accordance with Islam. For this reason, the Islamic revival view began to recommend takaful, which is also known as Islamic insurance. Against this background, this study categorizes previous research conducted by Islamic economists, jurists, and finance practitioners. This will help us understand the

subsequent development of takaful.

### **Research Review and Research Trend**

This section contains a research review titled “Continuity and Modernity in Sufism: The Secular Transformation of the Tariqa in Urban Turkey” by FUJIMOTO Azusa. Based on the author’s abstract, it can be summarized as follows:

This study aims to analyze the contemporary development of Sufism in urban Turkey and its secularization process, and identify its transformation at the intersection of religious traditions and modernization. Historically, Sufism has played an important role as the religious and cultural foundation of Turkey. While modernization policies have placed restrictions on traditional activities, urban Sufism has been formed through tourism, cultural events, and educational programs, maintaining its influence while integrating secular values. Urban areas have witnessed the emergence of female Sufi leaders. In addition, the role of female Sufi leaders in harmonizing religious values with social imperatives is noteworthy as an important shift representing a new form of Sufism. Furthermore, through its interactions with neo-Sufism and New Age culture, Sufism has highlighted universal values and is being reevaluated internationally. While Sufism in Turkey is maintained within social pressures and traditional frameworks, Western Sufism is characterized by individual choice. These diverse forms of practice and adaptability demonstrate the flexibility and universality of Sufism, redefining religious and cultural values in the context of modernization and internationalization while maintaining its historical traditions.

### **Field Survey**

This section presents a field survey titled “The Prayer Rug without a Mihrab-shaped Arch: Homemade *Joynamaz* by the Pastoralists in Boysun, Uzbekistan” by SHIDA Natsumi. It can be summarized as follows:

This study examines the design patterns of homemade prayer rugs (*joynamaz*) crafted by pastoralists living in the Boysun District of Surkhandarya oblast in southern Uzbekistan. These *joynamaz* lack the mihrab-shaped arch pattern, which is traditionally a characteristic of prayer rugs. Instead, they are adorned with “technical” symbols: mountain-shaped (zigzag) stitching and tassels, bi-colored lines along the edges created by stitching and/or weaving patterns that signify talismans known as *tumorcha*. From a functional perspective, specifically the role of the *joynamaz* in orienting the worshipper toward Mecca, it was found that the mountain-shaped stitching and tasseled decorations serve a purpose equivalent to

that of the mihrab-style arches. However, when considering the making process, it was found that the essential symbol for their *joynamaz* was the bicolored line symbol (*tumorcha*). This motif is believed to have originated in indigenous animistic beliefs. In other words, the homemade *joynamaz* created by Boysun's pastoralists represents an art form that symbolizes the fusion of Islamic and nomadic cultural traditions unified through the universal activity of prayer.

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### Translation

We continue to publish the Japanese translation of Urdu poems composed by Muhammad Iqbāl (1877–1938), titled “Poems from *Bāṅg-e Darā* (*The Sound of the Caravan Bell*) (4): A Japanese Translation of Iqbāl's Urdū Verse (18),” translated by MATSUMURA Takamitsu. The contents of this section, based on the translator's abstract, are as follows:

This is a Japanese translation of the following ten Urdū poems composed by Muḥammad Iqbāl (1877–1938) during and after his stay in Europe (England and Germany). They were included in his first Urdū verse collection *Bāṅg-e Darā* (*The Sound of the Caravan Bell*) published in Lahore in 1924. Some poems underwent minor changes when included in the collection, for which references were made as far as possible in the footnotes of this translation.

- 1) Payām-e ‘Ishq (The message from Love)
- 2) Şiqillīyah (Sicily)
- 3) Bilād-e Islāmīyah (Cities of Islam)
- 4) Gōristān-e Shāhī (Royal Cemetery)
- 5) Khiṭāb ba-Jawānān-e Islām (To the Youth of Islam)
- 6) Ghurrah-e Shawwāl yā Hilāl-e ‘Īd (The New Moon of the Month of Shawwal or The Crescent of the Festival)
- 7) Muslim
- 8) Huṣūr-e Risālat-ma’āb mēn (Before the Revered Prophet)
- 9) Taẓmīn bar Shi’r-e Şā’ib (A Poem using the Couplet of Şā’ib)
- 10) Firdaus mēn ēk Mukālamah (A Conversation in the Paradise)

All these poems are short but of great significance. In the poems written before going to Europe, Iqbāl criticized the political tendencies that were causing disunity and discord in and between religious communities and emphasized the importance of harmony. Iqbāl's thought changed dramatically while in Europe and he began to clearly express his feelings as a Muslim, remembering the past glory of Islam, lamenting the miserable situations of Muslims worldwide, and encouraging

Muslims, especially the younger Muslims, to improve the situation. The poems in this translation represent Iqbal's new poetic style after his change of mind.

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### Book Reviews

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

- 1) Inaba Minoru, *Isurāmu no Higashi, Chūka no Nishi: 7-8 Seiki no Chūō Ajia wo Megutte (The History of Central Asia between Islamdom and China from the Seventh to The Eighth Century)*, Kyoto: Rinsen Shoten, 2022, by SHIMIZU Kazuhiro.
- 2) Suzuki Manami, *Shinkō to Ongaku wa Kokkyō wo Koete: Ōsutoria ni okeru Arevi no Girei Jissen to Keishō (Faith and Music Transcend Borders: Alevi Ritual Practice and Succession in Austria)*, Yokohama: Shunpūsha, 2024, by YONEYAMA Tomoko.
- 3) Yamamoto Naoki, *Sūfizumu towa Nani ka: Isurāmu Shinpishugi no Shugyōdō (What is Sufism? The Training Path of Islamic Mysticism)*, Tokyo: Shueisha, 2023, by SAWAI Makoto.
- 4) Sunaga Emiko and Kumakura Wakako (eds.), *Isurāmu Dejitaru Jinbungaku (Islamic Digital Humanities)*, Kyoto: Jinbun Shoin, 2024, by CHIBA Yushi.
- 5) Rashid Khalidi (tr. Suzuki Hiroyuki, Yamamoto Kensuke, and Kinjo Miyuki), *Paresuchina Sensō: Nyūshokusha Shokuminchishugi to Teikō no Hyakunen-shi (Hundred Year's War on Palestine: A History of Settler Colonialism and Resistance, 1917–2017)*, Tokyo: Hosei Daigaku Shuppankyoku, 2024, by KODAMA Emi..
- 6) Abdullah Hamidaddin (ed.), *The Huthi Movement in Yemen: Ideology, Ambition, and Security in the Arab Gulf*, New York: I.B. Tauris, 2022, by INOUE Kento.