

An English Summary of This Issue

The Center for Islamic Area Studies at Kyoto University (KIAS) is pleased to announce the publication of the first issue of the third volume of *Kyoto Bulletin of Islamic Area Studies*, which consists of ten parts: a special feature entitled “Nakba after Sixty Years: Memories and Histories in Palestine and East Asia,” the first issue of a new series entitled “Interviews with the Precursors of Knowledge,” articles, research survey articles, research notes, translations, book reviews, field reports, practical research information, and IAS activity reports.

The first part is a special feature, “Nakba after Sixty Years: Memories and Histories in Palestine and East Asia,” which is based on the NIHU program Islamic Area Studies Symposium which was held in Tokyo, Hiroshima and Kyoto on December 12th, 14th and 16th, 2008 under the titles of “Nakba Revisited: Memories and Histories from a Comparative Perspective,” “Nakba and Hibaku: Dialogue between Palestine and Hiroshima,” and “Narrating and Listening to the Memories of Nakba in Kyoto: Dialogue between Palestine and East Asia” respectively. Please refer to the “Editors’ Note” by Professor USUKI and Dr. NISHIKIDA, organizing committee members of the symposium, concerning the contents of this special feature.

The second part of this issue is a special interview with Professor Seyyed Hossein Nasr by Professor Nevad Kahteran. This is counted as the first of our new series of “Interviews with the Precursors of Knowledge” that we have mentioned above.

The third part consists of four articles, two in English and two in Japanese.

The first article, which is written in English, is “Epistemic Value of Emotions” by Mojtaba ZARVANI. The summary is as follows.

Human emotions have played a controversial and troublesome role in many a school of thought. On this question, mystical traditions, though generally taking these emotions seriously—to the extent of speaking of the “reasons of the heart” as the foundations of knowledge—have failed to present a systematic scheme of the process of acquiring knowledge through emotions in the framework of their mystical geometry. In this article the author intends to examine this process as

reflected in the mystical corpus of Baha' Walad and Rumi. By focusing on such concepts as "taste" and "scent" in their literature and bringing to light such factors as "inner preparedness" and the "friendly perception of the world" in their thought, I hope to clarify the obscurities present in Rumi's poetry concerning the role of emotions, especially in view of Baha' Walad's uncommon frankness.

To this end, the author attempts to demonstrate, by citing numerous passages from Baha' Walad's *Ma'arif* and Rumi's *Mathnawi*, that in the eyes of these two mystics, emotions constitute a reliable source for acquiring insight and so carry epistemic value, and in this sense emotions do not stand in opposition to rationality. This ascription of epistemic value to emotions has in turn led these two mystics to emphasize the distinction and uniqueness of the religious experience. As such, they do not agree with the perception that it is necessary to free oneself from emotions to acquire knowledge. This idea is unambiguously expressed in Baha' Walad's work and the author wishes to show, by examining Rumi's corpus, that he is also of the same conviction.

The next article is also written in English. It is entitled "From Bazaar to Town: The Emergence of Düzce" by EGAWA Hikari and İlhan ŞAHİN. Here is the abstract.

Düzce is one of the towns of the Marmara Region that suffered heavy damages in the August 17th, 1999 earthquake. This earthquake initiated public discussions and scientific studies on many aspects of the earthquakes that have struck Turkey in the past. In this article, the authors have tried to clarify the process of the emergence and development of Düzce based on the historical sources. As a result of this, the following points have been clarified. First of all, in the sixteenth century Düzce emerged as a market place, known as *Düzce Pazarı* in the Ottoman period. The word "düzce" denotes a plain, and Düzce was in fact a plain surrounded by mountain ranges. The nomadic people living around Düzce played a very important role in the development of Düzce as a market place. Secondly, Düzce also played an important role as a *menzil* in the seventeenth century. According to a well-known traveller Evliya Çelebi, who passed by *Düzce Pazarı*, the road from Hendek to Düzce used to follow a different route due to the marshy areas around Düzce. Thirdly, Düzce had obtained its status as a district (*kaza*) since the eighteenth century. Especially during the Tanzimat period, the *Temettüat Defterleri* dated 1844, mentions only Düzce as a district. Furthermore, during the last quarter of the nineteenth century, the arrival in Düzce of immigrants from the Balkans and the Caucasus contributed to the development of this district. Our future task is to apply

these original historical studies about Düzce to redevelopment efforts and disaster measures with specialists in various fields.

The two subsequent articles are written in Japanese. The following is a summary of TAKAO Kenichiro's "Shaifu Afumado Kuftārō no Shūkyōkan Taiwa: Ōmoto to no Kōryū" (Interfaith Dialogue of Shaykh Aḥmad Kuftārū: the Case with Ōmoto)."

This paper argues about the interfaith dialogue of Shaykh Aḥmad Kuftārū, widely known as the ex-Grand Muftī of the Syrian Arab Republic, a leading Shaykh of the Naqshbandī Sufi order in Damascus, and a religious leader committed to the interfaith dialogue with all the religions of the world.

The interfaith dialogue that Aḥmad Kuftārū has conducted is based on the educational idea of his father, Amīn, and the dialogue has developed as something supporting the policies of the Ba‘th party and the members of the Asad family, Ḥāfiẓ and Bashshār. Kuftārū was represented as the official authority of Syrian religious leaders and this effectively promoted his interfaith dialogues from grass roots activities to official and social activities. Then since the 1990's, these interfaith dialogues of Kuftārū have gradually been characterized as a kind of diplomatic activity committed to building amicable relationships with religious groups abroad.

Such a dialogue is the one with Ōmoto that started in 1990. Kuftārū visited Ōmoto and declared brotherhood between Islam and Ōmoto through sharing a similar perception of monotheism and the prophethood of Muhammad. Moreover, as Kyotaro Deguchi proclaimed Shahāda in Damascus as a result of the mission, this dialogue came to be highly regarded and acclaimed by the disciples of Kuftārū. Finally, the interfaith dialogue conducted by Kuftārū has contributed to the political character and the value of these missions.

TOBINA Hiromi's "Chūtō Wahei o Bundan Suru Bunri-heki: Isuraeru-Paresuchina Kan Jichi Kōshō to Seigan Chiku no Shōraiteki Sentakushi (The Separation Wall that splits the Middle East Peace Process: The Negotiations for autonomy between Israel and the Palestinians and Possible Options for the West Bank)," the second paper in Japanese, is summarized as follows.

In 2002, the Cabinet of Israel approved the construction of the Separation Wall/Barrier running roughly along the Green Line between Israel and the West Bank. Israel has since been insisting that the Separation Wall/Barrier was needed for

security reasons; to protect its citizens from Palestinian terrorist attacks. However, some critics of the construction of the Separation Wall/Barrier claim that the real aim of constructing the Wall/Barrier is not security but to gain complete control over the whole of the West Bank without having to deploy the Israeli army by realizing the Israeli ideal of the geopolitical features.

In this paper, the author discusses what effect the Separation Wall/Barrier would have in the region. First, she argues how the West Bank had been divided and eroded by massive constructions of Israeli settlements and by the collapse of the Oslo peace process. Second, the process of establishing the Separation Wall/Barrier is shown, and the geopolitical features of the route of the Wall/Barrier and its implication for the future are discussed. Thirdly, the author describes how the Wall/Barrier has been affecting the daily lives of Palestinians living along its route in the West Bank and East Jerusalem. In conclusion, the author discusses what the Separation Wall/Barrier would imply in the peace negotiations between Israel and the Palestinians.

The fourth part contains “research survey articles.” This new genre pursues a general survey of recent research trends in the specified topic. In this issue we featured two papers in Japanese.

The first paper is TOCHIBORI Yuko’s “Amīru Abudurukādiru Jazāirī no Chosaku to Shisō (The Writings and Thought of al-Amīr ‘Abd al-Qādir al-Jazā’irī).” Here is its summary.

The purpose of this survey paper is to review the writings and thought of al-Amīr ‘Abd al-Qādir al-Jazā’irī (1807/8–1883) by gathering information about his works and manuscripts. Related to his social activities, his period of composition is divided into three phases. Firstly the documents written in Algeria that are mostly concerned with military affairs: correspondence about the resistance and the unification movement (1832–47). Secondly, after the defeat by France (1847), he wrote his first autobiography (1849) and *Sharp Scissors to Cut the Tongue of the Slanderer of Islam* (1850) which explains the legitimacy of Islam in a discussion with the Christians. *Reminding the Rational Man and Alerting the Ignorant Man* is about the importance of reason and the unity of creed in Islam, Christianity and Judaism, translated and published in French (1855). Thirdly in Damascus, he compiled his thought in his lectures in the Umayyad mosque. It is apparent from his works that his thought is influenced by Sufism from his metaphysic episode, and Islamic reformism. His masterpiece, *The Book of States*, was published in three

volumes (1911) after his death. An annotated and translated edition has since been published. According to his thought, his works are divided into three categories: 1) those based on practical thoughts on the resistance movement, 2) arguments justifying the resistance of Islam against Christianity and the French people, and 3) treatises on Sufism, especially its metaphysical speculation.

Next comes “Isumairu Ankaravî Kenkyū no Kadai to Tenbō (The Research Survey of İsmail Ankaravî)” by SONONAKA Yoko. This paper is summarized as follows.

İsmail Ankaravî (d. 1631) is a prominent thinker of the Ottoman State. His most important book is *Mecmûatü'l-Letâif ve Matmûratü'l-Maârif*, the commentary on the *Mesnevî* of Jalāl al-Dīn Rūmī. In addition, he wrote numerous books in three categories. First, he wrote about the manners of Mevlevi dervishes as the Şeyh of Galata Mevlevîhane. Second, he wrote commentaries on the major works of prominent mystical thinkers and poets such as Rūmī, Ibn al-‘Arabī, Ibn al-Fāriḍ and Suhrawardī. Third, he wrote commentaries on the Qur’ān and Prophetic traditions.

This paper consists of five parts. The first part classifies the books of İsmail Ankaravî. The second part surveys the problematic issues of İsmail Ankaravî, for example the “false ascription” of an additional volume of the *Mesnevî*. The third part surveys the recent researches on İsmail Ankaravî. The fourth and concluding part focuses on research about the books in which İsmail Ankaravî discusses *semā* (audition).

In 1923 Ataturk seized power in Turkey and in 1925 all Sufi activities and researches were prohibited. Consequently, it has only been since the 1990’s that researches about the books of İsmail Ankaravî have progressed. Though several books of İsmail Ankaravî have been individually studied by now, his intellectual background still remains to be studied. As a conclusion, this paper proposes on what and how to make a research about İsmail Ankaravî from now on.

The fifth part contains “research notes,” in which we feature two papers in Japanese. As usual we include rather short papers with original ideas based on on-going research in this genre.

The first research note is IMAI Shizuka’s “Gendai Yorudan to Paresuchina Mondai: Aidentitî Fukugō to Funsō ni Kitei Sareru Kokka (Jordan and the Palestinian Question: The State Determined by Conflict and Identity Complex),” Here is the content.

This paper aims to set up a new perspective in Jordanian studies, especially in the context of the Palestine Question. Jordan and Palestine were both part of Greater Syria, and they have a lot of commonality in history. They were once partitioned under the British Mandate rule, and then, after the Nakba in 1948 the relation between the two entities became closer again. The Jordanian Government annexed the center of Palestine and gave Jordanian Nationality to the Palestinians living on both banks of the River Jordan including 5,000,000 refugees.

The problem is that researches on contemporary Jordan in recent years overlook the historical involvement of Jordan in the conflict. They just focus on the framework of the state of Jordan, and regard its territory and its people as a given condition. Such a viewpoint is not appropriate when viewing the reality of Jordan in continuity with Palestine until now.

In this paper, the author tries to show the reality of Jordan and Palestine over the border through an analysis of the Jordanian passport issue and the development of traditional Palestinian embroidery in Jordan.

The second research note entitled “Minami Ajia no ‘Isurāmu-ka’ no Shiteki Tenkai to Pakisutan ni Okeru Rekishi Gensetsu (Developments of ‘Islamization’ in South Asia and Historical Discourses in Pakistan)” by SUNAGA Emiko is summarized as follows.

Although Islam in Pakistan has been a subject of study for a long time, there is little agreement on the kind of Islam that is followed in Pakistan. This paper aims to consider Pakistan in the context of the Islamic world.

First, the dynamic transformation in South Asia would be figured out by a framework for analysis: ‘Islamisation.’ Second, the creation of Pakistan as a “Muslim Nation-State” offers the key to an understanding of this country. Pakistan belongs to the group of “Muslim Nation-States”: a modern nation-state with a predominantly Muslim population. It is important that we should not measure Pakistan against the European model of nation-state but consider it as a new type of nation-state that was created in the Islamic world when they adopted the nation-state within the broader tradition of Islam. Third, the author tries to analyze historical discourses to show the historical perception in Pakistan. Primary documents must be studied which are written in Urdu; e.g. text books for ‘Islamic studies (Islāmiyyat)’ and ‘Pakistan studies’ (muṭāla‘a-e Pākistān), history books or interpretational books on Pakistan that have been written in Urdu for Pakistani people, and other Urdu books like Urdu Science Board, *Gharelu Insaiklopiya*

(Family Encyclopaedia) 1988; Aasiq Husain, *Qur'ani Urdu* (Quranic Urdu), Book Corner, 2008.

The sixth part of this issue presents four annotated translations into Japanese, one each from Persian and French, and two others from Urdu. Each of the translators has added an extensive explanation about the respective authors, the original texts and their backgrounds.

The first translation is “Muhammado bun Mahumūdo Tūsī Cho Hizōbutsu no Kyōi to Banbutsu no Chinki (Muḥammad b. Maḥmūd Ṭūsī’s *‘Ajāyib al-maḥlūqāt wa Ġarāyib al-Mawjūdāt* (2): A Japanese Translation of the First Part of *‘Ajāyib al-maḥlūqāt*)” by the translators headed by MORIKAWA Tomoko. This follows the same authors’ translation which appeared in the last issue of this journal.

The article is a translation of the first part of *‘Ajāyib al-Maḥlūqāt wa Ġarāyib al-Mawjūdāt* by Muḥammad b. Maḥmūd Ṭūsī. This part deals with celestial creations: the celestial throne (*‘arṣ*), four archangels and other angels, celestial Northern and Southern poles and their constellations, celestial spheres and their finitude, the Sun, the Moon, planets, the Zodiac and constellations. The author’s sources for this part evidently are Abū al-Ḥusayn ‘Abd al-Raḥmān al-Ṣūfī’s *Ṣuwar al-Kawākib* and Abū Rayḥān Bīrūnī’s *Kitāb al-Taḥfīm li-Awā’il Ṣinā‘at al-Tanjīm*. Still, he sometimes reveals an extremely critical opinion against those ‘sages,’ especially for astronomers like al-Ṣūfī. In this part, we also can see the author’s strong Sunni tendency. He quotes phrases from Qur’ān and ḥadīth here and there, and declares several times that he believes all these religious texts as they are. As a whole, this part shows how a Sunni Muslim intellectual in medieval ages tried to organize knowledges originally based on different systems of science, and make a comprehensive narrative on the world.

The next translation is MATSUMURA Takamitsu’s “Akuma no Hyōgikai: Ikubāru no Urudū Shi 2 (Iblīs kī Majlis-e Shūrā (The Satan’s Council): A Japanese Translation of Iqbāl’s Urdu Verse (2).”

This is a Japanese translation of Muḥammad Iqbāl’s famous Urdu poem, “Iblīs kī Majlis-e Shūrā (The Satan’s Council),” in which Iblīs (Satan) converses with his councilors about social situations of Europe and the Muslim world. Through the conversation between Iblīs and his councilors, Iqbāl criticizes European social systems, including communist and fascist systems, and declares that only Islam can

provide an ideal social system.

This poem was written in 1936, presumably under the influence of the Second Italo-Abyssinian War initiated by Mussolini in 1935, and included in Iqbāl's collection of Persian and Urdu verses, *Armughān-e Hijāz* (The Gift of Hejaz), which was posthumously published in 1938.

UDO Satoshi's translation is entitled "Rabaha Beruamuri, *Kizutsuita Manazashi* (1) (Rabah Belamri's *Regard blessé*: Japanese Translation of an Algerian Modern Novel (1))."

Rabah Belamri (1946–95) is one of the most original talents in Algerian modern literature. Born in Bougaâ, this Kabyle author starts to lose his sight at the age of 15. His happy childhood gets gradually corroded by his disease and the Independence War. *Regard Blessé* (1987), the novel we translate here is his autobiography that depicts, in a calm, plain style, both national calamity and individual misery. His ethnographic description of the Kabyle region proves that Belamri is surely a successor of Mouloud Feraoun, the first great Algerian writer, whilst mother's "ignorance" and awakening sexuality are the common motifs in Maghreb Francophone literature (see Driss Chraïbi of Morocco or Albert Memmi of Tunisia). This poet-novelist is nourished with Arabo-Berber folkloric resources and, at the same time, is familiar with French and Francophone literature. Deeply inspired by Jean Sénac, the Algerian poet of Franco-Spanish heritage, Belamri explores, in poetics, his complex identity as a Berbero-Arabo-Francophone poet who experienced the traumatic scission caused by the War. Unfortunately, probably because of his early death, Belamri is now little known both in Algeria and France, despite his unequalled value. We hope to present, with this translation, a part of this remarkable talent in misfortune.

Next comes MAKINO Mari's "Ashurafu Arī Thānavī Cho, *Tengoku no Sōshingu*, Dai 4 Shō (The Forth Chapter of Thānavī's *Bihishtī Zewar*)." Its summary is as follows.

The purpose of this translation is to introduce a part of the Islamic revival movement urged by the Deobandī group through an enlightening book named *Bihishtī Zewar* written by Ashraf 'Alī Thānavī (1863–1943), one of eminent Deobandī 'ulamā. The group is a mainstream Islamic revival movement in North India, and this book describes *ḥukm* for Muslim women in North India. This book is said to be the most brilliant of all the writings of the Deobandī group's. Although the Deobandī group follows the Ḥanafī School of Islamic law, in this book there

are *ḥukms* adapted to meet the demands of the contemporary situation in North India. Paying attention to this point, the translator attempts to translate and write notes on this work.

The author, Ashraf ‘Alī Thānavī was born in Thānah Bhawan in 1863. He entered the *Dār-ul-‘Ulūm* Seminary, the center of the Deobandī movement, at the age of 15, and graduated at 20. Then he taught in some *Madrasahs* and went on pilgrimage to Makkah twice. He started to devote himself to writing at 35, and established *Imdād-ul-‘Ulūm* Convent. His subsequent works are numerous, such as *risālah*, *wa‘z*, *marhūz* and *fatwā* etc. It is said that the number of his writings exceeds 600.

This book was published in the style of a series around 1900 and completed with the 11th volume around 1910. It infiltrated into people’s lives in those days so widely that it became an essential item of a bride’s trousseaus. It has gone through several editions and we can obtain it even today in the form of a single book including Volumes 1–11. Moreover this book has been published in English and the main North Indian languages for Muslim women who can’t understand Urdu or who are converted from Hindu. Arabic technical terms are restricted within names related to Islamic law in this book. It is simply given instruction in a gentle tone in order to be widely read among Muslim women.

Finally it can be said that this book is an extremely important writing in the respect that it clarifies *ḥukm* for Muslim women in North India. There are researches about this book such as [Barbara 1992] and [Miyahara 1998]. This is the first translation into Japanese from Urdu. Ms. Makino translates about Sections 1) Marriage, 2) Persons with Whom Marriage is Forbidden, 3) *Walī* and 4) Well-Matched Persons and Ill-Matched Persons in Marriage in Chapter 4.

Under the heading of ‘Book Reviews,’ we have selected four books, one in English, another in Arabic and two others in Japanese. All the reviews are written in Japanese. We have included SATO Minoru, *Ryūchi no Shizen Gaku: Chūgoku Isurāmu Shisō Kenkyū Josetsu (Liú Zhì’s Physics: Introduction to the Studies on Chinese Islamic Philosophy)*, Tokyo: Kyuko Shoin, 2008, 12+366+13 pp., reviewed by MATSUMOTO Akio; Yukiko MIYAGI, *Japan’s Middle East Security Policy : Theory and Cases*, London and New York: Routledge, 2008, xvi+208 pp., reviewed by YOSHIOKA Akiko; TOGAWA Masahiko, *Seija Tachi no Kuni e: Bengaru no Shūkyō Bunka Shi (Toward the Country of Saints: Religious and Cultural Ethnography in Bengal)*, Tokyo: Nihon Hōsō Shuppan Kyōkai, 2008, 268 pp. reviewed by HAMAYA Mariko; ‘Āṭif ‘Adlī al-‘Abd, *al-Idhā‘a wa al-Tilfīzyūn fī Miṣr: al-Māḍī wa al-Ḥāḍir wa*

al-Āfāq al-Mustaqbalīya, al-Qāhira: Dār al-Fikr al-‘Arabī, 2008, 272 pp. reviewed by CHIBA Yushi.

The eighth part of this issue contains two field reports. It includes IMAI Shizuka’s “Rinchi Gogaku Kenshū Hōkoku: Arabu Sekai to Paresuchina Mondai no Kakawari (Report on On-site Study of Local Languages: Relationship between the Arab World and the Palestine Problem)” and CHIBA Yushi’s “Rinchi Gogaku Kenshū Hōkoku: Ejiputo ni Okeru Media Jōkyō (Report on the On-site Study of Local Languages: The Situation of Media in Egypt).”

The ninth part is Practical Research Information written in Japanese. We include “Pakisutan Shoten Annai: Isuramabādo Rahōru Hen (Practical Information on Booksellers in Islamabad and Lahore)” by SUNAGA Emiko.

At the end of this bulletin we have annexed the IAS Activity Reports (January – May 2009), which are mainly concerned with KIAS.

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