

An English Summary of This Issue

It is our great pleasure to welcome the third spring since our launching of *Kyoto Bulletin of Islamic Area Studies* in April 2007 with the publication of the first issue of its third volume. This volume consists of eight parts: a special feature entitled “Islamic Finance at the Current Stage: Scopes and Issues”, the second issue of “Interviews with the Precursors of Knowledge”, articles, research notes, translations, book reviews and practical research information.

The first part is a special feature, “Islamic Finance at the Current Stage: Scopes and Issues,” which is based on the International Workshop on Islamic Economics with the title of “*Evaluating the Current Practice of Islamic Finance and New Horizon in Islamic Economic Studies*” which was held at Kyoto University on 23rd & 24th July, 2009. Please refer to the “Editors’ Preface” by Professor Asutay, Professor Kosugi and Dr. Nagaoka, organizing committee members of the workshop, concerning the contents of this special feature.

The second part of this issue is a special interview with Professor HANAWA Haruo, one of the pioneer translators of Arabic literature into Japanese. He has published more than ten books including the Japanese translation of *Bayn al-qaṣrayn* by Nagīb Maḥfūz. We are happy to present his open lecture and his interview with Prof. Oka Mari, Prof. Fukuda Yoshiaki, Prof. Katsuta Shigeru, and Prof. Fujimoto Yuko.

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

The first article, which is written in English, is “Japan and Haiderabad: Sir Sayed Ross Mas’ood’s Visit to Japan and its Impact on the Educational System of Haiderabad State in British India” by Professor Mouinuddin Aqeel. The summary is as follows.

As early as the beginning of the 20th century, Japan had gained a universal reputation among the educated people of South Asia as a courageous, civilized, developed and model country. The topic of this study is Sir Sayed Ross Mas’ood (1889-1937)’s interest in the promotion of Haiderabad’s education system and its quality and prominence in this endeavour.

Sayed Ross Mas’ood, knighted by the British Government in 1932, was

an eminent intellectual, administrator and educationist. He was the grandson of Sayed Ahmed Khan (1817-1898), the most influential and active Muslim reformer, intellectual and statesman of modern India. Through the experience of his visits to Japan, he was deeply impressed by the Japanese, their culture, character and progress.

By examining the Japanese system, Ross Mas'ood found out how to improve the educational system of Haiderabad. In his Urdu book *Japan Aur us ka Ta'leemi Nazm-o-Nasaq*, he summarized the gist of his findings in just three points:

1. A deep veneration for the ruler of the day.
2. Patriotism.
3. Reliance on the national language.

The significance of Ross Mas'ood is that he succeeded in getting almost the entire educational system of a State, which claimed and shown itself to be a sovereignty, to convert to the Japanese educational system. We should bear in mind that he was a product of Sayed Ahmad Khan's political and national movement and an associate of the Aligarh Movement. He viewed the uniquely different example he witnessed in Japan with affection, love, and conviction and absorbed it not only into his own personality but made it a part of the Sovereign State's discipline.

The next article is also written in English. It is entitled "Islamic Approach of Economics: Some Discourses on Khurshid Ahmad's Vision of Socio-Economic Order, Self-Reliance and Economic Development" by Mehboob ul Hassan. Here is the abstract.

Modern Islamic economic thoughts played a vital role in the contemporary Islamic resurgence movement. Islamic economists devoted their lives to rediscovering the Islamic injunctions on economics in the primary sources and to formulating an independent and orderly Islamic Economic Doctrine, the ultimate goal of which was the economic well-being and social welfare of mankind.

Khurshid Ahmad emphasizes all aspects of the welfare and well-being of humanity, including economic security, intellectual freedom, faith, and culture. He presents an Islamic vision for development, which not only promotes real expansion in the economy but also upholds the welfare and prosperity of society. He attempts to analyze the shortcomings and pitfalls of the Capitalistic and Socialistic approaches and presents an alternative approach in the light of Islamic teachings. He proclaims that the Islamic Socio-Economic Order is the only way to human success and provides a completed code for a prosperous life in this world and the Hereafter. Khurshid calls for self-reliance and self-confidence in all

aspects of life, both at the individual and the national level, rejecting all forms of dependence. This paper is an attempt to present an overview of his perceptions in an expressive and detailed manner.

The two subsequent articles are written in Japanese. The following is a summary of TAKAIWA Nobutaka's "Wakufu to Shintaku: Isurāmu to Eibeī ni Okeru 'Zaisanteki Torikime' no Hikaku Kentō (*Waqf* and Trust: A Comparison of Property Arrangements in Islam and the West)."

Waqf is a kind of property arrangement similar to the trust system which has been developed in England. The triadic relationship to property (*wāqif* – *nāzīr* – *mustahiqq*) in *waqf* is very similar to the relationships (settler – trustee – beneficiary) in a trust. Needless to say, property arrangements such as *waqf* and trust have existed in the world since the Roman Empire. But these systems have prevailed extensively only in the Islamic world, Britain and the Commonwealth of Nations, the US, and Australia. Although there are a lot of similarities between *waqf* and trust, the two systems pursued different courses after the 19th century. Due to modernization, there were many complaints about *waqf*, and consequently in many Islamic countries family *waqfs* were abolished and charitable *waqfs* were nationalized. Today, *waqf* is regarded as an obsolete system. In contrast, trusts have progressed, improving their defects and creating various financial products such as REIT (Real Estate Investment Trust).

It has been said that the *waqf* system itself brought about its own decline in the modern age. Is this correct? The author thinks this opinion, which seems to be based on a misunderstanding of the true meaning of *waqf*, is wrong. He aims to prove his point through an analysis of *waqfs*' features by comparing them with a trust, focusing on the ownership of properties, the authority and duties of the *nāzīr* (trustee), and the irrevocability and charitable intention of *waqf* (trust). Finally he proposes a future picture of *waqf*.

KUSHIMOTO Hiroko's "Marēshia ni Okeru Dentōteki Isurāmu Chishiki Dentatsu: Kōsei Yōso to Manabi no Imi (Traditional Transmission of Islamic Knowledge in Malaysia: The Elements and Meaning of Learning)," the second paper in Japanese, is summarized as follows.

The purpose of this study is to discover the elements of traditional Islamic learning through a detailed description of *pondok* as an "ideal type" of centre for traditional

learning in Malaysia. *Pondok* consists of five important elements, namely the location, the teacher, the student, the community, and the lectures in it. *Pondoks* are generally located on donated land in rural areas where a *surau* or place to pray and study is built at its centre. The head teacher or *Tok guru* is a charismatic role model of the Islamic way of life which is so ideal that the students are afraid of any wrong doing. Anybody can be a student whenever and for as long as they like. Learners of different levels of understanding may learn together and the effectiveness totally depends on the learner's desire for knowledge. *Pondok* is also a community of students where they practice what they learn throughout their whole life. In the lectures they learn the classical texts thoroughly in order to transmit exactly what the *Tok Guru* learned. These elements of traditional Islamic learning, with its informal and personal nature, are strongly connected to the meaning of its learning which is for the improvement of religious practice and the strengthening of belief.

The fourth part contains "research notes," in which we feature a paper in Japanese. As usual we include a rather short paper with original ideas based on on-going research in this genre.

CHIBA Yushi's "Gendai Ejiputo ni Okeru Kokka no Media Seisaku: Isurāmu Fukkō no Kōryūki (1970 Nendai–1990 Nendai wo Chūshin ni (Media Policy in Contemporary Egypt: In the Era of Islamic Revival between the 1970s and the 1990s)." Here is a summary of the content.

This paper considers the media in the contemporary Egypt, with particular emphasis on the period between the 1970s to the 1990s, when the revolutionary council established the regulations and laws that still affect Egyptian media today. After the revolution, the press and radio were mobilized more than before as they became more widely accessible to the masses. Since radio and TV were very influential, the government took firm control of them. As was typical of developing countries in the third world, the Egyptian government adopted a top-down media policy in the name of national development, but the situation changed after the sudden death of Nasser in 1970. Soon after Nasser's death, Anwar Sadat, the succeeding president, revised the previous policy and allowed access to the West. As for his media policy, it was very different from Nasser's. In addition to this, the rise of the Islamic revival affected the government's media policy. This paper aims to clarify the transformation of the Egyptian media as well as locate them in the changing social and ideological environments. To identify the changes of the media in this period, I adopted the model which Shoemaker and Reese have suggested.

The fifth part of this issue presents six annotated translations into Japanese, one from Urdu, two from Persian, and three others from Arabic. The translators have each added an extensive explanation about the respective authors, the original texts and their backgrounds.

The first translation is “Abū Isuhāku Muhanmado ibun Ahumado aru-Bīrūnī Cho, *Senseijutsu Kyōtei no Sho* (1) (Abū ar-Rayḥān al-Bīrūnī’s *The Book of Instruction in the Elements of the Art of Astrology*)” by YAMAMOTO Keiji and YANO Michio. The original text is written in Arabic.

This is a Japanese translation of the *Kitāb at-tafhīm li-awā’il šinā’at at-tanḡīm* written by Abū ar-Rayḥān Muḥammad ibn Aḥmad al-Bīrūnī (AD. 973 – circa 1050). The most frequently quoted version of this book is the English translation entitled *The Book of Instruction in the Elements of the Art of Astrology* by R. R. Wright (London, 1934). He published the English translation from the images of the Arabic manuscript in the British Museum. However, the translation itself was based on a Persian version. We have been preparing a critical edition of the Arabic text using ten kinds of manuscripts, and the present translation is based on this unpublished edition. We followed Wright’s numbering of the chapters up to Chapter 184. After that we introduced our own numbering and together with Wright’s numbers in brackets.

This book is divided into three major parts with the subject areas being mathematics, astronomy, and astrology. Al-Bīrūnī states his intention very clearly: “I have begun with Geometry and proceed to Arithmetic and the Science of Numbers, then to the structure of the Universe, and finally to Judicial Astrology, for no one is worthy of the style and title of Astrologer who is not thoroughly conversant with these four sciences” (Wright, p. 1).

The present installment is our translation of the first 205 chapters of this book. We will publish the remaining ones very soon.

The second translation is MATSUMURA Takamitsu’s “Korudoba no Mosuku (Masjid-e Qurṭubah (The Mosque of Cordoba): A Japanese Translation of Iqbāl’s Urdu Verse (3)).”

This is a Japanese translation of “Masjid-e Qurṭubah (The Mosque of Cordoba),” one of the most famous Urdu poems of Muḥammad Iqbāl. This poem was written in 1933 in Cordoba and included in his second collection of Urdu verses, *Bāl-e*

Jibrīl (Gabriel's Wing), which was published in 1936.

In 1932 Iqbāl went to London to attend the third Round Table Conference and on his way home he visited Spain in January 1933, where he had an opportunity to see the Mezquita, which used to be the great mosque of Cordoba.

In this poem, describing the former great mosque of Cordoba and recalling the glory of Islamic Spain with enthusiasm and excitement, Iqbāl not only expresses his view that great art is brought into existence by *khūn-e jigar* (the blood of the heart), in other words, by devotion and passion, but also, emphasizes the importance of *ishq* (love), expresses his view on the ideal Muslim, who loves God so passionately that he acts as God wills.

The next translation is “Muhanmado bun Mahumūdo Tūsī Cho Hizōbutsu no Kyōi to Banbutsu no Chinki (Muḥammad b. Maḥmūd Ṭūsī's '*Ajāyib al-maḥlūqāt wa Ġarāyib al-Mawjūdāt* [Preface])” by the translators headed by MORIKAWA Tomoko. The original text is written in Persian. This follows the same authors' translations which appeared in the last issues of this journal (vols. 2-2, 3-1).

The article is a translation of Part Two of '*Ajāyib al-Maḥlūqāt wa Ġarāyib al-Mawjūdāt*. This part concerns the middle realm between the celestial realm and this world, i.e. the layers of fire and air, and the phenomena belonging to them such as comets, lightning, clouds and so on. The basic framework of the narrative appears to be based on the ancient Greek philosophers' works on nature, such as Aristotle's *Meteorologica*. However, the author might have consulted other related works unknown to us. In the section on fire, he argues on the benefits of fire, then quotes criticism against Zoroastrianism and then introduces some tales of famous fires which appear in *Kitāb al-ḥayawān* by al-Jāḥiẓ. Comets, lightning and rainbows are explained as the results of interactions between fire, steam and vapor. In the next section, the importance of air and its nature is shown. A mention of clouds is placed at the end of this section, which could serve as an introduction to the next part on water.

Keiichiro ISHII's translation is entitled “Sādegu Hedāyato Cho, *Sōzō no Densetsu* (Japanese Translation of Sadegh Hedayat's *The Legend of Creation (Afsane-ye Afarinesh)*.” The original text is written in Persian.

The Legend of Creation is one of the earliest satirical works written by Sadegh Hedayat (1903–51), a most prominent and influential Iranian writer who played

an important role in modernization of Persian language and literature in the early 20th Century. The work was written in 1930 as a libretto or script for a relatively short puppet show, consisting of 3 acts. However, it was not until 1946 that the French publisher Adrien Maisonneuve published a limited edition in Paris and, because of its fierce criticism of the religious establishment, the work has still not been “officially” published in Iran. The work shows an early example of Hedayat’s penchant for critical sarcasm, which characterizes his literary work, and shows another aspect of his series of modernist psycho-fictions mainly written in 1930s under European influences and reputed as his masterpieces. “The Legend of Creation” satirically paraphrases the Semitic, both Islamic and Judeo-Christian myths on the Creation of Adam and Eve, and their “Paradise Lost” with strong and vehement mockery.

Through the humoristic and comical atmosphere that characterizes this particular work, Hedayat proves his mastery at throwing his peculiar pessimistic worldview into relief coherently with the various psycho-fictional works that highlight his “Golden Age” in the 1930s. Consistent with many tragic and sometimes even horrifying expressions observed in this series of masterpieces, here also Hedayat in essence focuses on the deep sentiment of absurdity, or a nihilistic and tragic drama of human existence as his recurring literary theme. This can be traced to both the categories of tragic, hopeless fantasies and comical, ridiculous satires, produced during the course of his entire life as an Iranian modernist intellectual.

Next comes “Sūfīzumu Ansorojī Shirīzu 3: Kushairī, *Kushairī no Ronkō* yori ‘Sūfī Retsuden’ (Anthology of Sufism Series No.3: al-Qushayrī’s “Biography of Sufis” in his *al-Risāla al-Qushayrīya*)” by TONAGA Yasushi. The original text is written in Arabic.

The two centuries from the mid-10th to the mid-12th century were the period of the systematization of the classical theories of Sufism and the compilation of biographies. Not only the so-called biographies but also the books of classical Sufic theory frequently include a section of biography. One of the most famous classical books of Sufic theory, *al-Risāla al-Qushayrīya* by al-Qushayrī, is no exception.

Abū al-Qāsim ‘Abd al-Karīm b. Hawāzin al-Qushayrī (376/986–465/1072) was an Ash‘arite theologian and a specialist in Qur’an exegesis and *hadīth*, but he is most famous as a Sufī thinker who compiled the afore-mentioned Sufic classical text. His aim in writing this text was not only a systematization of the theories, but also a defense of Sufism from the attacks by some ‘*ulamā*’, and a claim of the

Islamic authenticity of Sufism.

In the introduction to this paper, the translator lists Qushayrī's biography, a bibliography of his works, an explanation of *al-Risāla al-Qushayrīya* itself and its commentaries and translations.

The preface of the biography section and the biography of Ibrāhīm b. Adham (?-166/783), which are located at the beginning of *al-Risāla al-Qushayrīya* have been translated

YAGUCHI Naohide's "Hunain ibn Isuhāku, Igaku no Shitsumon shū (Ḥunayn ibn Ishāq, *The Book of Questions on Medicine*)" is the last translation, whose original text is written in Arabic.

This is a Japanese translation of *Kitāb Masā'il fī al-ṭibb* by Ḥunayn ibn Ishāq. (808–73). The author was a famous translator, doctor and Nestorian theologian. He translated many books of philosophy and medicine, originally written in Greek, into Syrian and Arabic.

He was also an author of the books on medicine himself. The most important among these is the present work, *The Book of Questions on Medicine*. He began to write this book himself and it was completed by his nephew, Ḥubaish ibn al-Ḥasan al-Dimashqī (fl.ca.860). It was very popular as an introductory book on this topic, which is why many commentaries and summaries have been written on it. It was also transmitted to Europe and enjoyed popularity there through its Latin translation.

Under the heading of 'Book Reviews', we have selected six books, one in Japanese and the others in English. All the reviews are written in Japanese. We have included OKA Mari, Arab: Inori to shite no Bungaku (*Modern Arabic Novels: the Literature as Prayer*), Tokyo: Misuzu Shobō, 2008, 320 pp., reviewed by HOSODA Kazue; Jeroen Gunning, *Hamas in Politics: Democracy, Religion, Violence*, New York: Columbia University Press. xiv+320 pp., reviewed by SHIMIZU Masako; Sayyed Misbah Deen, *Science under Islam: Rise, Decline and Revival*, n.p.: Lulu.com, 2007, 280 pp. reviewed by INOUE Takatomo; Mohammad Hashim Kamali, *The Right to Life, Security, Privacy and Ownership in Islam*, Cambridge: The Islamic Texts Society, 2008 xxv+318 pp., reviewed by INOUE Hikari; Ahmet T. Karamustafa, *Sufism: The Formative Period*, Edinburgh: Edinburgh University Press, 2007, xii+202 pp., reviewed by ISHIDA Yuri; Hossein Askari, Zamir Iqbal and Abbas Mirakhor, *New Issues in Islamic Finance and Economics: Progress and Challenges*, Hoboken, N.J. :

John Wiley & Sons Ltd., 2009, 373 pp., reviewed by KAWAMURA Ai.

The seventh part is Practical Research Information written in Japanese. We include “Toruko no Shoseki, Shoten Jōhō (Contemporary Situation of Publishers and Booksellers in Turkey)” by MISAWA Nobuo.

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