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An English Summary of This Issue

This is a combined issue of the *Kyoto Bulletin of Islamic Area Studies*, vol. 4 (no. 1 & no. 2) in which a special attempt has been made to promote multi-linguistic use for contributors and readers. In other words, in addition to the English and Japanese sections seen in the previous issues, we have included a new part written in Arabic, one of the most indispensable languages for Islamic area studies, in accordance with one of the three aims we set forth when we started Islamic Area Studies in Japan:

> To implement international joint research projects with scholars from regions around the world. Through examining the relationship between Islam and a given region through the eyes of both the native and the "Other", we will construct a demonstrative system of knowledge on the contemporary Islamic world, and delve deeper into this insight.
> (http://www.islam.waseda.ac.jp/en/ias_en/ias-program/)

When you read the pages from left to right, the English part appears first, the Japanese part comes next, and you will reach the Arabic part last, because Arabic is a right-to-left language. To an Arabic scholar reading in the opposite direction, the Arabic part will appear first, the Japanese next, and the English last. Combining two left-to-right languages and a right-to-left language in one volume has lead us to a quite unique binding style which employs two front covers, one in English and Japanese, and the other in Arabic, and there is no back cover. For convenience in this summary, we will introduce the three parts from the English Part to the Arabic part in left-to-right order.

The English part includes some section titles such as "Special Feature," "Interviews with the Precursors of Knowledge," "Articles" and "Research Notes"; the Japanese part has "Translations," "Thematic Chronology," "Book Reviews," "Field Research" and "Practical Research Information" in addition to the section titles given in the English part; the Arabic part has only one category *Maqālāt* (in Arabic). The outlines of these three parts can be sketched respectively as follows.

The English part

Following our tradition, the "Special Feature" comes first. It is entitled "Gulf Studies in Japan: New Trend, Perspective and Approach," and includes five contributions shedding light on the Gulf countries from various angles. Japan has paid less attention to Gulf countries than other Middle Eastern countries although more than 80 percent of its crude oil comes from the Gulf,

including Iraq and Iran. However, this trend has changed in line with recent circumstances and the number of scholars and students interested in Gulf countries is increasing. The steady and gradual progress of this new trend of Gulf studies in Japan resulted in the workshop held at Kyoto University on 26th September, 2009, on which the special feature is based. For more details about the workshop and the special feature, see "Editor's Preface" by HOSAKA Shuji and HORINUKI Koji.

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The second English section consists of the third contribution to the "Interviews with the Precursors of Knowledge" series (the first featuring Seyyed Hossein Nasr appears in Vol.3, No.1, 2010 and the second featuring HANAWA Haruo in Vol.3, No.2, 2010): "Meeting with History: A Conversation with Prof. Khurshid Ahmad, an Islamic Economist and Activist" by Mehboob ul Hassan. Khurshid Ahmad (1932–) is one of the creative thinkers and activists. Although his formulation of ideas draws upon a wealth of multidisciplinary knowledge ranging from science, politics, history, philosophy, sociology, and education to international relations, his focus on Islamic economics is distinctive. He has been involved in the development of Islamic economics since the 1950s and is extensively working for its revival and resurgence both at academic and institutional levels around the world. With his unique views he has integrated Islamic perspectives and principles with applied economics in a coherent and reasoned manner. Khurshid, throughout his life, has worked for the emergence of Islamic economics through his writings and thoughts and is considered as one of the fathers of contemporary Islamic Economics. This interview strives to reveal a relationship between his life and his perspective on Islamic Economics.

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The third English section is an article. Malaysian scholars such as Khalijah Mohd Salleh Mohd Yusof Hj Othman, Shadidan Radiman, Jawiah Dakir, Abdul Halim Tamuri, Nor Hayati Alwi, Muhammad Hafizuddin Jumali, Lilia Halim and Mastura Badzis present an article entitled "Teachers' Concerns, Perception and Acceptance toward Tauhidic Science Education," in which they explore methods for improving the way in which Tauhidic Science is being developed in Malaysia.

Islamic schools in Malaysia offer a curriculum consisting of religious and regular subjects like languages, science, and humanities. Science and religion, whether in Islamic schools or regular schools, have been currently taught separately according to the tradition of science recognizing that it is only measurable and repeatable. However, there are Islamic schools in Malaysia that have started to offer science

lessons. Yayasan Pendidikan Takmir, Kajang is one such example and has been one of the pioneer schools interested in integrating science and religion. This is to better position providing ideas, whether religious or scientific, so that they can help enhance the appreciation of science from the perspective of religion and vice versa. How should this be done? In other words, how can tawhidic science education be implemented in the classroom?

The authors investigate the relationship between teachers and students as for the tawhidic education from a practical dimension as well as theoretical one, bearing in mind the possibility of an Islamic comprehension of science and religion. This research, especially, is dedicated to collecting secondary school teachers' reactions to the introduction of tawhidic education and their questions concerning it in order to improve the tawhidic curriculum based on their concerns.

* * *

The next English category, "Research Notes" comprises the fourth section which includes four contributions from such research fields as medical anthropology, economics, political science, and sociology of knowledge. The first research note entitled "Comparative Studies of the Medicine of the *Sunna* and *Uganga*" written by FUJII Chiaki is summarized below.

The purpose of this note is to pick up "the medicine of the *Sunna*" (*tiba ya Kisunna*) which is an actively and widely practiced medicine based on several Islamic elements on the East African coast, and evaluate justifiably this kind of medicine in which comparison with *uganga*, a certain medicine practiced in the same area, is effective. In the preceding researches, medicines including Islamic elements have often been regarded as mixtures with indigenous and superstitious elements, but if so, the medicine of the *Sunna* would not fall into any medical categories.

The fieldwork revealed that eleven different types of treatment methods are utilized in Zanzibar. Based on this typology, the author draw a comparison between the medicine of the *Sunna* and that of *uganga*, both of which are based on Prophetic medicine which developed and systematized to integrate medical *hadith*s with medicine of Greek origin in 13th-14th century. Although the medicine of the *Sunna* and *uganga* have almost same treatment process, *uganga* employs various methods of treatment based on knowledge passed down from ancestors and some Arabic texts, while the medicine of the *Sunna* only adopts those practices that are believed to be based on the Qur'an and the *hadith*s.

The next research note is Muhammad Hakimi Bin Mohd Shafiai's "Theory of 'Sharecropping' from an Islamic Economic Perspective: A Study of *al-Muzāra'a & al-Musāqāt*" which traces the history of interpreting *muzāra'a* and *musāqāt* (contracts between a landlord and a farmer in which payment/profit is paid not as a fixed amount but as a proportion of the yield) among Islamic jurists and attempts to evaluate the efficacy of these two concepts in the modern world including non-Muslim countries.

"Sharecropping" is a contract between a tenant and a landlord to share the final output as a reward for the managerial labor supplied by the tenant and the land capital supplied by the landlord. *Muzāra'a* and *musāqāt* as set down in Islamic law can be considered as forms of sharecropping. This note analyses the theories of *muzāra'a* and *musāqāt* as sharecropping from an Islamic perspective, examining the views of Islamic jurists from the Islamic legal schools (*madhāhib*), both classical and modern, and their significance for implementation in contemporary Islamic banking and financial institutions. There were tremendous debates among the major Islamic legal schools about the legality or illegality of the principles of *muzāra'a* and *musāqāt* from the perspective of Islamic jurisprudence. In the course of these debates, a general understanding that these contracts could be legally acceptable, once a few essential conditions have been met, was established.

However, there is a need to make further theoretical and empirical studies in order to develop the best framework for a partnership contract between landlord and tenant in the development of agricultural land from an Islamic economic perspective. It is also essential to compare all the opinions and views of Islamic jurists with the theory of sharecropping in conventional economics, and if all of these elements could be combined effectively, the tribulations of the sharecropping contract which is commonly practiced in most of the developing countries would be considerably reduced or even eradicated.

The third entry under "Research Notes" is Intissar Iedan Faraj's "Forced Internal Displacement: As a Result of Political Mobilization in Iraq Post 2003," which explores appropriate and adequate explanations and causes for the abrupt increase in displaced people in Iraq after 2006. This research note is summarized as follows.

Displacement is one of the critical issues that the Iraqi community endured after overthrowing the Ba'athist regime. Displacement registered its highest number in 2006 and clear demographic division has been resulted. Because of massive and complicated process of displacement, it has been inferred that there is "sectarian

violence" and people are "fighting each other." Many researches have been done to find logical explanations from different perspectives such as ideology, security, political agenda, and/or strategy, etc.

In this research, the author focuses on displacement, as it is a very sensitive issue; abruptly, since 2006, people were forced to leave their homes *en masse* in an abnormal way. People cannot return or are still afraid to return because communal divisions have been imposed on their places of origin. It is too complicated to define a comprehensive framework of such phenomena as it is still hard to identify the networks which are behind the displacement and what their exact aims are, and whether they have "shared aims" or "shared networks."

The key issue is the mobilization of militias and the impact of political developments after 2003. This research argues that political developments, after the overthrowing of the Ba'athist regime, have had an influential role in triggering displacement. This notion is based on the perceptions of displaced people in identifying the perceived networks and perceived aims behind mobilizing militias which are communally different. A comparison of displaced people's perceptions is currently the only available research methodology to be utilized; the testimony of displaced people refers to the main drive in displacement which has been the mobilization of "sectarian" militias. They used their own tools in displacement, namely "sectarian" identification. Using such a tool has given a "sectarian" appearance to displacement. Yet, investigating the testimony of displaced people and the threats of mobilized militias carries a specific message and reveals a political dimension.

The fourth and last research note is KURODA Kenji's "Methodological Note on the Intellectual Landscape in the Contemporary Twelver Shīʿa," which sorts out and elucidates the otherwise incomprehensive technical terms regarding the Twelver Shīʿite religious scholars in order to give an accurate picture of the intellectual landscape in contemporary Iran. This contribution is summarized below.

This note aims to approach a description of the intellectual landscape of the Shīʿite religious scholars in contemporary Iran from the viewpoint of the sociology of knowledge. It is a quite a difficult task to answer following questions: (1) how and in what place are they situated in Iranian society; (2) in what manner and by what are they stratified in their inner religious circle; and (3) which path should we trace to connect the above mentioned two questions, an answer of which would, the author believes, lead us to a real image of Shiite religious scholars in contemporary Iran.

In order to answer these questions, he devises the following strategy: investigating the transition of meanings and usages of higher titles for Shiite religious scholars, which are technical terms used in Shiite religious scholars society, such as *Āya Allāh al-ʿOẓmā*, *Āya Allāh*, *Ḥojjat al-Eslām va-l-Moslemīn*, *Ḥojjat al-Eslām*, and *Ẕeqat al-Eslām* from older times to modern Iran, where the hierarchy of these titles are somewhat established; and taking up and investigating another category made up of the terms designating Shiite religious scholars which are more ambiguous than the titles included in the first category but are used in a wider Shiite society, such as *mojtahed*, *ṭalabe*, *ʿolamā*, *mollā*, *ākhond*; then reconstructing the two categories from the view of modern Iran.

These procedures would not only immediately contribute to answering the second question, but also indirectly to answering the first and even the third question, or would form the basis for answering these two questions.

The Japanese part

As with the English part, "Special Feature" is the first section. We have highlighted "Kan-Indoyō Chiiki ni okeru Isurāmu Fukkō (Islamic Revival in the Areas around the Indian Ocean)" as the special feature in this issue. This special feature is designed for the further study and research of religious revivals and to follow the transition of social values in the areas around the Indian Ocean. While this special feature concentrates on "Islamic revival," the relationship between religious revivals and the development of sciences and technologies in the area has been taken into consideration.

Two conceptual problems exist in the backdrop to these so called, meta-area studies and researches in the planning stage. First, we can point out that the concept and reality of "area," which area studies has so far targeted on the assumption that each "area" e.g. Middle East, South Asia, South East Asia, had come to reach a kind of stability after going through the sharp fluctuations from the beginning of the modern age to the middle of 20th century, now seems to be vacillating, especially since the end of the Cold War, one of elements that has caused the demolishing of the area's integrity. These situations inevitably bring us to a reconsideration of our understanding of "area/areas". However, repartitioning and reclassifying new areas would lead us into fatal error, because this solution would fix the changeability of "area/areas". We should take another route to solve this problem, regarding "area/areas" as a more gradual linkage among some "areas" of which a possible example is "areas around the Indian Ocean," a part of the title.

Second, we should highlight the following question: 'What was/is the cause of such fluidization of areas?' Fluidization of areas is a phenomenon which does not permit specifying a particular cause such as the end of the Cold War, and various elucidations have unfolded.

We select religious revivals as one of such elucidations in view of their special feature of border transgression. Although religious revivals may, of course, cause such fluidization and vice versa, we can safely state that religious revivals are somehow closely related with the fluidization of areas.

This special feature "Islamic Revival in the Areas around the Indian Ocean" includes two essays on the Islamic revival, one from the perspective of South Asia and the other from South East Asia, and a review of some recent U.S. policies toward the Islamic World that have much influence on how these areas are viewed, all of which contribute to the conceptual problems stated above.

The first article "Pakisutan ni okeru Isurāmu Fukkō: 1977 nen ikō no Seiji no Kyokumen ni Sokusite) (Islamic Revivalism in Pakistan: with political process since 1977)" was written by INOUE Aeka. It is summarized as follows.

> The Islamic Military regime brought by General Zia-ul Haqq in 1977 in Pakistan denied the goal of modern parliamentary democracy that had been aimed at since independence, and declared its intention to construct an Islamic state as, according to his claim, was the original purpose of Partition of Pakistan from India.
>
> This Islamic policy helped to build up military authoritarianism in Pakistan, in connection with the military expansion of the Soviet Union and resistance against it by the *Mujahideen* in Afghanistan. Furthermore, Islamic organizations such as Jamaat-i-Islami and Jamiat-ul Ulama were invited to the centre of the government, and as a result, political Islamism took root in Pakistan and has kept its influence until this day. It could be called Islamic revivalism in Pakistan. In this article, at first, the idea of Pakistan and the role of Islam are examined, then the nature of the Islamization in Pakistan after late 1970's is clarified, and then the effect of Islamic policies on both the domestic and diplomatic policy of Pakistan is discussed. It should also be noted that the politics born during the age of the Cold War have dominated Pakistani society, and by extension have resulted in the Taliban issue today.

OKAMOTO Masaaki's "Indonesia no Isurāmu-Shugi Seitō, Fukushi Seigi Tō no Hōkatsu Seitō Ka Senryaku (The Rise of Islamist Party, Prosperous Justice Party (PKS) in Indonesia and Its Catch-All Strategy)" focuses on the rise of an Islamist party, the Prosperous Justice Party (PKS), in Indonesia and its rapid and ironical transformation from an 'idealistic Islamist' to an 'over-realistic party' especially at the local level and is summarized as below.

> After the fall of the 32 year Suharto regime, Indonesia started democratization and

various political parties were born to participate in the election for political power. PKS was one of them and successfully established itself as a clean and moderate Islamist party. It obtained just 1.7% of the total votes in the 1999 election, but gained 7.3% in the 2004 election and became the largest party in the provincial parliament in Jakarta. Then in the 2009 election this party managed to increase its voting percentage to 7.8% while all the other Islamic parties lost votes.

In the course of this process, PKS has diluted its Islamist ideology and tended to become a catch-all party to enlarge its support base and has adapted to real politics where compromise and negotiation are the norm. This transformation has typically been taking place in the provincial areas, but most academic articles on PKS have not paid attention to the provincial political dynamism that the party has been facing. So, this paper aims to show the politics of provincial PKS, especially in the Banten area, and to point out the possible negative impact of this realistic approach on PKS itself.

"Isurāmu Fukkō to Amerika no Isurāmu Chiiki Seisaku (Islamic Revival and the U.S. Policy toward the Middle East)" written by IZUMI Atsushi, a review of the history of conflicting relations between "the West" and the Islamic world, is assigned to the end of this special feature. The following is an outline of this article.

The author focuses on how the U.S. reacted to the rise of political Islam or Islamic resurgence during the Cold War and especially after the Iranian revolution in 1979. Before the Iranian revolution, U.S. concern about Islamic factors in regional politics was minimal and U.S. policy was predominantly conducted according to Cold War logic. Even after the revolution, the Reagan administration was ambivalent in its reaction to political Islam, opposing Iranian religious expansionism on the one hand and supporting "Mujahedeen" Islamic fighters in Afghanistan on the other.

With the end of the Cold War and the Gulf War in 1991, the U.S. needed to squarely face political Islam because of the rise of anti-U.S. sentiment in the region. Assistant Secretary Edward P. Djerejian took the initiative to formulate a comprehensive U.S. policy toward political Islam. This policy divided Islam into two components, and supported "moderate" Islamic forces while suppressing "radical" ones. This policy was adopted by the Clinton and subsequent Bush administrations. Although it seems consistent and persuasive, this policy has not necessarily succeeded in establishing a cooperative relationship between the U.S. and the Islamic World, especially since 9.11 and the War on Terror initiated by

the Bush administration. Since most political Islam and its anti-U.S. tenor is the reflection of the people's discontent with local issues, the main deficit in U.S. policy is its reluctance in actively engaging itself in these critical local issues, such as the Palestine problem and the promotion of democracy in the region. This structural policy problem still lingers even in the Obama administration today.

* * *

The second section of the Japanese Part consists of "Chi no Sendatsu ni Kiku (4): KAGAYA Sensei o Omukaesite (Interviews with the Precursors of Knowledge (4): Prof. KAGAYA Hiroshi)" which constitutes the fourth entry of this series, following "Interviews with the Precursors of Knowledge (3): Meeting with History: A Conversation with Prof. Khurshid Ahmad: an Islamic Economist and Activist" that has already appeared in this issue. "Interviews with the Precursors of Knowledge (4): Prof. KAGAYA Hiroshi" consists of a record of the lecture meeting held on 24th April, 2010 at Kyoto University, whose contents were the lecture delivered by Prof. KAGAYA entitled "Looking Back over My Career," an interview with him by YAMANE So and TONAGA Yasushi, and the subsequent open discussion, and in addition his life and works. Prof. KAGAYA (1930–), Emeritus Professor of Osaka University of Foreign Studies, is not only an expert on the Urdu language——he left a voluminous work "Urdu-Japanese Dictionary"——and one of the pioneers of South Asian Studies and Islamic Studies in Japan, but has also contributed to opening up new possibilities of the genre we now call Area Studies. To fully evaluate the achievements of such a versatile scholar, two interviewers, YAMANE So, a specialist on South Asian Studies and TONAGA Yasushi, a specialist on History of Islamic Thought, respectively conversed with Prof. KAGAYA from his own perspective in the lecture meeting.

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The third section, "Article", includes one contribution: YAMAO Dai's "Aimaina Nashonarizumu ga Unda Iraku Seiji no "Bunkyoku Ka": 2010 Nen 3 Gatsu 7 Nichi Iraku Kokusē Senkyo no Bunseki (Polarized Iraqi Politics: An Analysis of the General Election on 7 March 2010)" which focuses on the third general election in post-war Iraq held on 7 March 2010 resulting in the polarization of Iraqi politics. The outline of this article is as follows.

This article attempts to analyze the process and result of the third general election in post-war Iraq held on 7 March 2010. It also examines the processes of the polarization of the Iraqi politics that came to be observed in the election. Through the detailed examination of the electoral institutions, processes of coalition-making, and results of the election, this paper concludes following three points: first, the

increase of the power of the Prime Minister Nuri Maliki after his winning in the preceding regional election in 2009 made a significant impact on the process of this election. The coalition-making as well as the result of this election reflect the fact that each party attempted to decrease Maliki's power through this election. Second, the most important issue of this election was the method of national reconciliation: Maliki attempted to disintegrate the ex-Ba'thists on the one hand, and Allawi tried to include them on the other. Third, as a result of the fact that the opinions of Iraqi people with regards to the above-mentioned two points did not, and perhaps still do not, converge, this has resulted in the polarization of Iraqi politics.

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The next section entitled "Research notes," by which we mean notes including novel and original ideas that are expected to be useful in further research, consists of four papers, the aims and means of which are full of variety to ensure the development of Islamic area studies.

First is KINOSHITA Hiroko's "Gendai Indonesia ni okeru Azuharu Daigaku Ryūgaku Keikensha no Dainamizumu: Shakaiteki Nettowāku, Shakai Kankei Shihon no Kanten kara (Dynamism of al-Azharites in Contemporary Indonesia: Possibility of Social Network Analysis and Social Capital)," which argues the possibility of the adaptation of social network analysis to research on the Indonesian al-Azharites' community, pointing out the significance of al-Azharites' on Islamization in contemporary Indonesia. The outline of this paper is described as follows.

Preceding literature has dismissed the "network" point of view and never discusses the ties between the Middle East and Indonesia when arguing Islam in Indonesia, even though these two factors are decisive clues to Islamization in Indonesia. Thus this paper tries to provide a new angle on the research of Islam in contemporary Indonesia from the perspective of social network analysis.

The author focuses in detail on al-Azharites and their career developments in contemporary Indonesia to examine how they influence Islamization in contemporary Indonesia. Through examining the argument and theory of social network analysis, she would like to suggest that social network analysis is quite effective to analyze the invisible relations and intentions between the individuals. In case of the al-Azharites in the milieu of higher education and publishing, it can be pointed out that they rely on and utilize the network which they constructed during their students' lives in Cairo. Furthermore they may not have been able to obtain their current careers or job positions without the network. Therefore, focusing on the social network has great possibilities for clarifying the invisible

relations behind the al-Azharites and also contributes to providing a new point of view on the study on Islam in contemporary Indonesia.

The second entry for "Research notes" is a paper focusing on inner spiritual organs, traditionally called *laṭā'if*, and tracing the historical change in the usage of the terms such as *nafs*, *qalb*, *rūḥ*, *sirr* which constitute *laṭā'if*, entitled "Sūfizumu ni okeru Ratāifu Ron no Sai-Teigi (Reconsideration of *Laṭā'if* Theory in Sufism)" written by ISHDA Yuri.

The theory of *laṭā'if* is regarded as a component of Sufi psychology. In general, previous studies of Islamic psychology have taken two approaches. One approach is based on philosophical theory, and the other on Sufism. This paper aims to follow the historical development of Sufi psychology from the point of view of *laṭā'if* theory.

One of the characteristics of *laṭā'if* theory is that it has a hierarchical structure. The hierarchical structure is applied from the Sufi training methods to the social theories as time passes. And another characteristic is the terminology: *nafs*, *qalb*, *rūḥ* and so on. This paper will show some examples of *laṭā'if* theory with division into three ages: early Sufism, the formative period of Sufi orders and modern times, thus providing a survey of the history of this theory.

As a conclusion, the author suggest a reconsideration of the theory of *laṭā'if*. In consideration of not only its special structure and terms but also its strong relationship with Sufi training and extended application, and we must add to *laṭā'if* a new connotation that *laṭā'if* includes practical self-transformation, be it inner private spiritual development or outer public reform based on the former, in a gradual manner.

In third place comes INOUE Takatomo's "Kaku Chiiki ni okeru "Kagaku no Isurāmu Ka" no Giron to Kokusai Nettowāku (Discussions on 'Islamization of Science' in Various Areas and International One)," which surveys various concepts and movements involving the "Islamization of Science" in some areas inside and outside the Muslim world, with attention to their frequent transportation from area to area. It is summarized below.

The discussions on the Islamization of Science have been developed in various areas, each peculiar to its own area with some ties to other areas. This research will examine how the discussions in each area developed, considering the relationship with the international network regarding to this Islamization of Science. As a preparation for the author's argument, the moment when modern-style education

began in the Muslim world is confirmed, in order to make clear when and how each area experienced modern science, while exploring the times when immigrant Muslims increased in some areas outside of Muslim world, e.g. Europe and the United States, which have become important sites for the Islamization of Science.

In the Middle East, the discussion on the Islamization of Science began at the same time as the appearance of secularly educated Muslim intellectuals and it was then developed in the discourse of the secularism, which, in turn, has gradually influenced Islamists' discourse. The author also gives an additional focus on contemporary science and technology in the Gulf area. It has been found that the science and educational systems there are just imported from universities in the United States, which are now assumed to have no explicit relationship with any discussion on the Islamization of science, but seem to have some possibilities to be connected with such a concept. As for the United States, the discussion on the Islamization of science was developed along with Muslim organizations' expansion. On the other hand, the discussions in Europe have developed only individually or in small groups probably from Muslim immigrants from specific areas who settled in a particular area in Europe, so there was no need for reconsidering their Islamic traditions. As for Southeast Asia, the discussion in Malaysia was developed along with the policy of the government, by which cooperation with Muslim organizations and establishment of institutions are all decided. On the other hand, the discussion in Indonesia was lead by big Muslim organizations. Thus, they have various types of discussion in contrast with Malaysia.

In the last part, the connection of the discussion in each area and international network on this discussion are examined. It is found that there is connection among people internationally and they developed ideas interactively. Therefore, the discussion in each area is not developed independently but by way of receiving influence from a certain international discourse.

The fourth research note is KAWAMURA Ai's "Chūtō Wangan Shokoku no Isurāmu Kinyū o Meguru Hō Seido to Sono Mondai (Islamic Finance Legal Systems and its Issues in the Gulf Countries)," which analyses in what manner the various structures of legal systems involving Islamic finance is formed in the Gulf countries, especially focusing on Bahrain.

Islamic finance has expanded its impact rapidly in the past three decades, as well as establishing new financial systems by adopting Islamic economic thought, while coexisting with conventional finance, which has sometimes brought them into conflict. As the Islamic financial market has expanded, most of the Gulf

countries have been working on establishing a legal framework for Islamic finance. Bahrain has been one of the leading countries in the Gulf for legislating an Islamic finance legal framework. There are many discussions about how to deal with risks and the governance of Islamic finance which has also been dealt with in the conventional finance. In addition, the expansion of the Islamic financial market has involved civil disputes and there are legal issues for which legislation needs to be considered.

In this note the author describes the reality of the legal framework of Islamic finance and the framework for the disputes arising in Islamic finance by focusing on Bahrain.

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The fifth section of the Japanese part, entitled "Translations" consists of six Japanese translations, the source texts of which were written in Arabic, Persian, or Urdu, stemming from Muslim generations from the middle ages to modern times and covering various kinds of literature such as Urdu poetry, a kind of encyclopedia, Sufi literature, the documents of a modern Islamic party, and documents on modern bioethics and medical ethics related to human rights. They are expected to be useful in our cultivating a better understanding of the Islamic world.

The first entry for this section is HOSOYA Sachiko's "Iran Isurāmu Kyōwa Koku "Shibōshita Kanja aruiwa Nōshi ga Kakuteisita Kanja no Zōki no Ishoku ni kansuru Hōritsu (Deceased or Brain Dead Patient Organ Transplantation Act and Executive Bylaw in the Islamic Republic of Iran)," which includes a Japanese translation of an Act enacted in Iran "*Qānūn-e Peivand-e Bīmarān-e Fout Shode yā Bīmārāni ke Marg-e Maghzī-ye Ānān Mosallam Ast*," one of the important Iranian documents for understanding the argument regarding bioethics and medical ethics and its enforcement regulations as well as the translator's introduction and a chronological table of organ transplant acts and their enforcement regulations as an appendix. The translator's introduction is summarized in the following lines.

One article and three annotations of the "Deceased or Brain Dead Patient Organ Transplantation Act (*Qānūn-e Peivand-e Bīmarān-e Fout Shode yā Bīmārāni ke Marg-e Maghzī-ye Ānān Mosallam Ast*)" were passed in 2000 by the Parliament of the Islamic Republic of Iran, and twenty-two articles of the executive bylaw (*āīn-nāme*) of the Act are translated into Japanese. The executive bylaw of this act has been revised several times, and is now rearranged in ten articles. However the executive bylaw passed in 2000 is translated to show the discussion at that time.

This act permits harvesting and transplantation from the deceased, including brain dead patients. The executive bylaw provides the necessary conditions for organ transplantation, containing the definition and determination of brain death. Organ transplantation from the deceased had been conducted a few times in Iran before this Act, and proposals for legislating organ transplantation from the deceased were submitted to the parliament during 1990 by the Ministry of Health and Medical Education. However, proposals were rejected several times on the grounds that harvesting organs from the deceased was a violation of the dead bodies, which is prohibited by Islamic Jurisprudence. Since the enforcement of this act, transplantations from brain dead patients have gradually increased in Iran.

The second translation is "Sōgōtekina Shōgaisha Kenri Shien Hō (Comprehensive Law for Supporting the Rights of the Disabled in the Islamic Republic of Iran)" translated by the same translator as the first translation, source text of which has a significant meaning for grasp the attitude of Iran as a state to the lights of human. To the translation, is added translator's introduction, summary of which written as below.

All 16 articles of the "Comprehensive Law for Supporting the Rights of the Disabled (*Qānūn-e Jāme'-e Hemāyat az Hoqūq-e Ma'lūlān*)" passed in 2004 by the Parliament of the Islamic Republic of Iran are translated into Japanese.

The Convention on the Rights of Persons with Disabilities and its Optional Protocol adopted in 2006 at the United Nations entered into force in May 2008. Based on the protocol of this convention, laws and regulations have been or will be enacted or revised in many countries. The convention is based on a new model of disabilities, i.e. a social theory of disabilities, which defines disabilities as not personal but social matters, and is intended to get rid of barriers and obstacles in an environment so that people with disabilities can effectively exercise their rights. The Comprehensive Law for Supporting the Rights of the Disabled in Iran was discussed in terms of this world trend, as Iran ratified the UN convention in 2009. However, this law contains some points which might detract from the ideals of the social theory underlying the convention; therefore the practical effect of this law should be carefully examined.

"Hamāsu Kessei no Rinen: "Isurāmu Teikō Undō 'Hamāsu' Kenshō (The Founding Philosophy of Hamas: The Charter of the Islamic Resistance Movement Hamas)" translated by SHIMIZU Masako is the third entry for this section. This is a translation of the Hamas Covenant (*Mīthāq Ḥaraka al-Muqāwama al-Islāmīya "Ḥamās"*) issued in 1988, which is the

most important historical document for the Hamas that for the first time comprehensively revealed Hamas's existence, aims and strategies. The translator's introduction, which includes three chapters such as formation of Hamas and the Hamas Covenant; ideals of Hamas: subjects, foundations and significance of *jihād*; and the relationship between the ideals and the practices of Hamas in the gap between resistance and governance, is outlined below.

'The Charter of the Islamic Resistance Movement "Hamas"' is the first comprehensive political platform of Hamas, the mainstream Islamist movement in Palestine and the resistance movement against Israel, written in August 18, 1988, the next year of its foundation. The Muslim Brotherhood branch in Palestine, the mother organization of Hamas, decided to establish Hamas as its resistance wing, in the wake of the eruption of the Intifada (uprising) in 1987. That was a decisive time for Hamas, as various leaders and activists were competing over which they would focus on more, Islamizing the society, or embracing the national struggle.

The Charter manifested Hamas's worldviews, and its aims and means to achieve them, especially emphasizing the central role of *jihād* to solve the Palestine Question. More than 20 years after its drafting, it is pointed out that the charter no longer represents Hamas's current political philosophy and behavior. The central principles, however, still remain the frame of reference for the movement and this document seems not to lose its significance as one among the few Hamas's comprehensive political documents; as a witness of the time of the Intifada situation; and as a precious clue to understand the evolution of the movement, the Islamic political thought in Palestine, and its surrounding political environments.

The fourth translation by MATSUMURA Takamitsu is entitled "'Sākī Nāma': Ikubāru no Urudū Shi (4) ('*Sāqī Nāmah*'(A Poem addressing a cup-bearer): A Japanese Translation of Iqbāl's Urdu Verses (4))," which is the fourth entry of the series "A Japanese Translation of Iqbāl's Urdu Verses," the rest of which are also printed in the *Kyoto Bulletin of Islamic Area Studies* and translated as one of the most famous Urdu poems of Muḥammad Iqbāl (1877–1938), "Sāqī Nāmah," written in 1935 and included in his second collection of Urdu verses, *Bāl-e Jibrīl* (Gabriel's Wing), which was published in 1936. The translator introduces the poem as follows.

Sāqī nāmah is a genre of poetry in which a poet asks a *sāqī* (cup-bearer) to give him a drink. A *sāqī* sometimes means a beloved, a mentor of mysticism and God. In this case, a drink means love, a kind of gnosis or divine grace. Verse form of this genre of poetry has not been specified in contradiction to the motif.

Iqbāl wrote this "Sāqī Nāmah" in the form of *mathnavī* which consists of seven stanzas. He begins this poem by describing the joyous scenery of spring, the season of drinking, and in the second stanza, he declares that the age of capitalism has gone and that a new age has set in. He notices with joy that the peoples of China, India and the Muslim World are awakening at last. At the same time, he deplores that Muslims have forgotten the original Islam through the influence of *'ajam*, the non-Arab World, especially Persia. In the third stanza, Iqbāl prays to a *sāqī*, which means praying to God, to regenerate Muslims. In the fourth and fifth stanzas, he teaches the essence of Life (*zindagī*) and in the following concluding two stanzas, he reveals the characteristics of Self (*Khwudī*), which is the essence of life.

This poem is very important because Iqbāl not only shows his views on the spiritual situation into which Muslims of his age had fallen, but also expresses his famous "philosophy of Self" concisely and effectively.

The next, fifth is "Muhammad bun Mafumūdo Tūsī Cho "Hizōbutsu no Kyōi to Banbutsu no Chinki (Muḥammad b. Maḥmūd Ṭūsī's *Ajāyib al-Maḥlūqāt wa Ġarāyib al-Mawjūdāt* (4): A Japanese Translation of the Third Part of *'Ajāyib al-Maḥlūqāt*)" translated by MORIKAWA Tomoko *et al.* which also constitutes a translation series "A Japanese Translation of *'Ajāyib al-Maḥlūqāt*" that has been printed in this journal. *'Ajāyib al-Maḥlūqāt* written in Persian in the latter half of the 12th century by an otherwise unknown author, Muḥammad b. Maḥmūd Ṭūsī, is a precious source for perceiving the prevailing view of the cosmos at that time, including the heavens, earth and creatures between them. The third chapter of this book translated in this issue concentrates on water, seas and the ground as parts of the earth and its contents are summarized below.

The third part of *Ajāyib al-Maḥlūqāt* consists of seven chapters each of which deals with marvels of water (chap. 1); marvels of seas (chap. 2); marvels of rivers and springs (chap. 3); marvels and natures of the ground (chap. 4); marvels and natures of mountains (chap. 5); marvels of stones and minerals (chap. 6); marvels of inscribed rocks and other rocks.

We can divide these seven chapters into two larger sections. The chapters dealing with the water elements (chap.1-3) start with the merits and characteristics of water. A list of oceans and big rivers around the world comes next, then, follows a list of small rivers, springs and wells. The mention of the earth elements begins from chap. 4. Firstly, the author mentions several ways to divide the world, particular characteristics of each place and the climate of each area and so on. In the next (chap. 5), the mountains of the world are listed. Precious stones and gems

are explained in what follows (chap. 6). The last (chap. 7) lists stone monuments such as the rock in Jerusalem and Ganj-nāma (Treasure Inscription) in Arvand.

All lists except the last one are sorted in alphabetical order. The arrangement of those lists is exactly the same as that of geographical dictionaries like al-Yāqūt's *Mu'ejam al-buldān*. As for the contents, some chapters are in common with the earlier geographical works such as Ibn Faqīh al-Hamadānī's *Muḫtaṣar kitāb al-buldān* in Arabic and *Ḥudūd al-'ālam* in Persian. However, it seems that the author utilized sources unknown to us. For the explanations on stone and gems, Bīrūnī's *al-Jamāhir fī al-jawāhir* or Jawharī Nīsābūrī's *Jawāhir-nāma-yi niẓāmī* seem to have been consulted.

We have another translation series "Sūfizumu Ansorojī Shirīzu (Anthology of Sufism Series)" in the journal and the fourth entry of it printed in this issue is "Kushairī "Kushairī no Ronkō" yori 'Seija no Kiseki' Shō Kaidai, Honyaku narabi ni Yakuchu (al-Qushayrī, "The Miracles of Saints" in *The Epistle of al-Qushayrī* (*al-Risāla al-Qushayrīya*))" translated, annotated and introduced by TONAGA Yasushi, the source text of which is the same book that this translator used in "Anthology of Sufism Series No. 3: al-Qushayrī's "Biography of Sufis" in his *al-Risāla al-Qushayrīya*" included in *Kyoto Bulletin of Islamic Area Studies* 3: 2. For the author and his book, see the "English Summary" of that issue. Following is a brief sketch of the passage that is translated in this issue.

In classical Sufism, the theory of *walī* was one of the most important topics. This is the translation of the beginning of the chapter entitled "the Miracles of Saints" in *The Epistle of al-Qushayrī* (*al-Risāla al-Qushayrīya*), one of the most famous classical Sufi manuals.

The original author, al-Qushayrī, describes the authenticity of the miracles of the saints, which should be distinguished from those of the prophets, with some references to the prestigious theologians at that time.

* * *

The sixth section of the Japanese part entitled "Thematic Chronology," which has been set up as one of powerful tools for promoting the understanding of the Islamic world, has an entry, CHIBA Yushi's "Gendai Arabu Sekai ni okeru Media Shi Nenpyō (The Chronology of Media in the Modern Arab World)," which compares the media history in the Arab world with that in the West as well as revealing the relationship between the media and society in the Arab world. This thematic chronology is motivated by the following intention.

As many scholars have pointed out, media history has been narrated as if the media had developed just within the western societies. Such a Eurocentric view has been so strong that the media in non-western societies have been omitted from "orthodox" media history.

More and more scholars, have however come to consider that the technologies and sciences which had been regarded as reflecting the principles of nature were ultimately the outcomes of societies and politics. When narrating the history of technology and science, we should locate it within the history and events of each society. Therefore the author explains media history in the Arab world in comparison to media history in the West, as well as locating them in their respective social backgrounds.

* * *

In the seventh section under the heading of "Book Reviews," we have selected six books, among which two are written in Japanese, one in French and the rest in English. We have included SATŌ Tsugitaka (ed.), *Isurāmu no Rekishi (1): Isurāmu no Sōshi to Tenkai* (*The History of Islam (1): The Beginning and Spread of Islam*), Tokyo: Yamakawa Shuppansha, 2010, 286 pp., reviewed by HASHIZUME Retsu; KOSUGI Yasushi (ed.), *Isurāmu no Rekishi (2); Isurāmu no Kakudai to Henyō* (*The History of Islam (2): The Expansion and Transformation of Islam*), Tokyo: Yamakawa Shuppansha, 2010, 350 pp., reviewed by NEJIMA Susumu; Oroub El-Abed, *Unprotected: Palestinians in Egypt since 1948*, Washington D.C.: Institute of Palestine Studies, 2009, xxiii+253 pp. reviewed by NISHIKIDA Aiko; Kenneth M. George, *Picturing Islam: Arts and Ethics in a Muslim Lifeworld*, Hichester: Wiley-Blackwell, 164 pp., reviewed by SONONAKA Yoko; Ahmed Bouyerdene, *Abd el-Kader: l'harmonie des contraires*, Paris: Éditions du Seuil, 2008, 348 pp. reviewed by TOCHIBORI Yuko; Azhar-ul-Haq Lodhi, *Understanding Halal Food Supply Chain*, London: HFRC UK Ltd., 2009, 225 pp. reviewed by KAWABATA Aruma.

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The eighth section of the Japanese part consists of four field reports, all of which are the outcome of on-site studies in cities or areas such as Cairo (Egypt); Teheran, Sari, and Rasht (Iran); and Tatouine (Tunisia), concerning various themes: some academic currents; mausoleums; the practices of Islamic jurisprudence; and olive cultivation. Here is a complete list of their titles: INOUE Takatomo's "Kairo deno "Chi no Isurāmuka ni Kakawaru Katudō (Some "Islamization of Knowledge" Activities in Cairo"; UCHIYAMA Akiko's "Iran Josei to Emāmuzāde (*emāmzāde*) Sankei (Iranian Women and Visit to *Emamzadeh*)"; KAWAMURA Ai's "Isurāmu Hō no Tayōsei (Multiplicity of Islamic Law)"; FUTATSUYAMA Tatsuro's

"Tyunizia Nantōbu no Orību Seigyō to sono Imi (The Livelihood and The Meaning of Olive in Southeast Tunisia).

<p style="text-align:center">* * *</p>

"Practical Research Information" providing some useful information for Islamic area studies occupies the last, ninth section of the Japanese Part. In this issue, we pick up "Iran Isurāmu Kyōwa Koku Shoten Annai: Komu Hen (Practical Information on Booksellers in Qom)," which was produced by KURODA Kenji

The Arabic part (*Qism al-Lugha al-ʿArabīya* in Arabic)

As previously mentioned, the Arabic part is, as a special attempt towards multi-linguistic use, included in this issue to meet the expectation of contributors and readers and due to interminglement of left-to-right language and right-to-left language, there are two front pages, one of which contains the Arabic title of the journal, i.e. *Majalla Dirāsāt al-ʿĀlam al-Islāmī*. This part consists of four articles (*maqālāt*) whose themes are so multifarious that they can attract the interest of researchers of different categories by taking up such themes as legal independent judgement based upon case law or past precedent (*ijtihād*) in the modern Islamic world; the modernization of Arabic; the Islamic reform movement in the second half of the 19th century; and the history of Japanese translation of modern Arabic literature.

The first article from the right front cover is A. D. Wahba al-Zuḥaylī's "*al-Ijtihād fī ʿAṣrinā hādhā min ḥayth al-Naẓarīya wa-al-Taṭbīq* (Islamic Legal Independent Judgement from contemporary theories and practices)," which deals with various modern aspects of *ijtihād*, the historical medieval aspect of which almost all researchers have paid attention to, although the term has, at the same time, been regarded as one of the most important terms for understanding modern and contemporary Islam. In view of the fact that in our day Islamic jurisprudents are tackling problems such as organ transplantation, surrogate motherhood, etc, this article has great significance for further research. The summary is depicted as below.

> This article provides an overview of modern *ijtihād*, presenting some definitions of various types of its practices, and many cases on which it has in fact been employed. In order to grasp what occurs around this term, the author suggests the distinction of three types of definition: a) *ijtihād* done within original texts on which it is based; 2) *ijtihād* by choice; 3) collective *ijtihād*. The first type is an *ijtihād* in the narrowest sense which ancient scholars on Islamic law have done and modern scholars cannot change. On the contrary, the second and third types allow scholarly interpretation. The second type, i.e. *ijtihād* by choice, means to single out a legal opinion from some opinions that ancient scholars raised through some fixed procedures, one of which, *maṣlaḥa* (public's benefit or welfare), is

regarded as especially important. This type of *ijtihād* provides for scholars to judge legal matters according to each situation in each age. The most characteristic type in the modern Islamic world is the third type, tasks which Islamic legal councils (*al-majāmiʿ al-fiqhīya al-Islāmīya*) in some Islamic areas take charge of through consulting the legal precedents, except for matters of the first type of *ijtihād*, and publishing their results.

After a discussion on the definitions, the author shows particular cases of such Islamic legal councils and the resolutions of their consultations. He lists the Islamic legal councils situated in the cities or countries such as Jidda, Makka, the USA, India, Sudan, and Yemen and especially picks up the International Islamic Legal Council (Majmaʿ al-Fiqh al-Islāmī al-Dawlī) and gives detailed explanations of the resolutions of various categories.

The second article focusing on the development of modern Arabic with special reference to its assimilation of foreign vocabularies and notions, is TAKEDA Toshiyuki's "*al-Naḥt fī al-Lugha al-ʿArabīya bayna al-Aṣāla wa al-Ḥadātha: Taqaddum al-ʿUlūm wa Waḍʿ al-Muṣṭalaḥāt al-Ḥadītha fī al-ʿĀlam al-ʿArabī al-Muʿāṣir* (Blend Words in Arabic between Tradition and Reform: the Development of Science and Creation of Technical Terms in the Modern Arab World)," which reveals something of the relationship between the formation of modern Arabic language and that of the modern Islamic world. This article's outlined is as follows.

One of the most urgent issues in the modernization of Arabic is the expansion of the lexicon in science and technology. Every Arabic language academy has repeatedly discussed this since its establishment. There are several methods to cope with foreign words and to introduce new notions into Arabic. The author in the first place, explores the process of its Arabicization (called *taʿrīb* in Arabic) with special emphasis on the several arguments over a unique method called *naḥt* (blend) or *tarkīb mazjī* (compound). It is worth noting that *naḥt* has drawn the special attention of many modern intellectuals such as *Aḥmad Fāris al-Shidyāq* and *Sāṭiʿ al-Ḥuṣrī* and so forth.

Second, this study shows some examples of *naḥt* which have been used since the classical period and discusses how naḥt has been put to practical use again since the modern times, especially the *nahḍa* period in the late 19th century. Finally, the author examines how the *naḥt* has been introduced into contemporary Arabic grammar text books written mainly in English and shows a brief discussion of our experience in a project to write Arabic textbooks for graduate students

interested in studying the Arab world and Islamic area studies.

The third article of the Arabic part is HIRANO Junichi's "*Tajdīd al-Fikr al-Islāmī fī al-ʿĀlam al-Islāmī al-Ḥadīth: Dirāsa ʿan Jamāl al-Dīn al-Afghānī wa-Afkāruhu ʿan al-Imbiriyālīya wa-al-Istishrāq wa-al-Tafāhum bayna al-Adyān* (Reforming Islamic Thought in the modern Islamic world: Jamāl al-Dīn al-Afghānī's Thoughts on Imperialism, Orientalism, and Mutual Understanding of Religions)," which discusses the life and thought of Jamal al-Din al-Afghani, especially focusing on his relations with the West and the modernity throughout his career in the nineteenth century.

On the one hand, it is well-known that al-Afghānī started to propose Islamic political solidarity and the religious rapprochement of Islamic schools of thought, especially between Sunnī and al-Shīʿī thoughts, against the invasion of Western imperialism and colonialism. On the other hand, it has also been pointed out that he advocated some reformative programs in the Islamic world, symbolized by his advocating the introduction of constitutionalism and parliament democratic politics into Islamic countries such as Egypt, Iran, and Turkey, and his call to reconfirm the proper Islamic preaching and to regain an active attitude toward this world among Muslims.

Bearing this fact in mind, the author firstly re-examines and analyses his political attitude toward Western imperialism and colonialism with reference to one of his prominent books, '*Al-ʿUrwa al-Wuthqā* (The Firmest Bond)', and discusses how he imagined the Islamic community could achieve political solidarity among Muslim countries. Secondly, this article focuses on al-Afghānī's academic attitude toward Orientalism with reference to his refutation against Ernest Renan, one of the most well-known French Orientalists at that time, and analyses how he regarded the Islamic historical heritage, especially the general historical relationship between Islam and science. Lastly, it describes his religious attitude toward other religions especially Judaism and Christianity, with reference to '*Al-Khāṭirāt* (the Memories)' written by his Syrian disciple, and analyses the background for promoting religious tolerance between the three revealed religions and how he defined Islam in terms of Abraham's religious tradition.

YAMAMOTO Kaoru's "*Tarjama al-Adab al-ʿArabī al-Muʿāṣir fī al-Yābān: Malāmiḥ ʿĀmma wa-Tajriba Shakhṣīya* (Japanese Translation of Modern Arabic Literature: General Features and Personal Experiences)" is a brief essay on the history of how the Japanese have received and read modern Arabic literature, which is based on her draft prepared for the First

International Conference on Translation held at Cairo from 28 to 30 March, 2010, entitled "Translation and the Challenges of the Times." The article is summarized below.

The turning point in Japanese people's attitude toward modern Arabic literature occurred when the first Conference of Asian Writers was held in New Delhi in 1956 and the first Conference of Asian-African Writers was held in Tashkent two years later, under the influence of Bandung Conference, i.e. the first large-scale Asian and African Conference took place in 1955, which promoted not only a sense of solidarity among Asian and African countries but also that of writers from various countries in Asia and Africa. After that, Japanese writers and poets who had participated in the two conferences played a leading role in setting out to communicate with Arabic writers and poets such as Maḥmūd Darwīsh, Yūsuf al-Sibāʿī, etc, even on the private level, and this communication brought about publications including Japanese translations of Arabic literary works in Japan, for example, NOMA Hiroshi (ed.), *Gendai Arabu Bungaku Sen* (*Selection from Modern Arabic Literary Works*) (1974) which contains 23 Arabic short novels, poems, and literary criticisms; Gendai Arabu Shōsetsu Zenshū (Japanese Translation Series of Modern Arabic Novels), 10 vols. (1978-80), each of which contains one writer's work or works such as Tawfīq al-Ḥakīm's *'Uṣfūr min al-Sharq* (*A Sparrow from the East*) (2nd volume), ʿ Abd al-Raḥmān Sharqāwī's *al-Arḍ* (*The Earth*) (3rd volume), Najīb Maḥfūẓ's *Bayn al-Qaṣrayn* (*Palace Walk*) (4th and 5th volume), Ghassān Kanafānī's *Rijāl fī al-Shams* (*Men in the Sun*) and *'Āʾid ilā Ḥayfā* (*Return to Haifa*) (7th volume), al-Ṭayyib Ṣāliḥ's *Mawṣim al-Hijra ilā al-Shamāl* (*Season of Migration to the North*) (8th volume).

It is noteworthy that these Japanese translations had social, political, and economic backgrounds, especially the first energy crisis following the fourth Arab-Israeli War, and the second triggered by the Iranian Revolution which made Japanese people cast their eyes on the Middle East in addition to their wider preexisting interest in the third world. Such a new Japanese interest, on the other hand, gave birth to another tendency, their attention to Palestine, which the publication of a periodical *Firasuthin Birādī* (*Palestine, Our Towns*) since 1980 that included translations of Palestine literature indicated. Under such conditions, two other periodicals, *Alaa* and *Griot* including translations of modern Arabic literature were published.

In the history of modern Arabic literature in Japan, some specialist translators and researchers such as NUTAHARA Nobuaki, TAKANO Akihiro, HANAWA Haruo, etc. are noteworthy.

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Kyoto Bulletin of Islamic Area Studies/ *Majalla Dirāsāt al-ʿĀlam al-Islāmī*