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/ رضا حیدری زادی /

ژاپن، مسلمانان، دربارهٔ زمان و چگونگی ورود اسلام به سرزمین ژاپن آگاهی چندانی در دست نیست؛ اما ظروف شیشه‌ای موجود در موزهٔ شوسواین^{۱۱} در شهر نارا^{۱۱}، منسوب به سدهٔ دوم / هشتم، بیانگر ارتباط بازرگانی میان جهان اسلام و ژاپن است (ما هویی یو^{۱۲}، ص ۳۶؛ کومورا فوجیو^{۱۳}، ص ۱۲-۱۴، ۳۳۱).

ظاهراً، جزیرهٔ واقواق / وقواق* که در برخی متون جغرافیایی اسلامی به آن اشاره شده (برای نمونه ← ابن خردادبه، ص ۷۱-۶۹؛ رامهریزی، ص ۲۴)، با سرزمین ژاپن مطابق است (نیز ← د. اسلام، چاپ دوم، ذیل "Wakwak.1"). در منابع تاریخی چین متعلق به سدهٔ هفتم / سیزدهم نیز، از ژاپن با نام وُگوا^{۱۴} یاد شده است. معادل آن در ژاپنی، واوکوکو^{۱۵} است و شاید واقواق صورتی تغییر یافته از این واژه ژاپنی باشد (جای شین^{۱۶}، ص ۴؛ د. اسلام، همانجا).

به‌رحال، اطلاع تاریخی موثقی مبنی بر ورود اسلام به ژاپن تا قبل از سدهٔ هفتم / سیزدهم در دست نیست. در این سده، دریانوردان مسلمان از مسیر دریایی جادهٔ ابریشم* به سواحل شرقی چین راه یافتند و شماری از تاجران مسلمان به سواحل ژاپن رسیدند. به‌نظر می‌رسد، عدهٔ این مسلمانان کم بوده است و

باشد، ز در آغاز هجا قرار نمی‌گیرد. این محدودیت را همچنین می‌توان ناشی از وجود ز دانست. ز کمترین نقش را در ساختمان هجایی در زبان فارسی ایفا می‌کند (ثمره، ص ۱۷۵).

۲) دیگر زبانها. گویشهای جنوب‌غربی زبان پشتو، به‌ویژه گونهٔ معیار قندهاری، دارای واجهای صغیری برگشتهٔ z و z هستند که در گویشهای جنوب‌شرقی آن زبان وجود ندارند و با واجهای پس‌کامی z و z در تقابل‌اند (مکنزی^۱، ص ۴۶۳). z از جملهٔ همخوانهای موجود در زبان اردو است که در زبان گفتاری هندی وجود ندارد (> اردو برای همه < z^۲، مقدمهٔ کریشن بهات^۳، ص ۸). باین‌حال z در زبان اردو بسیار کم‌بسامد است و فقط در وام‌واژه‌های فارسی و انگلیسی مشاهده می‌شود (باتیا^۴ و کول^۵، ص ۱۴). در خط ترکی حرف ز نشانهٔ القیابی برای z است (آندرهل^۶، ص ۱۱) که با وام‌واژه‌های فارسی وارد زبان ترکی شده و سپس تحت تأثیر زبانهای دیگر، و بیش از همه فرانسسه، گسترش یافته است (کورن‌فلت^۷، ص ۴۸۵، ۴۹۱). جایگزینی z با y در زبانهای ترکی الگویی آوایی به‌شمار می‌آید، مانند واژهٔ معادل «ته» که در گویشهای مختلف ترکی به‌صورت‌های yok (ترکان آناتولی) و okz (قزاقی) رایج است (فالر^۸، ص ۱۲۱). واج z در زبان عربی وجود ندارد، اما در بعضی گویشهای عربی، واجگونهٔ z وجود دارد که حرف «ج» برای نوشتن آن به‌کار می‌رود (ویلسمن^۹، ص XIII).

منابع: محسن ابوالقاسمی، دستور تاریخی زبان فارسی، تهران ۱۳۷۵ ش؛ یدالله نره، آواشناسی زبان فارسی: آواها و ساخت آوایی هجا، تهران ۱۳۷۸ ش؛ دهخدا؛ حسن رضائی باغبندی، تاریخ زبانهای ایرانی، تهران ۱۳۸۸ ش؛ همو، راهنمای زبان پارسی (پهلوی اشکانی)، تهران ۱۳۸۵ ش؛ علی‌اشرف صادقی، «تأثیر زبان عربی بر آواهای زبان فارسی»، در نخستین مجموعهٔ سخنرانیهای مشترک فرهنگستان زبان و ادب فارسی و بنیاد ایران‌شناسی، به‌کوشش حسن قربی، تهران: فرهنگ زبان و ادب فارسی، ۱۳۸۷ ش؛ علی‌اکبر نفیسی، فرهنگ نفیسی، تهران ۱۳۵۵ ش؛

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| 7. Kornfilt | 8. Faller | 9. Wilmsen | 10. Shōsōin | 11. Nara | 12. Ma Huiyu |
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30 Nisan 2018

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

12 Ocak 2018



Selçuk Esenbel

261044

Japan, Turkey and the World of Islam

THE WRITINGS OF SELÇUK ESENBEL



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MADDE YATIMLANDIKTAN
SONRA GELİNİ COŞKUNAN

Türkiye Diyanet Vakfı İslam Araştırmaları Merkezi Kütüphanesi	
Dem. No:	261044
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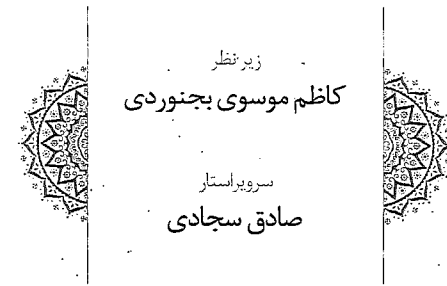
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ایران شناسی در ژاپن

هاشم رجبزاده

روابط ایران و ژاپن تاریخی چند هزار ساله دارد، که با پیوست و گسست همراه بوده است. اوج این مناسبات را در روزگار اعتلای ایران به ویژه در شاهنشاهی ساسانی می توان دید، و پس از آن در دوره اسلامی از مسیری که آنرا راه ابریشم نامیده اند، و بیشتر از طریق جنوب آسیا، هند و چین ادامه می یابد، تا در عصر جدید، از نیمه سده ۱۹م، باز رفت و آمدها و پیوند مستقیم از سر گرفته می شود. ملاحظات آرمانی و سیاسی در این روابط، از نیمه سده ۲۰م جای خود را به ضرورتها و مصلحت های اقتصادی می دهد، جریانی که هنوز دنباله دارد و در هر فعالیت و حرکت فرهنگی رد و اثری از آن می یابیم. نگاه اقتصادی و تجارتي ژاپن به دنیا فعالیت های فرهنگی راهبردی آنرا شکوفا می کند، و پیشرفت شگفتی انگیز اقتصاد امکان می دهد که عزم محققان با حمایت سازمان یافته بنیاد و بنگاه های ملی و مملکتی، گستره معرفت احوال شرق عالم (به معنی کلاسیک) را توسعه ای بی سابقه بخشد، و صدها فعال دانشگاهی و تحقیقی وابسته به بنیادهای علمی ژاپن در این عرصه گام نهند. اما این فعالیت، هنوز از انسجام و هویت مستقل و



Türkiye Diyanet Vakfı İslam Araştırmaları Merkezi Kütüphanesi	
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تهران، ۱۳۹۴

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Ertuğrul Fırkateyni ile Japonya'ya Ulema Gönderme Girişimi

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Annals of Japan Association for Middle East Studies, vol.29, no.1, 2013 Tokyo.

D826

エルトゥールル号による日本へのウラマー派遣の試み

秋葉 淳

本稿は、イスタンブル・ムフティー局附属文書館所蔵の文書にもとづき、オスマン帝国が1889-90年に日本に派遣したエルトゥールル号に関する新事実を紹介する。その文書からは、スルタン・アブデュルハミト二世がエルトゥールル号によって日本にウラマーを派遣してイスラームの普及を図ろうとした、という実現しなかった計画が明らかになった。

スルタンは、エルトゥールル号派遣の直前にシェイヒユルイスラームにウラマーの派



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An Essay on Books Written about Japan in Ottoman
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INTRODUCTION

Japan and the Japanese people find themselves near the top of Turkey's list of favorite foreign countries and peoples. This fact has been confirmed by a survey conducted between 2 December 2010 and 4 February 2011 by the international research company GlobeScan for the British Broadcasting Corporation (BBC). According to the results of that survey, 64% of all Turks have a positive opinion about Japan, a result which is no doubt related to the positive image of Japan ingrained in the Turkish collective memory. Japan has made a name for itself in contemporary Turkey, especially in that country's automotive and electronics sectors and through loans which have contributed to its development, thus deepening the sympathy towards Japan that already existed within Turkish society. An investigation of the stages in the formation of the image of Japan in the Turkish collective memory produces interesting results; while it is also possible to claim that the Turkey's love for Japan is unrequited. Although I have no absolute data, personal observations in Japan, where I have lived for 3 and a half years, show that the Japanese people do not know Turkey or the Turkish people, indicating the absence of a mutual love which is taken for granted in Turkey. This is

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17 MART 1992

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الرحلة اليابانية .. قام بها علي أحمد الجرجاوي حضور مؤتم الأديان الذي عقد في اليابان لاختيار دين لليابان ، طبع عام 1325 هـ.

Faysal, c. 17, s. 217, 1978 (RIYAD)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الله أكبر

120000 da sayuları var.

J I C BULLETIN

2 HAZİRAN 1993

THE CURRENT SITUATION OF THE ISLAMIC DA'WAH IN JAPAN AND ITS FUTURE PROSPECTS

— A Case of the Islamic Da'wah Strategy in an Advanced Country —



JAPAN ISLAMIC CONGRESS

4fl 6th ARAI BLDG., 1-5-4 KABUKICHO, SHINJUKU-KU

TOKYO 160 JAPAN

TEL (03)205-1313 TELEX J25532 "JISLAC"

(ح)

وقد وعدت الهيئة العامة للكتاب بطبع المحاضرات التي ألقيت فيها في كتاب .

كما أقامت الجمعية ندوة عن الزعيم الوطني ومصطفى كامل ، في الفترة بين ١٦ و ٢١ نوفمبر ١٩٧٤ وقد عقدت بقاعة المحاضرات بالجمعية المصرية للاقتصاد السياسي والتشريع والإحصاء . وستقوم الجمعية بطبع محاضرات هذه الندوة في كتاب خاص نرجو أن يظهر قريباً .

وهكذا تلمس الجمعية المصرية للدراسات التاريخية في أداء رسالتها العلمية . وعلى الله قصد السبيل .

د . أحمد عزت عبد الكريم

٦ يناير ١٩٧٦

el-Mevsimu's-Sakafi', s.1, 1974-1975,

(Kahire - 1976)

makale s.1-25 orada.

Dergi / Kitap 12 MAYIS 1992
Kütüphanede Mevcuttur

الدراسات العربية في اليابان (*)

الدكتور روف عباس همام

المدرس بكلية الآداب جامعة القاهرة

أود بادىء ذي بدء أن أشير إلى أمرين : أولهما ، أننا نقصد بالدراسات العربية في اليابان تلك الدراسات ذات المستوى العلمي التي تتعلق بالبلدان العربية ؛ تاريخياً ، وحضارتها ، وأدبها ، وأوضاعها الاقتصادية والاجتماعية والسياسية المعاصرة . وثانيهما ، أننا حين نعرض للدراسات العربية في اليابان نحصر حديثنا على وصف واقع الحال دون أن نتعرض بالنقد أو التحليل أو التقييم الأعمال العلمية المتعلقة بالشؤون العربية ، فالإقدام على هذا العمل يتطلب إتقان اللغة اليابانية وهو أمر لم يتوفر لي رغم حرصى طوال الستة عشر شهراً - التي قضيتها باليابان وعاشت خلالها الأوساط العلمية المهمة بالدراسات العربية - على تعلم اللغة اليابانية ، فلم أحصل منها إلا على قدر محدود يكاد يفي بحاجة الأجنبي للتعامل مع الناس عند الضرورة بلسانهم الوطني ولا يرقى إلى مستوى الفهم من قراءة الأعمال العلمية المنشورة بتلك اللغة الصعبة التي يحتاج إتقانها إلى إنفاق عدد لا بأس به من السنين . ومن ثم سيكون حديثي عن الدراسات العربية في اليابان تقريرياً وليس تحليلياً .

واليابان ليست حديثة العهد بالدراسات العربية لحسب ، بل حديثة العهد

(*) ألقيت مساء الاثنين ١٩ فبراير ١٩٧٤ .

The Emergence of Islam and the Status of Muslim Minority in Japan

BUSHRA ANIS

Introduction

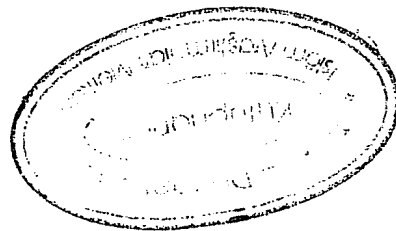
The emergence of Islam and the appearance of Islamic culture in various countries have been at great variance in relation to the nature and cultural traits of the people in the respective countries. It is therefore necessary to study the socio-cultural background and conditions in a society in order to understand the current status of Islam as a religion in that country, to ascertain its prospects for the future and relate it to the particular culture and way of life of the people in the context of their background and history. In the case of Japan, however, this is not an easy task, Japan being a unique country with a unique culture and a distinctive history. This fact alone makes the study of Islam in Japan all the more challenging and interesting.

Japan is a country which in a brief span of one hundred years, leaped from a zero level of international presence to reach one of the foremost places among the rich, powerful, industrialized and civilized nations of the world.¹ However, the Japanese have been cultural borrowers. They borrowed from China in pre-modern times and from the West during contemporary times. They have taken eagerly from others, but only those things they have found appealing or useful. Japan's cultural borrowing, apparently indiscriminate at times, has usually proven in the long run to be highly selective, and the resultant advances in its civilization have been more the product of synthesis than outright imitation.² In spite of diverse elements and constant influx of new blood, the people of Japan were able to achieve national unity comparatively early in history and a noteworthy fact is that there exists among them hardly any sense of racial or ethnic division or antagonism.³ The people of Japan were able to assimilate newcomers as well as to adapt the various streams of civilizations and cultures, along with religions, which were introduced one after another from the Asiatic continent.⁴

Salient Features of Japanese Culture

In Japan there are two dominant social institutions—the family and the political system. A study published by Marian Levy in the early 1950s indicates that in Japan political institutions took precedence over family. Politically, the source of legitimacy was the Emperor who exercised not only political but also religious authority.⁵ Thus, in Japan there is no conflict between political and religious loyalties.

Robert N. Bellah suggests that in Japan the dominant values were particularism and performance, that is, the values that further the 'goal attainment' need of the society. He concluded that political values took precedence over other values. Values which helped to attain the society's collective goals were highly esteemed. The other values—economic, integrative, and cultural—were subordinate to political values.⁶ Hard work



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Texts and Studies on the
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of East Asia

Collected and reprinted

1993

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Frankfurt am Main

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Fuat Sezgin

in collaboration with

Mazen Amawi, Carl Ehrig-Eggert,

Eckhard Neubauer

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
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evergreen plants organized in a subtly aesthetic way. Once the participant enters the tea house, the door is closed and there is no view of the garden, for now he is to focus all attention and value on the tea ceremony.

In the seventeenth century the "stroll garden" developed. As in the tea garden, the viewer walks through the landscape, but these are larger gardens in which spring blossoms and fall colors provide a rich but still subdued beauty. The most exquisite example is Katsura villa, just outside of Kyoto. Walking through the garden, the viewer encounters a variety of aesthetically composed scenes in a subtle rhythm of stimulation and quietness, turns and pauses. The garden exhibits the two major aspects of a Buddhist worldview: change and interrelationship. Subtle framing techniques emphasize the interrelatedness of rock, water, tree, and building, while stone steps and bridges tie together divisions in garden areas. Strolling through Katsura is like walking in a holy cathedral, a sculpture park, a landscape painting by Monet, and Walden Pond - all at once.

These various types of Japanese gardens demonstrate the beauty and religious significance of nature. But from a Western perspective we can ask whether they are "natural." Japanese gardens are minutely maintained, with pine trees trained to appear like old trees growing on a mountain cliff (including tying branches to a pole and pulling them down so they are horizontal, as well as plucking older needles so the tree is very open). This approach to design we can call "formal naturalism." It is formal because the design and the maintenance of the garden reflect a preconceived ideal of what a garden should look like - very little is left to grow on its own. But it is naturalism because the design is based on naturalistic principles. Rather than the stiff symmetry of formal French gardens, Japanese stroll gardens display a more dynamic asymmetrical balance, and they are intended to reflect the essential nature of the objects.

Western observers have tended to distinguish "nature" from that which has been subject to human control, and in this sense Japanese gardens are certainly not natural. But we need to recognize the assumptions at work in Japanese aesthetics. In East Asian religion, the ideal is to act according to our nature, but our nature is obscured and distorted by our desires and delusions. Left by themselves, humans do not act according to their nature. It takes rigorous spiritual training to uncover our true nature. A similar idea is at work in garden design. The gardener training the pine tree is not distorting the pine but helping it manifest its true nature, which is exemplified by trees subjected to centuries of harsh conditions on a mountain cliff. In addition, nature and culture are not assumed to be separate spheres. Humans are part of nature, and culture is interrelated with nature's processes. The question is whether individual behavior and particular cultural activities conform to nature's ways or to human self-

centeredness. Thus the "idealized" nature in Japanese gardens can be considered to be the true nature of nature.

There is, however, a significant limitation in Japanese garden aesthetics. As John Elder has pointed out, Japanese gardens tend to put high spiritual value on specific, often walled-in spaces. This concentration of value runs the risk of devaluing all that is outside the confines of a garden. The technique of "borrowed scenery" (*shakkei*) integrates the garden with its surrounding landscape (for example, by using trees in the garden to frame a distant mountain peak). In addition, Buddhism proclaims that all places interpenetrate and all of the phenomenal world is the Absolute. But for most viewers, the garden remains a special place of beauty and value, and the mundane world they return to when they leave the garden is left neither to our sense of natural wildness nor cultivated according to formal naturalism. All too often, it is subject to human exploitation and degradation.

David Landis Barnhill

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See also: Aesthetics and Nature in China and Japan; Buddhism; Buddhism - East Asia; Eden and Other Gardens; The Fall; Gardens in Islam; Gardening and Nature Spirituality; Japanese Love of Nature; Japanese Religions; Zen Buddhism.

Japanese Love of Nature

Japanya

Renowned Buddhist scholar D.T. Suzuki claimed in *Zen and Japanese Culture* that Japanese demonstrate a unique "love of nature," especially as conveyed through such arts as painting, landscape gardening, the cultivation of *bonsai*, and haiku poetry. Japanese religious traditions have shaped this "love" of nature, even though it is not necessarily as unique or thoroughgoing as Suzuki's idealized representation made it out to be.

In the mythology set forth in the *Kojiki* (712) and *Nihon Shoki* (720), heavenly *kami* create the Japanese

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JANNĀBA. See GONĀBĀD.

JANNĀBI, ABU SA'ĪD. See, ĀBI, ABU SA'ĪD JANN

JAPAN AND ITS RELATIONS WITH IRAN. The subject of contact between the two countries will be discussed in the following sub-entries:

- i. Introduction.
- ii. Diplomatic and commercial relations with Iran.
- iii. Japanese travelers to Persia.
- iv. Iranians in Japan.
- v. Archeological missions to Persia.
- vi. Iranian studies in Japan, pre-Islamic period.
- vii. Iranian studies in Japan, Islamic period.
- viii. Safavid studies in Japan.
- ix. Centers for Persian studies in Japan.
- x. Collections of Persian books in Japan.
- xi. Collections of Persian art in Japan.
- xii. Translations of Persian works into Japanese.
- xiii. Translations of Japanese works into Persian.

i. INTRODUCTION

The seventh-eighth century Japanese annals depict an early ruler (*tennō* "emperor") of Yamato, centered in the area of modern Nara Prefecture, as he hears for the first time about the rich land to the west—meaning Korea; the revelation comes from a god speaking through the king's wife (*Kojiki* 2.92, p. 257; *Nihon Shoki* [NS] I, pp. 221-22 [= year 193 C.E. in the archaizing NS chronology]). At least by the late 3rd century C.E., the "land of Wa" (the incipient kingdom of Yamato) does appear to be clearly engaged with China and the states of Korea; this is indicated by the early, if brief, account of Japan found in the Chinese history of the kingdom of Wei (tr. Tsunoda). In this same period, across Central Asia, links were being formed to further Sogdian trade (q.v. at *iranica.com*) with China, and these trade connections would facilitate communication and cultural exchange between the Iranian-speaking world and China and its sphere of influence into the Islamic period.

During the fourth-sixth centuries, while the Sasanian empire flourished in western Asia, state formation continued in Japan. Japanese involvement in the politics of the Korean peninsula, the settlement in Japan of Koreans and Chinese bringing their arts and crafts, more general diplomatic contacts, and commerce in luxury goods all created avenues for the Japanese to increase their knowledge of the mainland and, potentially, of what lay farther to the west. The flow of trade and material culture eastward from China to Japan, directly or via Korea, was diverse and continuous enough so that foreign art and technology from the West, in original form as well as in Chinese interpretations, and even foreign artisans, might have been drawn along. The earliest historical immigrants from Korea, whether voluntary or sent as tribute, practice essential trades; they are weavers and seam-

stresses (NS I, pp. 349-50, 362-63 [years 463, 470]; *Kojiki* 127.6, p. 349), tanners (NS I, pp. 396, 397 [yr. 493]) and potters (II, p. 117 [587]). Such artisans are presumably meant also by the simple description "immigrants," who continue to arrive in small groups during the following centuries and receive assistance in settling (e.g., I, p. 396; II, pp. 38, 139, 371 [yrs. 493, 540, 608, 685]).

In the sixth century Buddhist proselytizing of Yamato from Korea developed in earnest, and the Japanese weighed the prestige and irresistibility in the west of this religion "from distant India" (NS II, p. 66) against the rights of the national gods (II, pp. 66-67 [yr. 552]). Not only clerics were sent to Japan in this effort, but image-makers and architects (p. 96 [yr. 577]), carpenters and metalworkers (II, p. 117 [yr. 588]), and teachers of Chinese language (II, p. 404 [yr. 691]). The products of Buddhism—images, incense-burners, sutras and technical literature (e.g., on geography and astronomy)—as well as the producers, reached Japan [e.g., II, pp. 65, 126 [yrs. 552, 602]]. Gifts reported for the year 688 include "all kinds of colored fine silks" (II, p. 387), which, like earlier tribute of curtains and flags [II, p. 86 [yr. 562]], suggest the possible introduction of exotic western motifs (such as the silk shown below; see xi). The pursuit of Chinese dances and Korean music (II, pp. 144, 359 [yrs. 612, 683]) suggests a wide range of influence in court social activities: for example, the Japanese version of backgammon, *suguroku*, perhaps was a fairly recent import from China at the time it was banned (II, p. 395 [yr. 689]). This measure, whether or not it was an attempt to curb frivolity in general, may have a connection with the statement that the previous emperor once made his court gamble with him (II, p. 371 [yr. 685]).

The promotion of Buddhism in the state of Yamato in the seventh century (which was accelerated by Shōtoku Taishi [Prince], d. 622), together with the ongoing emulation of the Chinese imperial administration and Confucian morality, fostered use of the Chinese language and writing system, which gave access to Chinese literature and knowledge of the world. Student priests had begun to travel to China by 608 (NS II, p. 139), just four years after the date assigned to the seventeen-article constitution that is attributed to Shōtoku, which proclaimed Confucian ideals for the state and gave Buddhism an official status in it (II, pp. 128-32). Two priests who were sent from Japan to study with Xuan Tsang, who had previously brought relics and copies of the Buddhist scriptures from India (II, p. 254 [yr. 658]), would have heard direct and personal report about the western world.

Also in the mid-seventh century it is reported, as two incidents, that men and women of "Tukhārā" reached Kyushu, blown by a storm (NS II, p. 246 [yr. 654]) or having drifted from Amami Island at the northern end of the Ryukyu chain (II, p. 251 [yr. 657]; cf. a made-up story of a ship drifting to the same landfall in Kyushu, II, p. 101 [yr. 583]). The people may be thought to be Iranians originally of Ṭokārestān in northern Afghanistan (Barthold, *Turkestan*³, pp. 66-68; *Hodūd al-'ālam*, tr. Minorovsky, pp. 108-9). They are not stated to be merchants,

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الأقليات الإسلامية - اليابان

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٥٠١٥٤

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This volume represents the proceedings from the sixth annual international symposium, beginning 1975, sponsored by the Japan Foundation, focusing particularly on cultural exchange between Japan and the developing countries. The theme of this gathering was "Islamic Civilization and Japan," partly because, as the keynote speaker acknowledged, "how ignorant we are of Islamic civilization and yet how important that civilization is to us" (p.3). And, further, it is a means

to build a framework for understanding, for, "until now, efforts to achieve mutual understanding have by and large been made using frameworks devised by Europeans" (p.4).

The proceedings included 19 papers, grouped in six sections, entitled: (1) Problems in Modernization, (2) Perception of Different Cultures: Cases of Civilization Encounters, (3) Patterns of Thought, (4) Arts: Human Life and Space, (5) The Individual and Society, (6) In Absentia (two papers presented in absentia). While not all papers seem relevant to the present task, three papers in section 2 are especially appropriate: (1) A Contribution to the Cultural and Linguistic Debate on the Contact between the West and the Arabo-Moslem World by Salah Garmadi, (2) Islamic Civilization as Seen from Japan: A Non-Western View by Shuntaro Ito, (3) Perception of Different Cultures: The Islamic Civilization and Japan by Yuzo Itagaki.

Of these, Shuntaro Ito's observations are particularly noteworthy. While studying Latin paleography at the University of Wisconsin in the 1960s, he "was totally shocked to discover that until Europe entered the 'Twelfth-Century Renaissance,' by way of Arabic learning, it had been lurking on the outskirts of world civilization, almost unaware of Euclid, Archimedes, Ptolemy or Aristotle. Like many a western scholar, I had till then thought of the history of the world civilization in terms of a transition from Greece to Rome and to Western Europe. It was this experience with old manuscripts that opened my eyes to the importance and majesty of Arabic civilization" (p.132). Further, "A linear view of a Greco-Roman-Mediterranean-European progression is a Eurocentric view of history, fabricated by European historians after the *fait accompli* of nineteenth-century European world domination. It is biased and does not accurately reflect historical facts" (p.133). And, Ito continues, "Consciously or unconsciously, Europeans have been unable to throw off their colonialist mentality in their understanding of Islam. But we Japanese have the comparative advantage of greater distance and are in a position to examine and evaluate the significance of Islamic culture from the perspective of world history. We can do this fairly and without prejudice, without forcing our own position on anyone" (p.138).

Each paper provides notes and references at the end. There is no index.

Japonya

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(١٣٧٩هـ) ص ٩٢١-٩٢٨.

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أدونيس

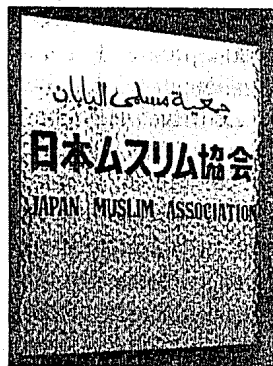
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22 MAYIS 2001

ISLAM ON FORWARD MARCH IN JAPAN

JAPAN MUSLIM ASSOCIATION
Its History and Activities (1)

By Forum Reporter



With the defeat of Japan in World War II, many parts of the country were reduced to ashes and many national cultural heritages perished. Moreover, as stated on earlier occasions, great many drastic changes in the structure and organization of the State were brought about. Yet, in spite of all these changes, one cannot necessarily say that the life-style of the Japanese people living in the country was totally broken off. With the change of time, however, gradual changes occurred in their life-style, too. At the same time, Islam in Japan also entered a new phase in the course of other changes.

Before and during the War, the "Great Japan Islamic Association" (Dainippon Kaikyo Kyokai in Japanese) which was the largest organization bearing the name of Islam was disbanded along with other military-based institutions. In its place, a new privately based organization called the "Association for Islamic Studies in Japan" took over charges. Though it had some religious characteristics, at first many of its members were non-Muslims, therefore, it emphasized on academic studies rather than on religious propagation and practices of Islam. Its library

with all its properties was later transferred from the care of its chairman Mr. Kentaro Omura to the care of Professor Hisao Matsuda of Waseda University Institute of Oriental History in Tokyo and it still exists there.

But though the "Great Japan Islamic Association" was established and managed with the main objective of serving the national policies of the then militarist Japan, yet its achievements, while narrating the history of Islam in Japan, during those seven years since its establishment in 1938, can never be underestimated. During this short time, many books, magazines and other publications concerning Islam were brought out, many researches and studies were conducted, more and more exchanges with the Muslim countries of the world took place and all these recorded a tremendous progress in growing the interest and understanding of Islam by the people of Japan. Also this period provided opportunity to the growth a number of devoted Muslims.

While Association for Islamic Studies in Japan, as an organization of non-Muslim scholar group, was engaged in the academic pursuits of Islam, a new

movement was being promoted among the Muslim members of the erstwhile pre-War Japanese Islamic organizations to form a basically religious organization of the Muslims in order to preserve their religious faith. These Muslims were those who, before and during the War, went to continental China and other countries of Asia where they came in contact with Muslims and became Muslim or those who became Muslim within Japan through their contact with foreign Muslims, mainly Turkish and Indian, resident in Japan. These devoted Muslims began contact with one another with the Tokyo Mosque or sometimes the homes of Muslims, as the places of contact and, in this way, consolidated themselves. Specially, at the initiative of six or seven dedicated Muslims including Brothers Osman R. Matsubayashi, Sadiq Y. Imaizumi, Abdulmunir M. Watanabe, Kazuto Toriyama, Toshinori Wakisaka and Kentaro Furusawa a prospectus for a new organization was issued in 1952 and, in the following year, the Muslim Society of Japan (now called Japan Muslim Association) was established. This was the first organization comprising solely of the believers of Islam and for the purpose of purely religious activities. Late Brother Sadiq Imaizumi was elected the first president of Muslim Society of Japan. According to a members-list of that time, the total strength was 65 including brothers and sisters from Tokyo and its neighbourhood as well as from Kansai, Shikoku, San-in, Kyushu and other various areas of Japan.

The Muslim Society of Japan vigorously started its activities from its temporary office at Tanseisha, 625 Kobikikan, 6-7 Higashi Ginza, Chuo-ku, Tokyo. In its

constitution, among other things, the following articles were included describing the aims and functions of the organization:

Article 3: The aims and objects of this Society are: to endeavour for the promotion and progress of Islam in Japan based on the teaching of Islam; to make efforts for establishing ties of goodwill and friendship with the countries of the Muslim World; and, thus, to contribute to the peace of mankind.

Article 4: In order to achieve the objectives of the preceding article, the Society will carry out the following functions.

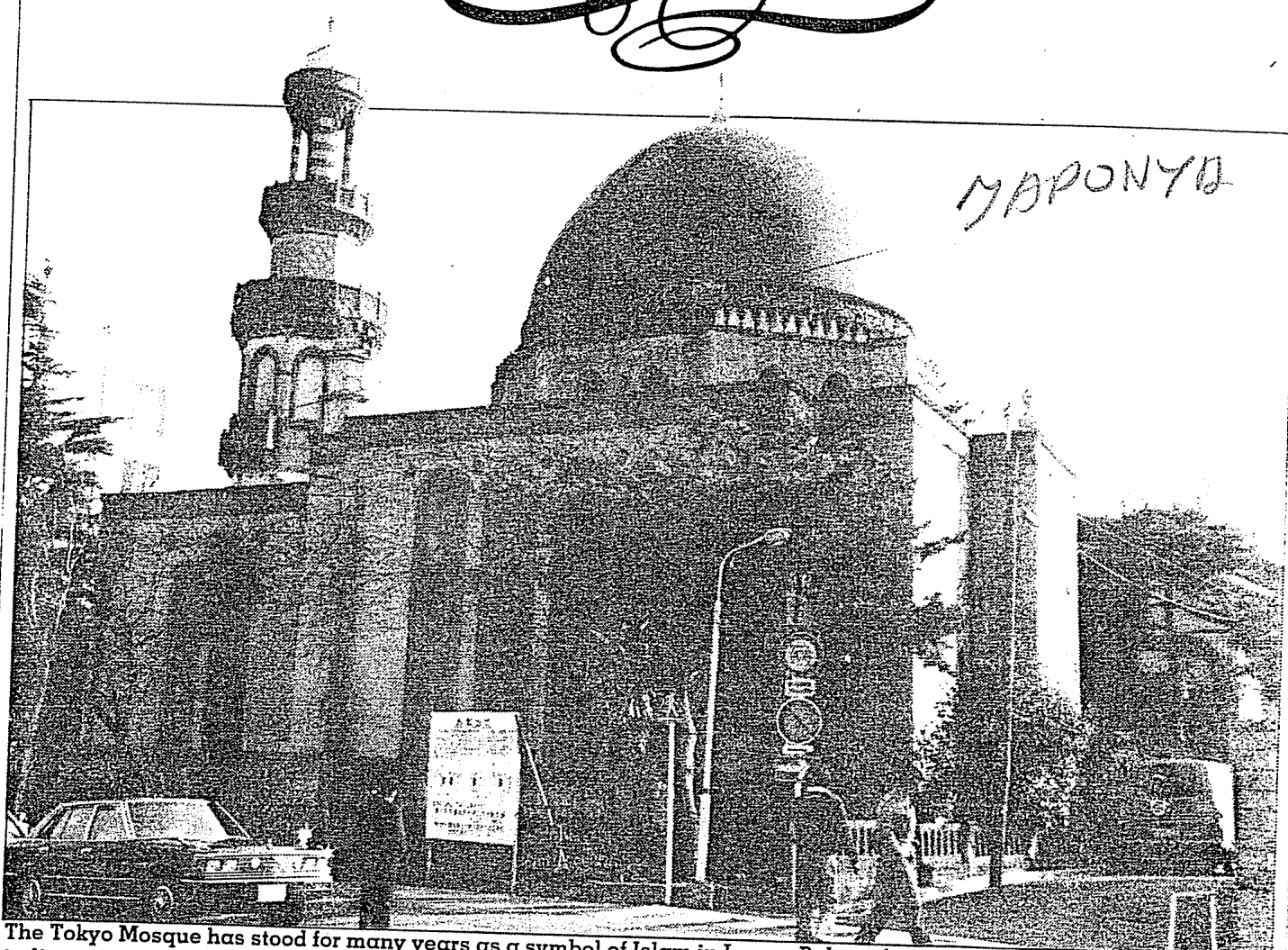
1. Propagation of Islam
2. Distribution of materials concerning Islam
3. Sponsoring lecture meetings, classes, research undertakings, etc.
4. Guidance for the new Muslim converts
5. Contact with the visiting as well as resident Muslims in Japan
6. Contact and exchange of information with various organizations, publicity organs, leaders, etc. of Muslim countries
7. Study and research on industrial and economic situation as well movement of trade and commerce in the Muslim countries
8. Publication of its organ
9. Establishment of an Islamic centre and a mosque
10. Any other works which may deem necessary

By 1953 when Muslim Society of Japan, the religious organization of the Muslims of Japan, was established, the post-War confusion in Japan was gradually being settled down, the economy of the country was heading for a revival and the life of the people was also gaining some affluence. Again, about this time, Japan started establishing diplomatic relations with the newly emerging independent Muslim countries of Asia and

DOKÜMANTASYON MERKEZİ (10)

Heritage

MAPONYO



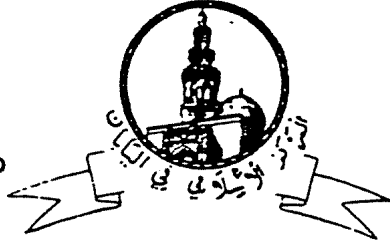
The Tokyo Mosque has stood for many years as a symbol of Islam in Japan. Below: demonstration supporting the PLO indicates a new awareness of Middle East affairs

ISLAM IN JAPAN—TOWARDS A NEW PHASE

“In the coming few years there should be substantial developments for Islam in Japan,” says Nur ad-Din Mori. “If not, then we cannot really speak of the future of Islam in this country.” Mori maintains it is a turning point now because of the relatively recent return of five young Muslims to Japan after completing their studies in Islam in Arab countries. Two graduated from the Umm al-Qura University, Makkah, one from Islamic University, Madina, one from the Dawa College, Tripoli, and the last from Qatar University. Though the number may not seem very impressive it is a significant increase in the Japanese scene, where, before these five, only six students graduated from universities in Arab countries during the last twenty years, with three of them majoring in Arabic and Islamic studies.

Despite the preconceptions held by many Japanese regarding Islam, it has gained a number of adherents over the years. Now there are indications that there could be a substantial increase. *Umar S Kimura* looks at this development





تقرير

يوالي المركز الإسلامي في اليابان نشاطاته في رعاية الدعوة الإسلامية في اليابان ، وهذه بعض نشاطات وملاحظات عامة عن العمل الإسلامي هناك :

١- أقام المركز الإسلامي بالتعاون مع منظمة المؤتمر الإسلامي التي تمثل ٥٦ دولة إسلامية ومقرها في جدة ، أقام ندوة عن الإسلام في الشرق الأقصى ومائة عام من العلاقات اليابانية مع العالم الإسلامي ، وعقدت الندوة في رحاب جامعة الأمم المتحدة بطوكيو ، وحضرها سبعون شخصاً من خارج اليابان من ممثلي مسلمي الصين ومنغوليا وكوريا وتاتارستان وماليزيا وإندونيسيا والهند وباكستان واعتذرت وفود من دول مجاورة أخرى .

كما حضر ممثلو التجمعات الإسلامية المختلفة في اليابان ومثل وزير خارجية اليابان أحد وكلاء الوزارة . كما حضر وفد قوي من المملكة العربية السعودية برئاسة معالي وزير الشؤون الإسلامية والأوقاف والدعوة والإرشاد الشيخ صالح بن عبد العزيز آل الشيخ وحضر وفد من رابطة العالم الإسلامي برئاسة معالي الأمين العام د. عبد الله بن صالح العبيد . وحضر كذلك سفراء الدول الإسلامية المعتمدون في طوكيو والقي المحاضرات العديد من الأساتذة اليابانيين مسلمين وغير مسلمين واستمرت الندوة لثلاثة أيام ، وكانت ناجحة والحمد لله بكل المقاييس وأظهرت الوجود الإسلامي في اليابان لدى السلطات اليابانية ووسائل الإعلام في البلد . وداوم على الحضور ثلاثمائة شخص من مختلف طبقات المجتمع الياباني وتم توزيع العديد من الكتب والكتيبات عن الإسلام باللغة اليابانية خصوصا النشرة المصورة الخاصة " استشراف الإسلام " . كما أقيمت الأضواء على مختلف

SOME QUESTIONS FROM INDONESIAN BROTHERS AND MY ANSWERS

Abu Bakr Morimoto

MY VISIT TO INDONESIA

My long-cherished desire to visit Indonesia, the largest Muslim country, was finally realized during the eighteen days from 11 November to 28 November last year. But this trip was neither a business trip, nor was it any kind of official trip to attend meetings as a representative of the Japanese Muslims. It was a trip of an individual Japanese Muslim, rather a family visit, for the purpose of strengthening close ties with our brothers and sisters of the leading Muslim country in a homely atmosphere. It was also an educational visit in broad sense. My desire was fulfilled by the warm courtesy of Brother M. Natsir Zubaidi, Chairman of The Institute for Religious & Social Affairs Studies and Development (LEMBAGA STUDI-PENGEMBANGAN AGAMA DAN KEMASYARAKATAN) and Brother A. Musaffa Basjyr, Chief Editor of Islamic journal KIBLAT, both of whom kindly invited us to be their guest in Indonesia. I take this opportunity to express our deepest thanks for their fraternal hospitality.

In this trip, the party included myself, my wife and Brother Ahmad Akiyama, a young Muslim cameraman of Islamic Culture Forum. We did not stay in any hotel, rather were placed in the families in various cities thus providing us an opportunity to have first-hand knowledge about the Islamic way of life in a Muslim country. Those were really happy occasions for us.

The trip started on 11 November, flying direct from Tokyo to Denpasar, the main city of Bali island. We stayed there for four days and flew into Jakarta on 15 November. We offered our Eid-ul-Azha prayers on 21 November at the Al-Azhar Masjid square together with a large assembly of Muslim brothers and sisters of Indonesia, men and women in the same congregation but in separate sections. This was our first Eid-ul-Azha prayers outside Japan. Then we visited Bogor, Bandung and went to Jogjakarta in central Java. In Jogjakarta, I fell ill, cancelled all further schedules, returned to Jakarta and on 28 November we left Jakarta, safely reaching Tokyo on 29 November early morning.

During the trip, we were invited by various Islamic educational institutions, mosques, religious organizations and so on, and there we gave talks, held discussions, exchanged views and deepened mutual friendship. All these were extremely useful to us. The whole schedule was arranged by the KIBLAT authorities. They also arranged our stay with the Muslim families in different cities. We express our deep appreciation to the KIBLAT authorities for arranging the visits and to our hosts for their warm hospitality.

Everywhere we visited, our brothers and sisters there asked us various questions regarding Islam in Japan and activities of the Muslims in this country. At the Islamic University of Bandung (UNIVERSITAS ISLAM BANDUNG),

Japan



Discussion meeting under the auspices of the "KIBLAT" magazine at Jakarta

its students submitted a 16-point questionnaire to me, which can be regarded as representative of all the questions and inquiries we encountered during our sojourn in Indonesia. We answered them verbally. I also answer them here item by item concisely and as precisely as possible.

Question 1: What are the effects of Thai and Moro Muslim movements on the Muslims of Japan?

Answer: In the later half of 1975 in Southern Thailand, the incidents involving government discrimination against Muslims and massacre of 8 Muslims by the Thai Marines on two occasions and subsequent united protest movements by the Muslims for over 40 days, were reported in the Japanese mass media. Japan Broadcasting Corporation (NHK) broadcast a 30-minute program called "Angry 45 Days" in a documentary reported by its Special Correspondent, accompanied by a commentary. These news and reports were useful, no doubt, to the interested Japanese, specially the Muslims, to understand the abnormality of the situation. In the common sense of most Japanese, Thailand is a Buddhist country, 93% of its about 40 million population being Buddhist. They never

knew that so many Muslims also lived in Thailand. They did not know that 85% of the people of Pattani and two other adjacent districts in Southern Thailand were Muslims of Malay stock who were different from the majority Thai Buddhists, and that these Muslims were being discriminated educationally and economically by the policies of the Buddhist majority governments. They did not know that against this discrimination the dissatisfaction of the Muslims was boiling up. Under this circumstances, the Muslim anger exploded when the Thai military massacred those Muslims. However, the immediate dispute was settled through government acceptance of the demands of the Muslims in connection with the massacre. Yet the massacre and the protest movement against it provided a chance to us to give a close look at the problems of Muslim minorities in the world.

As regards resistance movement of the Moro Muslims in the Philippines, the incidents occurred in Jolo city and Tuluksangay village as well as at Zamboanga airport in the month of February 1974, were also reported in the Japanese mass media. The incidents which drew most Japanese attention were those of the kidnapping of a Japanese

المقطف

الجزء السادس من السنة الثامنة عشرة

١ مارس (اذار) سنة ١٨٩٤ الموافق ٢٣ شعبان سنة ١٣١١

بلاد اليابان و حكومتها

ما من شرقية انعم نظره في تاريخ المشرق ورأى ما آلت اليه حال بممالكه بعد اتصال الاوربيين بها او جال في ممالك اوربا ورأى اركان عمرانها وانبساط ظل الراحة والرفاهة في ارجائها الأتني ان ينهض الشرقيون كلهم الى مجارة الاوربيين في فضاء عمرانهم ومسابقتهم الى كل ما يجتهد منه ليعود اليهم سالف مجدهم ويحاروا ام المغرب في نهضتهم الحديثة . وقد كتب الادباء في هذا الموضوع وحث الفضلاء على هذه المجارة سيف مصر والشام والعراق وسائر ايالات الدولة العلية وبلاد فارس وممالك الهند بهذا خمسين عاماً ولم يكتفوا عن الحث والترغيب لكن لم يقترن القول بالعمل في مملكة من هذه الممالك كما اقتدرن في بلاد اليابان فانها كانت منذ اربعين عاماً موصدة الابواب دون العمران الاوربي ودون كل اجنبي بل دون اهاليها اذا خرجوا منها ثم ارادوا العودة اليها حتى اذا عبثت الرياح بسفينته من سفنها وكبرتها في بلاد اخرى تعذر على ملاحها دخول بلادهم ثانية^(١) . لكن هذه البلاد الشرقية المتوغلة في المشرق الاقصى التي لم تلتفت الى اقتباس شيء من اساليب العمران الحديث الا منذ عشرين عاماً صارت الآن داراً لحكومة دستورية منتظمة^(٢) ونشرت التعليم والتهديب في كل انحاءها وجعلته زامياً ببلغ عدد مدارسها الابتدائية اكثر من اربعة وثلاثين الف مدرسة وعدد تلامذتها اكثر من

(١) ذكر ذلك الاسناد دكن في الصفحة الجديدة من انسكار يديا تيمرس في الكلام على اليابان

(٢) انظر مقالتي كونة جزوي في مجلة الثرن التاسع عشر في شهري سبتمبر و اكتوبر سنة ١٨٩٢

من سنة ١٨٩٢ وبقي امرها مكتوماً زماناً طويلاً . ومعلوم ان فرنسا امتست على عهد مؤتمر درسدن التي توجب على كل دولة من دول اوربا ان تعلن وجود الكوليرا حالما تظهر في بؤرة (foyer) فيها . ولكن كلمة بؤرة مبهمة فقد يعنى بها شخص واحد اصاب بالكوليرا وقد يعنى بها مئة شخص اصابوا بها معاً . وانكلترا والمانيا تعلنان كل حادثة تحدث فيها واما فرنسا فلا تفعل ذلك بل تعلن وجود الكوليرا في ايالة من ايالاتها متى صار لها فيها بؤرة كبيرة اي متى لم يعد كتمان امرها ممكناً ولذلك لا يتم عمل هذا المؤتمر اذا انحصر بحثه في كيفية منع الكوليرا عن دخول اوربا بطريق بلاد الدولة العلية وبلاد العجم لان الخطر على اوربا من فرنسا اقرب و أكد وسببه السفن الفرنسية التي تجلب الكوليرا الاسيوية من بلاد تونكين والحكومة الفرنسية التي تحالف عهود مؤتمر درسدن من جهة اعلان وجود الكوليرا رسمياً . انتهت رسالة الدكتور كلين ولو سألت الفرنسيين لاثبتوا لك ان الكوليرا تنتشر بواسطة السفن الانكليزية الواردة من بلاد الهند . والحقيقة ان اصحاب السفن الانكليزية واصحاب السفن الفرنسية ماومون على حد سوى ويجب عليهم ان يبذلوا الوسع في منع هذا الوباء من الانتشار

الفرنسيين جابوها تلك السنة من تونكين فانشرت في بلادهم بين شهر ابريل وستبريم امتدت الى ايطاليا واسبانيا ويظهر من ذلك ان الكوليرا انتشرت اربع مرات في السنين الاخيرة مرة من بلاد الدولة العلية ومرة من بلاد العجم ومن بين من بلاد فرنسا وارده اليها بالسفن الفرنسية من بلاد تونكين وانتشرت منها في ايطاليا واسبانيا . وكل من يعلم شدة الاتصال بين مرافئ فرنسا وبقية المرافئ الاوربية يحكم لاول وهلة ان بلاد فرنسا اشد خطراً على اوربا من بلاد الدولة العلية وبلاد العجم من حيث دخول الكوليرا ويتضح ذلك من قبيل آخر وهو ان الكوليرا الواردة على طريق بلاد الدولة العلية وبلاد العجم لا تصل الى اوربا الا بعد شدة طويلة وهي تفتك تفكاً ذريعاً في تلك البلاد فيشهر امرها حالاً ونحوها اوربا لما اتقاء شرها والامر على ضد ذلك في فرنسا فانها على اتصالا ببقية الممالك الاوربية لا يشهر ولاتها وجود الكوليرا فيها فلا يخاطب خبراتهم لها . مثال ذلك ان الكوليرا بقيت في مرسلها كل الشتاء والربيع في اواخر سنة ١٨٨٣ واول ائل سنة ١٨٨٤ ولم تعترف حكومة فرنسا بوجودها رسمياً الا في اواخر صيف سنة ١٨٨٤ وانتشرت في باريس وارياضها وشمال فرنسا في الربيع والصيف

mutual kindness, this lowering of the wing of mercy on us while we are helpless! And later on, our protecting tenderness to our children and our elders when they are in need of it! If we are good and patient, understanding and encouraging in our behaviour towards our family members, thus bringing forth the very same virtues in them as well, we are sure to carry these virtues forward into human society as well. A tender and considerate family father will also be good to those whom he meets outside the home, just as he will be strict and uncompromising when he has to protect his family or his fellow men against vices that are out to undermine or destroy these virtues.

And to round off the argument, the fourth pillar grants us within the fold of family life a secure refuge against inward and outward troubles. At a time when people mistrust each other, when everybody thinks of himself first and it is considered a crime to be bothered with the worries of others, only those are well off who know that there is for them at least one place of refuge. Here we may get either a good advice or a piece of bread, a helping hand or a bed. Here we can be sure to be defended against the outside world, and we know

that the other family members are expecting of us the best, and not the worst, which helps us so much to unfold our best qualities. Thus, the family is a marvelous institution for the needy as well as for those who are able to help. No other social institution has so far shouldered similar responsibilities as successfully as the family.

The more perfect a society has become in the eyes of a superficial spectator, the more heart-rending may all its utterly impersonal social achievements appear in the sight of those who know the cherishing care and warmth of a truly Islamic Family Life.



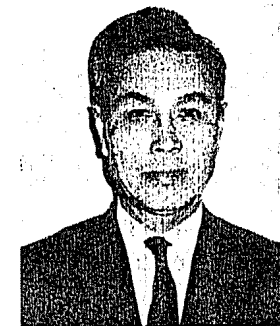
Mrs Fatima Heeren-Sarka

Mrs Fatima Heeren-Sarka, daughter of a German general, was born in 1934. After completing education in Munich and England, she worked as secretary at various German newspapers. She met her husband, a Ph.D. and also convert to Islam, in 1958. In 1960, they got married and she embraced Islam. In 1962-65, they stayed in Pakistan. During 1971-76, Mrs Heeren-Sarka worked as Secretary of the Munich Islamic Centre which brings out a bi-monthly German magazine "al-Islam" and a children's paper "Du und der Islam", the latter edited by her. The 1976 editions of "al-Islam" started to carry a German translation of the Holy Quran with commentary compiled from the notable comments by Yusuf Ali, Daryabadi, Maudoodi, Siddiqi and Sayyid Qutb. This translation, carried out in cooperation with an Arabic expert, will be Mrs Heeren's main work for the years to come. May Allah make her endeavor a great success - Editor.

INTRODUCING A JAPANESE MUSLIM-2

Japanese

Prof. Haji Abdul Karim Saitoh



Prof. Haji Abdul Karim Saitoh

By Forum Reporter

In ICF No. 2, we introduced a senior Japanese Muslim leader, Haji Umar Mita. The article introducing Haji Umar Mita and his work has drawn our readers' attention both in Japan and abroad. Actually, such a response was beyond our expectations. In one instance, the whole article was translated into the Indonesian language and was published in the famous Indonesian language magazine "ADIL." Its reaction from the Indonesian readers was also great.

In the present issue, we introduce another Japanese Muslim leader, Professor Haji Abdul Karim Saitoh who is still in active service as an educator and is known not only in Japan but also many foreign countries because of activities which have expanded to a wide perimeter all over the Muslim world. Presently, he has been chosen as the Coordinator of the Coordinating Council of the Islamic Organizations in Japan which is a kind of federation of about a dozen of Islamic organizations in this country, and is destined to play a very important role in the unification of all Muslims living in Japan. (The Coordinating Council of Islamic Organizations in Japan is the translation of

its Japanese original "NIPPON ISURAMU DANTAI KYOGIKAI" and the English name is yet to be decided.)

Professor Abdul Karim Saitoh was born in 1908 in Kiga city near Lake Hamana in the Shizuoka prefecture of central Japan, and was given the name Sekihei. Sekihei was the third son of Ryohei Saitoh, a Buddhist by faith.

In 1933, Sekihei Saitoh graduated from the Takushoku University in Tokyo and was employed in the Japanese Foreign Ministry. Next year, in 1934, he was posted in the Japanese legation in Kabul, Afghanistan. He stayed in Kabul until 1939 when he was called back to the head office in Tokyo, but only to be posted in Kabul again in the following year. During the whole period of World War II, he stayed in Kabul. When the War ended, Sekihei Saitoh returned to Japan in 1946, and lived for a while in his native Shizuoka and Yamaguchi.

In 1955, he joined the staff of Waida Sangyo Co., Ltd. and worked with that company until 1959. As a staff of the company, he again visited Kabul, and also

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LE JAPON ET L'ISLAM

JA PANYO

Le triomphe du Japon a fait passer à travers toute l'Asie comme un frisson de réveil, qui s'est étendu jusqu'à l'Afrique, et en Europe à l'empire turc. La Chine et ses pays jadis tributaires, l'Inde, la Perse, l'Égypte, une partie du nord de l'Afrique, sont remués jusque dans leurs profondeurs par un besoin de progrès et surtout par le désir de devenir forts, de conquérir la puissance qui se fait respecter et permet au besoin d'imposer sa volonté à autrui. C'est peut-être en pays musulman que ce sentiment s'est propagé avec le plus de force.

Pour tous les peuples asiatiques habitués à se courber instinctivement devant une supériorité quelconque, le charme a été rompu aussitôt après les dernières défaites des Russes. Un peuple de race jaune venait de faire preuve d'une réelle maîtrise, non seulement dans la guerre, mais aussi dans la façon intelligente et méthodique avec laquelle il l'avait préparée. Il avait su s'assimiler les sciences pratiques des Occidentaux, les retourner contre eux et, d'un seul coup, se tailler une place importante parmi les nations du globe, qui, jusque-là, ne regardaient qu'avec dédain le petit Japon.

De plus, ce peuple n'était pas chrétien, considération de peu d'importance aux yeux des Chinois, peuple de même couleur, mais qui en prenait une très grande à ceux des Musulmans de race blanche, parmi lesquels le souvenir des luttes contre la chrétienté restait vivace. De tous côtés

et le *Mulk and Millut* fait remarquer combien sont grands les avantages d'aller ainsi chercher la science dans les îles japonaises, car les frais de voyage et de séjour sont, au Japon, inférieurs de la moitié ou du quart à ce qu'ils sont lorsqu'on envoie un étudiant en Europe.

Les Japonais s'efforcent d'ailleurs de multiplier les voies d'accès vers leur pays; ils viennent, par exemple, de décider la création d'une ligne directe de navigation entre Calcutta et Tokio. Ajoutons que, depuis la fin de la guerre russo-japonaise, les négociants musulmans de Calcutta sont en relations très suivies d'affaires avec le Japon (1). Dernièrement on citait l'exemple d'un jeune Musulman, Mohammed Shafi, qui revenait dans l'Inde après avoir achevé au Japon son éducation technique. Il a fondé à Lyallpar une gazette en ourdou, *San'at ou Hirfat* (Art et Industrie), et désirerait y ouvrir une école technique (2). Aussi bien est-ce aux Indes qu'a pris naissance le curieux projet de conversion du Japon à l'Islam, dont nous parlerons plus loin. Après Sar Afrâz Hoseïn Khân, parti il y a près de deux ans pour ce pays, dans le double but d'en apprendre la langue et d'y propager l'Islamisme, ce serait le tour d'un Anglais islamisé, 'Abdar-Rahmân, ci-devant sir Thomson (?).

En Perse également, l'exemple du Japon se transformant en quelques années et étonnant le monde par sa force militaire, a contribué à modifier l'ancien état d'esprit.

« Désireuse, dit un important journal persan (3), le *Habl oul-Matîn* de Calcutta, de devenir aussi puissante que le Japon et de sauvegarder son indépendance nationale, la Perse doit faire cause commune avec lui. Une alliance devient nécessaire. Il faut un ambassadeur du Japon à Téhéran. Pour réorganiser l'armée, on devra prendre des instructeurs japonais de préférence à ceux de toute autre nation.

(1) *Ikdam*, 18 mai 1906.(2) *Mulk and Millut*, 17 juillet 1906.(3) *Habl oul-Matîn*, 6 juin 1906.

Muslims in Japan: A Preliminary Report*Hisham Kuroda*JAPONYA**Introduction**

Muslim minorities can broadly be divided into two groups. Minorities which have a long tradition of Islam, and mainly consist of Muslims of Arab or Indo-Pakistani origin. And minorities which have almost no Islamic tradition and comprise of people who even lack opportunities for easy access to it. As minority groups, both of them face many problems. But the nature of these problems in each case is quite different. Till very recently when people spoke about minority problems, they were mostly problems of the first group. Problems of the second group were almost totally neglected. Japanese Muslims belong to this second category. It is only very recently that they have been granted Islamic citizenship and given a place on the map of the Muslim world.

Although their number is still small, Japanese Muslims can legitimately claim to be the vanguard of the far eastern front of the Islamic world. As vanguard Muslims, they bear a special mission. This mission is to evolve a harmonious blend of Islamic principles with the rich Japanese culture and civilization. Most Muslims in Japan were born Buddhist or believers of some other religion and accepted Islam because Islam contains higher principles than any other religion. They accepted Islam because of its principles not because of Muslim tradition. Of course, they greatly respect the traditions of Muslim peoples everywhere. Historically, Muslims whether belonging to majority or minority groups have rendered valuable contributions to world culture inspired and infused by the religion of Islam. These efforts are worthy of the highest appreciation.

However, the recognition of this fact does not imply that the Japanese are eager to follow blindly these traditions. As Japanese, they are aware of the beautiful characteristics of their culture and civilization. Moreover, their feelings and ways of thinking are deeply imbedded in them and they do not want to (and in reality cannot) discard them.

According to Japanese thinking Islam is not something rigid and inflexible, applicable only for Arabs or Indo-Pakistanis. It is rather like a huge container, which can absorb any type of mixture existing in the world.

To make a long story short, we want to stick to the principles of Islam, but do not want to blindly imitate Arabs, Indo-Pakistanis or any other group of Muslims. We have to blend two beautiful aspects, that is, the Islamic and Japanese into a harmonious entity. In order to achieve this we need to identify and eliminate elements in Muslim life falsely attributed to Islam. We need only things really Islamic, not just anything attributed to Islam.

In this respect, our task is quite unique in the history of Islam. But I believe once we succeed in it, we would have evolved a new Islamic atmosphere, adapted to one of the most developed countries of the world.

the folds of Islam in a period of five years or so. Whether this reflects a genuine addition in the ranks of the believers or a mere number's game is difficult to say. If the latter, it is quite obviously a disturbing development. One direct result of this confusion in numbers is the proliferation of centers of Islamic activity in Japan. Thus we have the Tokyo Islamic Masjid, the Japan Muslim Association, the Islamic Center—Japan, the Islamic Culture Society and so forth. For a small number of Muslims, the plethora of organizations breeds fissiparous tendencies and is against the interests of unity.

Muslims in Japan, besides the lack of unity and unified leadership also suffer from other problems. The most pronounced of these is the lack of strategy and planning. A comparison with Christian practice in Japan would serve to elucidate my meaning. Christianity first appeared on the scene in Japan in the 16th century. From the first its impact was electric so much so that the rulers of Japan promptly placed a strict ban on it. This ban, along with Japan's closed door policy, continued for over three hundred years. It was only after 1863 that Christianity was once again able to make headway in Japan. But in the 125 years since, it has increased the number of its followers to about one million, while Muslims have converted only 2,000 Japanese during 90 years. This big difference can only be understood through an examination of these two religions' respective da'wa strategies.

In the Islamic world, there is a popular misconception that Japan is void of religion. Nothing could be farther from the truth. Historically, the Japanese people have been inclined to accept anything useful. They possessed their aboriginal religion Shintoism, but they kept importing several foreign religions and philosophies: Buddhism, Confucianism, Taoism and later Christianity to mention only some of them. As a result, there is a surfeit of religions and philosophies in Japan many of them with an erudite and highly sophisticated body of literature, and modern, well-equipped teaching methods. Christian missionaries in Japan recognized this situation from their earliest advent. So they concentrated their efforts on establishing universities and colleges all over Japan. Presently Japan has 750 higher educational institutions and more than 15 per cent of them are run by Christian missionaries of various denominations.

These higher educational institutions became the center of Christian proselytizing activities. The Japanese readily accept anything foreign if they find it valuable, but they detest coercion in any form. So, these educational institutions strove to cultivate a reputation for imparting high quality education. As a result, parents in Japan rushed to these institutions in order to admit their sons and daughters there. Usually these institutions give a one-hour lecture per week on Christianity and no more. But in the process they have produced countless distinguished professors and intellectuals who can present the message of Christianity to their peers in an appealing and intellectually challenging way. There are many reasons for the success of the Christian message in Japan, but we can say that proper planning was perhaps the crucial factor.

Muslims in Japan have unfortunately nothing comparable to Christian educational institutions. The main difficulty of Islamic da'wa in Japan is lack of reference books. Imagine, after over 90 years activity we have only one translation of the meaning of the Qur'an. No translation of tafsir, no hadith. Without commentary for non-Arabic speaking people it is sometimes difficult to fully

It is the secret police, or Afghan version of the Soviet KGB. In the Arabic script, initial short vowel of a word, like "i" here, is indicated by the letter "A" (alif).

(13) *Mujahid* is an Arabo-Persian word which means 'soldier of the holy war.' Its plural form *mujahidin* is now popular in the Middle Eastern journals.

EARLY JAPANESE PILGRIMS TO MECCA

KŌJIRŌ NAKAMURA*

I

Overturing the Tokugawa ancient regime and its isolationist policy in 1868, Japan set out to modernize the country under the strong leadership of the centralized imperial government. In this process Japan gradually tended to take the imperialistic, colonialistic policies toward Korea, Taiwan, Mainland China, and other surrounding oversea areas. Thus she came into collision with two big countries of China and Russia. Winning two wars — the Sino-Japanese War (1894–95) and the Russo-Japanese War (1904–05) — the Japanese became militarily more self-confident, and nationalism was ever more enhanced. Helped by this militaristic nationalism, the military men became more and more recalcitrant and independent in their activities in China, and finally got out of control of the central government. After the "Manchurian Incident" (1931) Japan established her influence in the "independent" state of Manchukuo (満洲国). Further stepping into the Japanese-Chinese War in 1937, Japan penetrated even more deeply into the Chinese Mainland. She became all the more isolated internationally and rushed headlong into war with the United States of America and other allied countries (1941–45) on the side of Nazi Germany and Italy. In the meantime Japan was interested economically and militarily in Southeast Asia, and occupied French Indo-China, the Philippine Islands, Shingapore, Java and others soon after the breakout of the war.

Thus many Japanese went oversea and worked as military men, merchants, businessmen, government officials, political organizers, intelligence agents, speculators and others. Since many Muslims lived in those areas, those Japanese inevitably became acquainted with Muslims, their life and religion. Some even went so far as to adopt the faith of Islam. Take for example Aḥmad Ariga Bunpachiro (有賀文八郎) (1866–1946). He went to India in 1892 as a businessman, and came to know Muslims in Bombay. Though being a

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05 HAZIRAN 1998

大亜細亜主義と日本イスラーム教：
——波多野烏峰の「諜報からイスラーム」への旅——

エル・モスタファ レズラジイ
ElMostafa REZRAZI

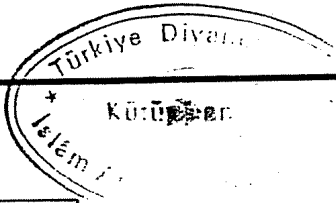
- I. 中国調査旅行
 - 1. 波多野養作（烏峰）の一生
 - 2. 東亜同文書院
 - 3. 中国調査旅行
 - 4. 波多野のみた新疆の「回教」と「回民」
- II. 「大アジア主義」とイスラーム
 - 1. 波多野烏峰ハサン・エフェンディーとイスラーム活動
 - 2. 波多野烏峰の「大亜細亜主義」
 - 3. 波多野の「大亜細亜」の時代的・歴史的背景
- III. 「日本のイスラーム」
 - 1. 田中ムハンマド・ヌール逸平
 - 2. 有賀アフマド文八郎
 - 3. 「日本のイスラーム」

注

[SUMMARY]

『Pan-Asianism and the Japanese Islam :
Hatano Uhō : from Espionage to
Pan-Islamist Activity』

This paper- in which I introduce an unknown part of the history of Pan-Islamism as well as of Pan-Asianism in Japan- deals with the connections which the
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القاهرة - الدعوة:

دعا الداعية الاسلامي احمد الصاوي العائد مؤخرا من اليابان الى زيادة حجم الدعم الثقافي والاعلامي والديني الذي تتلقاه الاقلية المسلمة في اليابان من العالم الاسلامي، وأشار إلى ان عدد المسلمين في اليابان وصل الى ١٠٠ ألف مسلم في بداية العام الحالي، ويتوقع زيادتهم الى ١٥٠ ألف مسلم خلال العشر السنوات المقبلة إذا ما نشطت المنظمات والمؤسسات الاسلامية العاملة داخل اليابان وخارجها ولاسيما مع تشوق عدد كبير من اليابانيين لمعرفة الكثير عن الدين الاسلامي الحنيف، والذي ما يزال مجهولا عند طائفة كبيرة من شعب اليابان ولاسيما في ظل فقدان الوسائل التدريسية، والتعليمية والاعلامية التي تمكن هذا الشعب من دراسة الاسلام واللغة العربية، والأصول والمبادئ الحقيقية التي تقوم عليها الشريعة الاسلامية الفراء.

١٠٠ ألف مسلم

١٣ عاما

دون بناء مسجد

واحد في اليابان

يحتاجون الى دعم متزايد

● المركز الاسلامي في طوكيو يدير النشاط

الاسلامي في كل الجزر اليابانية

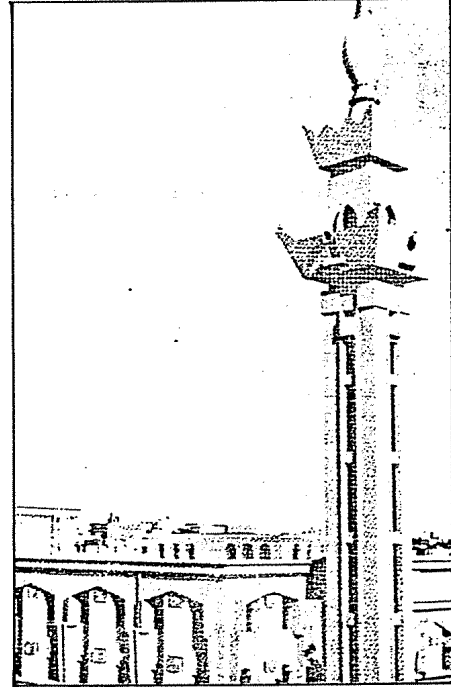
مؤشرات طيبة

وعلى الرغم من قلة الجمعيات والمؤسسات الاسلامية العاملة في اليابان، وكذلك عدم ملائمة عدد الدعاة المتخصصين مع عدد المسلمين في هذه الدولة إلا ان الدعوة الاسلامية تمر في هذه الفترة بمؤشرات طيبة تبشر بالخير، وبدخول الكثير من اليابانيين في هذا الدين الحنيف.

يأتي هذا التحول المثمر في اطار النشاط الواسع والمتنوع الذي يقوم به المركز الاسلامي في العاصمة اليابانية (طوكيو) بين أبناء الجالية الاسلامية هناك، وفريق كبير من اليابانيين ولاسيما من يرغبون منهم في دراسة

الاسلام او تعلم اللغة العربية، ومعرفة ثوابتها وقواعدها الاساسية، ومن هذه النشاطات قيام المركز الاسلامي بتنظيم واعداد مجموعة كبيرة من المحاضرات، والندوات والحلقات النقاشية التي تتناول قضايا عديدة جذبت إليها باحثين، وطلاب علم ومثقفين من اليابانيين المسلمين وغير المسلمين، وتتناول هذه الندوات القضايا والاهتمامات الآتية:

١- تاريخ بداية الدعوة الاسلامية في الجزر اليابانية وكيف تطورت هذه الدعوة حتى العصر الحديث، والمشاكل والصعوبات التي اعترضتها حتى وصلت الى بر الأمان، ويات المجال واسعا او مفتوحا لكي تنشط الدعوة دون معوقات سوى ضعف الدعم الذي تقدمه



البلدان الاسلامية للنشاطات والجهود التي تبذلها الجمعيات والمؤسسات الاسلامية هناك.

٢- تتعرض هذه اللقاءات الى الميزات والخصائص والمبادئ الراسخة والاصيلة التي جاءت بها رسالة نبينا الكريم محمد صلى الله عليه وسلم خاتم الانبياء والمرسلين، وكيف كانت دعوته صلى الله عليه وسلم عالمية الى كل البشر لأنها دعوة الى خير الانسانية وصلاحها، ورفقها وتقدمها. وبالتالي فإن هذه اللقاءات تنفي بالضرورة ما تثيره بعض الدوائر الاعلامية الغربية التي تحاول تشويه صورة الاسلام، والإساءة الى مبادئه واتهامه بأنه دعوة للتخلف لا تؤيد العلم والتقدم وهذا غير صحيح جملة وتفصيلا، وفي الشريعة الاسلامية مئات الدلائل على ذلك.

٣- تناقش أيضا الكثير من المسائل، والاهتمامات والتحديات التي تفرض نفسها بين الحين والآخر على العالم الاسلامي، كما نتناول تحليلا وتقييما أو رسدا لما يكتب أو ينشر، أو يذاع عن مسلمي اليابان، وغيرهم من المسلمين في العالم، وهذا جزء من حالة التواصل التي ينبغي أن تقوم أو تجرى بين المسلمين في شتى أنحاء العالم.

على الخوف وتجلب الروح مثل مساقط المياه والأشجار الكبيرة والجبال الشاهقة والصخور الغريبة الشكل ولقد بنيت المعابد في الأماكن التي يشعر فيها الإنسان بالرهبة . ويحتل الأباطرة الصدارة في هذا الدين حيث يعتبرون من نسل الآلهة . . أما البوذية فقد جاءت إلى اليابان من كوريا والصين في القرن السادس الميلارى و انتشرت تدريجياً حتى أصبح نصف الشعب اليابانى يعتقدونها .

البوذية تحقر الوجود الانسانى :

ولقد اشتد العداء بين أتباع الدينين في بادى الأمر إلا أنه في الأخير اعترف كل منهما بوجود الآخر . و البوذية في أصلها الهندى تؤكد على حقارة الوجود الانسانى و تعلق أملاً ضعيفاً على حياة الانسان الدنيوية و تدعو إلى الخلاص من تناسخ الأرواح . . والتحول إلى حالة الزرفانا . وذلك بكبح الرغبات النفسية ، و الزرفانا حالة يكون فيها الانسان غير مكترث بالحياة و تفصم ذات الفرد علاقتها بالكون كما تفصم قطرة الماء علاقتها بالمحيط . و لم ترق هذه الديانة المتشائمة للصينى واليابانى فعملوا على تحويرها فأصبحت الزرفانا تعنى الجنة والأشرار فصيرهم إلى النار .

أما المسيحية فأدخلت من قبل بعثات الجزويت التبشيرية البرتغالية وذلك في أواسط القرن السادس عشر الميلادى أى بعد مائة سنة من سقوط الحكم الإسلامى فى الأندلس ، وجاء الفرانسيسكان الإسبانىون بعدهم ، و البرتغاليون و الأسبان و هم طليعة الأستعمار الغربى الحديث خططوا على تحاشى مواجهة مركز العالم الإسلامى المتمثل فى الخلافة العثمانية وقاموا بعملية التفاف عليه ففتشوا عن طريق رأس الرجاء الصالح وبدلوا المحاولات

الذعوة الإسلامية فى اليابان

الدكتور صالح مهدى السامرائى



كلمة قصيرة عن اليابان :

تقدر مساحة اليابان ضعف مساحة سوريا وتشكل الجبال ثمانين بالمائة من أراضيها أما النفوس فتبلغ مائة مليون نسمة و لذا تعتبر من أكثر البلدان ازدحاماً . و البلد فقير فى المواد الأولية ورغم هذا فاتها ثانى دولة فى الانتاج الصناعى . و اليابانى ذؤب و مخلص فى العمل ، واقعى فى نظره للحياة و قد ينظر إلى نفسه أنه متأخر عن بعض الدول المتقدمة إلا أنه يبذل جهده للتغلب على هذا الشعور بالجند و الاجتهاد ، و اليابانى شرقى فى مشاعره رغم محاولات الاستغراب فعنده مشاعر الاحترام للصين باعتباره مدينا لها حضارياً و يهتم بأقطار جنوب شرقى آسيا . لا بدافع اقتصادى فحسب ، و هذا عامل مهم فى علاقة اليابان بالبلدان الأخرى ، و لكن نتيجة لشعورهم بوحدة المصير و تشابه الأحاسيس و العادات المشتركة . و هذه المشاعر تؤثر على نظرة اليابانى إلى العالم و خصوصاً نظره للأديان و المبادئ العالمية . . و الذى يهمنى الآن هو الوضع الدينى للشعب اليابانى و علاقة ذلك بالدعوة الإسلامية فى اليابان و مدى تقبل الشعب اليابانى لها و إمكانية نشرها بين أوساطه أن دين اليابانيين الأصيل هو الشنتو . و أساس هذا الدين هو عبادة الطبيعة و بالخصوص الأشياء التى تبعث

JAPONYADA MÜSLÜMANLAR

İslami Dayanışma dergisinin bu sayısında ,Japonyada İslamın yayılışını ele alacağız,böylece insanları en iyiye götürmede bu dinin kudretini görmüş olacağız.

Yeri ve Sınırları: Japonya Asya kıtasının doğusuna düşer. Adalardan meydana gelmiş bir yay şeklindedir. En Belirginleri: Hokkaido, Honşu, Şikoku, Kyuşu'dur. Bunlara daha binlerce küçük adayı ilave etmek mümkündür. Japon adaları tektonik açıdan zayıf bir bölgededir. Bunun için zaman zaman zaman zaman zelzele ve indifalar vukubulur. Ülkenin değişik yerlerinde otuz kadar faal yanardağ vardır. Yüzölçümü 377,708 km² dir.

Nüfus ve nüfus dağılımı: Nüfusu 118,000,000 dur. Müslümanların sayısı 71,000 dir. Başşehir Tokyodur. Büyük bir sanayi devletidir. Gelişmiş ülkeler arasında önemli bir yeri vardır. Bilinen en büyük sanayi dallarına ilaveten, ziraat hayvancılık ve madencilik de vardır.

İslamın Japonyaya girişi: Bundan 1 asır kadar önce Japonya Büyük Okyanusta münzevi bir hayat yaşıyordu. Bunun başlıca sebebi adalar üzerinde kurulu olmasıydı. İslam Japonyaya bu yüzden çok geç girmişti. Japonlar ilk İslami bilgileri Çinlilerden aldılar. Japonya dış aleme kapılarını açınca İslam alemiyle irtibat kuruldu. 1308/1390 de Japon limanlarından birisine yakın bir yerde Türklere ait bir harp gemisi parçalanarak içlerinden bir kısmı öldü. Japonya bir gemi göndererek sağ kalanları İstanbula taşıdı. Japonlarla İslam aleminin ilk resmi teması böyle oldu. İstanbulda I. Dünya Savaşından sonra resmi bir yer açtılar. Böylece irtibat devam etti. İslam alemiyle alakalarını vesikalandırmak ve kuvvetlendirmek için Ciddeye bir heyet gönderdiler. 1326/1908 da Tokyoda yapılan dinler konferansına İslam aleminden temsilciler gitti. Japonlarla Ruslar arasında harp meydana geldiğinde Japonların İslam alemiyle irtibatları arttı ve aralarında Abdurreşid İbrahim'in de bulunduğu pek çok Müslüman Japonyaya ulaştı. Kendisi Japon Generali Akaşi'nin arkadaşıydı. Akaşi Abdurreşid'in 1327¹⁹⁰⁹ de Japonyaya girişine yardımcı oldu. İyi bir İslam davetçisi olan Abdurreşid İbrahim'in gayretleriyle pek çok Japon Müslüman oldu. Bunlardan Kotaro ve

History and Development of Dawa Islamiya in Japan

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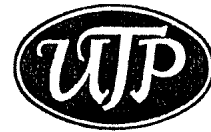
ASIA

Japonya

BY

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CHAPTER XVII

JAPAN

The Japanese Empire, once extending to the mainland and to Formosa, is now confined to the Archipelago which partly encloses the Sea of Japan, having lost 45 per cent. of its area as a result of the Second World War. It has an area of 143,000 square miles, $1\frac{1}{2}$ times that of the United Kingdom, and stretches 1,150 miles from north-east to south-west. It has 12,000 miles of coastline. It consists of four main islands: Honshu, Shikoku, Kyushu, and Hokkaido, of which the first-named is by far the largest as well as being the most important economically. There are thousands of smaller islands, including Okinawa, nearly 400 miles to the south-west of Kyushu. The group is obviously part of the chain of fold ranges which fringes the East Asiatic coast but which has been mainly submerged. As a result a high proportion of the country is mountainous. The earth's crust is very unstable so that there is great frequency of earthquake shocks, most of which are mere tremors. It has been said that at any given moment an earth movement is being felt somewhere in Japan. Sometimes, of course, the shocks are really serious and great destruction and loss of life are caused, as in the Yokohama and Tokyo earthquake of 1923, when 99,000 people were killed. The highest mountain is the dormant volcano Fujisan (12,375 ft.), famous for its perfect cone. It is, perhaps, the best-known mountain in the world, for its picture occurs in nearly every type of Japanese art. It last erupted in 1707. There are 192 volcanoes in Japan, 58 being active.

Owing to the narrow character of the islands there are no long rivers, but there are very numerous short and swift ones. Biwa Lake, north-east of Osaka, is the only lake of importance. The coast line is very greatly indented, a feature being the number of bays, some of which are almost land-locked, e.g. Kagoshima Bay on Kyushu.

Climatically there is a definite distinction to be drawn between the western and eastern shorelands. The former

FARMING

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ple advanced in one bound by several hundred science and technology were concerned, getting the slow evolution of ideas achieved by their without improving *their* own standard of living like the same rate. This had a serious effect on the world's markets, for they were flooded with very cheap goods, produced by workers whose average wages were much lower than that of a Western worker. This, to the consequent disadvantage of the workers who had taught the Japanese their methods of work. To quote an important example, the Lancashire cotton industry lost a large part of its Far Eastern market. From the Japanese point of view, however, this industrialisation was a very vital point in their history, for the beginning to be overcrowded and many people were living at a starvation level. As in the case of Britain, it was necessary to export manufactured goods in order

to avoid the same overcrowding that had a great deal to do with the Japanese acts of aggression, for they were seeking to settle some of their surplus population. The important factors here were the need to secure a steady supply of raw materials, for the homeland is very poor, and to obtain control of markets for their manufactured goods. Japan has to import all its cotton, wool, iron, oil, phosphates, and bauxite and nearly all its other mineral ores, and salt. Raw materials account for about 40 per cent of its imports.

It is necessary to understand the foregoing points in order to appreciate the problems of the Japanese and to serve as a guide in our study of the production and trade. By far the most important agricultural product is rice, the staple food, 10 million tons being produced from 7.5 million acres—less than 1 ton per acre in Asia. This has been achieved by the use of fertilisers. Japanese experts have been sent to various countries as Pakistan to advise farmers about the best methods of their cultivation methods. In addition, wheat is grown as a winter crop to be harvested in May or June, and about 1½ million tons, a further 4 million tons being



الدعوة الإسلامية

مجلة إسلامية ثقافية تصدر سنوياً مؤقفاً

المسلمون في اليابان

سليمان أكيرا هاماناكا
طالب بكلية الدعوة الإسلامية

Japanya

(1) الأديان في اليابان

تنص المادة 20 من الدستور الياباني على أن «حرية الدين مكفولة للجميع» وانطلاقاً من هذا الدستور (لا يحق لأي تنظيم ديني أن يتلقى امتيازات من الدولة أو يقوم بأي نشاط سياسي).
فاليابانيون بصفة عامة يجدون أنفسهم في حرية تامة في اختيار أي دين يؤمنون به وممارسة طقوسه وإقامة الحفلات الدينية وغيرها مما يتعلق بالدين.

ويوجد في اليابان تياران رئيسان، الأول هو البوذية وقد وصلت إلى اليابان في القرن السادس ويقدر عدد البوذيين الآن حوالي 78 مليون شخص أي 70 في المائة من عدد السكان والثاني هو الشنتوية وقد ظهرت وتطورت باعتبارها ديناً شعبياً يبلغ عدد المنتسبين إليه حوالي 89 مليون شخص أي 80 في المائة وهذان الرقمان يشيران بوضوح إلى ميل اليابانيين إلى اعتناق أكثر من عقيدة دينية في وقت واحد.

وتمارس الطقوس الشنتوية عادة في الاحتفال بالميلاد والزواج بينما تقام المراسم البوذية في الجنازات وفي إحياء الذكرى السنوية للمتوفين.

وقد ظهرت في أواخر القرن الماضي وفي هذا القرن كثير من الديانات مثل ديانة (تينري) و(ربوكاي) و(ريشوكوسيكان) وغيرها ولكن معظمها لا تخرج في طابعها عن تأثير فكرة الديانتين السابقتين وهما البوذية والشنتوية. ويجانب هذه الأديان توجد ديانتان سماويتان هما المسيحية والإسلام إلا أن المسيحية برغم قدم وصولها إلى اليابان، (1549م) لم تجد قبولاً واهتماماً من اليابانيين إذ أن عدد المسيحيين لم يصل إلى واحد في المائة. وأما المسلمون فإنهم أقل من ذلك بكثير ويقدر عددهم بثلاثة آلاف شخص تقريباً بحسب العدد المسجل عند الجمعيات الإسلامية اليابانية.

2- دخول الإسلام وانتشاره في اليابان

سجل التاريخ أن وصول الإسلام وانتشاره في اليابان كان متأخراً جداً بالنسبة للأديان الداخلية

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طرابلس - الجماهيرية العربية الليبية الشعبية الاشتراكية

إصدارات المركز الإسلامي في اليابان

الإسلام في اليابان
التاريخ والانتشار ، والمؤسسات القائمة هناك

بقلم

أ.د. صالح مهدي السامرائي

رئيس المركز الإسلامي في اليابان

الطبعة الأولى

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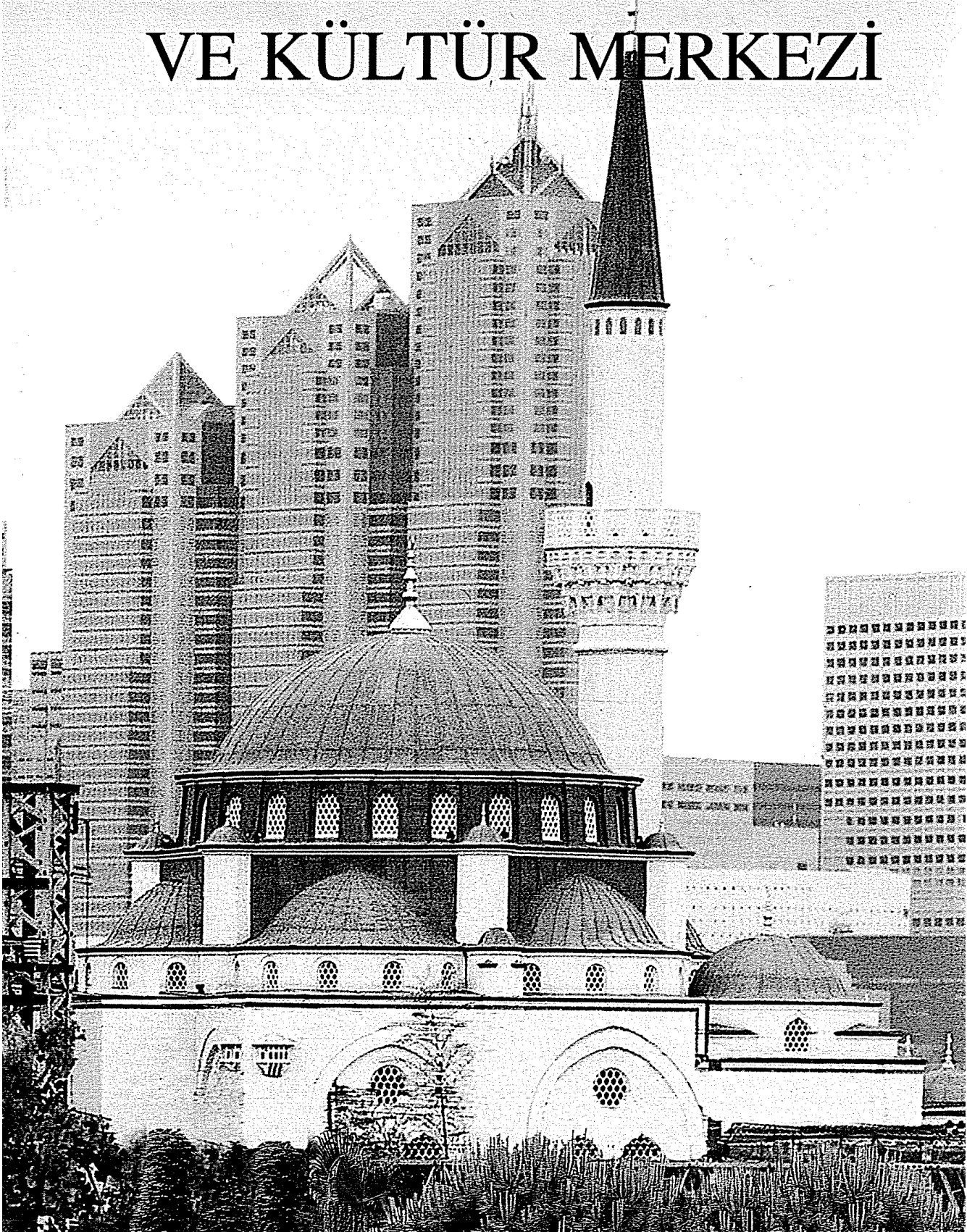
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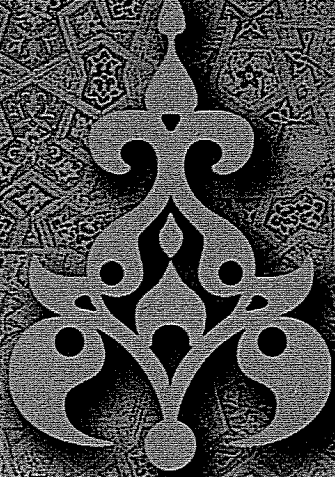
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KÜLTÜRLERİN KAVŞAĞINDA GELECEKLE GELENEĞİN BULUŞMASI

TOKYO CÂMİİ VE KÜLTÜR MERKEZİ



本当のイスラーム



慈悲あまねく慈愛深きアッラーの御名において。

万有の主、アッラーにこそ凡ての称讃あれ、

慈悲あまねく慈愛深き御方、

最後の審きの日の主宰者に。

私達はあなたにのみ崇め仕え、あなたにのみ御助けを請い願う。

私達を正しい道に導きたまえ、

あなたが御恵みを下された人々の道に、あなたの怒りを受けし者、また

踏み迷える人々の道ではなく

İSTANBUL ÜNİVERSİTESİ
EDEBİYAT FAKÜLTESİ
GENEL TÜRK TARİHİ ANABİLİM DALI

JAPON YA (258-222)

OIA ism
Taronda

İSLAM VE TÜRK KÜLTÜRÜNÜN UZAK DOĞU'YA YAYILMASI
- KORE'DE İSLÂMIYET'İN YAYILMASI VE KÜLTÜREL TESİRLERİ -

DOKTORA TEZİ

CENİL LEE, HEE-SOO

11

TEZ DANIŞMANI : DOÇ. DR. MEHMET SARAY

1. Osmanlı-Japon Münâsebetlerinin Gelişmeleri

a. İlk Münâsebetin Kurulması

Osmanlı Devleti'nin Japonya ile ilk resmî münâsebetleri 1871'de Japon Dışişleri Bakanlığı kâtibi Fukuchi Genichiro Japon Devleti'nin murahhası olarak İstanbul'a gelmesiyle başlamıştır.

Fukuchi aynı senede Japonya hükûmeti tarafından kapitülasyon anlaşmaları düzeltmek için Avrupa'ya gönderilen Büyükelçi İvakura'nın başkanlığındaki heyete dahil olup onun emriyle İstanbul'a gelmiştir. Türkiye'nin genel durumunu incelemek üzere İstanbul'da çeşitli temaslarda bulunan Fukuchi resmî raporunda "Avrupa Milletlerarası Fuarı"ndan bahsederken orada teşhir edilen Türk mallarının çok olduğunu belirtmektedir¹¹⁷.

II. Abdülhamid, tahta çıkışından sonra Doğu milletlerinden biri olan Japonya'nın olağanüstü ilerleme hamlelerini büyük merakla tâkip edip vatanını yükseltme politikası çerçevesinde belki Japonların durumundan kendi eliyle çözebileceği bir mâna arıyordu. Bu arada Fukuchi'nin Türkiye ziyâretinden 7 yıl sonra, yani 1878 yılından Japon savaş gemisi Seiki, Avrupa'ya eğitim gezisi sırasında İstanbul'a geldi¹¹⁸.

4 Kasım 1878 tarihinde Bissika (Çanakkale) körfezine gelen Japon savaş gemisi, İstanbul'daki İngiliz sefiri N.R. C'oner vasıtasıyla Türk hükûmetine Çanakkale boğazına geçiş izni istemişti. Japon savaş gemisinin Türk sularında ilk defa bulunması için Sultan'dan özel izin almak gerekiyordu. Japonların isteğini bildiren Sadrazam'ın raporu üzerine Sultan derhal Çanakkale Vâliliğine emir göndererek Japon gemisine

¹¹⁷. Naito Chishu, Nitto Kōsho Shi (Japon-Türk Münâsebetleri Tarihi), Tokyo, 1931, s.15.

¹¹⁸. Aynı eser., s. 18-19:

JAPONYA

(12-247)

TÜRK TARİH KURUMU YAYINLARINDAN
XX. SERİ, No. 20
DÜNYA TARİHİ

EN ESKİ DEVİRLERDEN ZAMANIMIZA KADAR
UZAK DOĞU TARİHİ

Uzak Doğu'da ilk insanlar ve prehistorik devirler, Japonya, Kora, Hindicini, Siyam, Burma, Malaya, Endonezya, Avustralya ve Adalar

Prof. Dr. W. EBERHARD

Metin içinde 3 harita, metin dışında 1 cetvel ve 15 resim vardır.

TÜRK TARİH KURUMU BASIMEVİ—ANKARA

1 9 5 7

İKİNCİ BÖLÜM

JAPON TARİHİ

I. Japonya'nın coğrafyası

Japonya üç büyük adadan mürekkep bir ada devletidir. Hokkaido (Yaya Yëso) adası kuzey adasıdır. Hokkaido iklim bakımından Avrupa'ya yakındır. Yazları az sıcak, kışları çok karlıdır. Bütün ada volkanik, fakat pek yüksek olmayan dağlarla örtülmüştür. Dağlar arasında geniş, münbit ovalar, yer yer güzel çam ormanları vardır. Bu ormanlar, adanın tabii zenginliğidir. Ovalarda Avrupa'da olduğu gibi, buğday, arpa, yulaf ve patates yetiştirilebilir. Adanın birçok yerlerinde topraktan çıkan sıcak sular ve maden suları buranın ayrı bir hususiyetidir. Bu adanın kuzey-doğusundan kuzey'e giden bir ada zinciri Hokkaido'yu Kamaçatka Yarımadası'na bağlar. Kutuptan gelen soğuk su cereyanı dolayısıyla bu "Kuril Adaları," çok soğuk olduğundan yerleşmek için elverişli değildir. Bu adalarda ancak fakir balıkçılar oturmaktadır. Hokkaido'nun kuzey-batı kısmına yakın Sahalin (veya Karafuto) adası vardır. Japonya'ya ait Sahalin adasının güney kısmında iklim Hokkaido'nunkinden çok farklı değildir, ve orada da büyük çam ormanları vardır. Adanın kuzey kısmı ise, Sibirya'ya benzer. Ormanların yerini ormansız stepler alır; fakat son zamanlarda bulunan petrol, kömür ve bilhassa balıkların çokluğundan dolayı, bu ada modern Japonya ve aynı derecede Rusya için mühim bir servet kaynağı olmuştur. Japon tarihinde Sahalin ve Kuril adaları hiç bir zaman rol oynamamıştır. Hattâ Hokkaido da, son yüzyıla kadar, Japonya'nın dışında kalarak, tek başına bir hayat sürmüştür. Bunun sebebi, iklimin Japonlar için fazla soğuk olmasıdır. Hokkaido'da Japon evleri yapılamaz, Japon elbisesi giyilemez.

Japonya'nın kalbi, orta adadır. "Hondo," yani "asıl memleket," denen bu büyük ada Japon halkının asıl vatanıdır. Japon tarihi orada cereyan etmiştir. Hondo'nun kuzey kısmı da

nispeten soğuktur, fakat güney kısmının, bizim Marmara bölgemize benzeyen, çok güzel bir iklimi vardır. Kışın soğuk olmaz, yazın şiddetli yağmurlar bereket getirir. Hava sıcaktır, fakat deniz yakın olduğu için, daima hafif bir rüzgâr eser. Hondo da dağlıktır. Buradaki dağlar Hokkaido'nun dağlarından daha yüksektir ve bazıları bugün bile faal olan volkanlardır. Bu volkanlardan çıkan topraklar fevkalâde münbittir. Fakat dağlar arasındaki ovalar küçüktür, geniş ovalara hemen hemen hiç raslanmaz. Bunun için köylülerin tarlaları da küçüktür ve büyük bir emekle dağların yamaçlarında kurulmuştur. Büyük nehirler olmadığı gibi, kara nakliyatı da güçtür. Bütün bunlar, memleketin refahına ve zenginleşmesine engel olmuştur. Japonya, tarihinin başlangıcından itibaren, daima fakir bir memleketir. Memleketin dağlık karakterinin siyaset üzerine de tesiri vardır. Dere kenarlarında kurulmuş ve dağ silsileleriyle birbirinden ayrılmış köyler, tek başına bir hayat sürmüştür, yer yer küçük devletler teşkil etmişlerdir. Ancak tarihinin sonraki devirlerinde, bütün memleketin birleşmesi mümkün olmuştur. Diğer taraftan Japonya'yı çeviren denizler ve bilhassa Japon Denizi denilen, Japonya ile Sibirya arasındaki deniz, bu memleket için fevkalâde mühimdir. Bu denizlerde bulunan balıklar Japon halkının en önemli gıdasını teşkil etmektedir. Japon adalarında ilkönce sığır, at ve koyun gibi büyük baş hayvanlar yoktu. Muhtelif cihetlerden gelen muhacirler bu hayvanları beraberlerinde getirmiş iseler de, memleketin karakteri ve iklimi hayvan beslemeye elverişli değildir; çünkü ovalar ve mer'alar yoktur ve dağlar ormanlarla örtülmüştür. Bunun için, hayvan eti Japonya'da hiçbir zaman rol oynamaz; asıl gıda, dereelerde yetiştirilen pirinç ve denizlerde tutulan balıklardır.

Güney adaya "Kyuşu," derler. Kyuşu, Güney Hondo'ya benzeyen, tabiatı çok güzel bir adadır. Fakat tarihin ilk devirlerinden sonra, Japon tarihinde pek büyük bir rol oynamamıştır. Kyuşu ile Hondo arasında "İç deniz," denilen, binlerce adaya sahip bir deniz vardır. İç deniz Japonya'nın merkezlerinden biri olmuştur. Sahilden sahile, adadan adaya kolayca ve küçük gemilerle gidilebilir; tabiat ve iklim bakımından bu mntaka dünyanın en güzel parçalarından biridir. İlk

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V.V. Barthold

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CHAPITRE X

Orientalisme au XIX^e siècle. Chine. Sinologie. Japon et Corée. Inde. Indochine. Tibet. Turkestan Oriental. Afghanistan.

Les progrès de l'orientalisme au XIX^e siècle sont dus en partie au développement de la politique coloniale européenne, en partie aux succès obtenus en général à cette époque par la pensée scientifique européenne, ceci encore plus dans le domaine des humanités que dans celui des sciences naturelles. Les naturalistes européens réunirent au XIX^e siècle une riche documentation surtout grâce aux succès de la technique et au perfectionnement des moyens d'observation et d'expérimentation. De nouvelles hypothèses furent proposées pour l'explication des phénomènes, mais les méthodes de recherche dans ce domaine restaient dans l'ensemble les mêmes que celles qui furent établies par les savants d'autrefois. Quant aux domaines de la linguistique, de l'histoire et de l'ethnographie, c'est au XIX^e siècle que furent établies ces méthodes de recherche, grâce auxquelles ces branches de la connaissance prirent le caractère des disciplines scientifiques. On ressentit progressivement la nécessité d'appliquer les mêmes méthodes à l'étude des langues orientales, de l'histoire et du mode de vie des peuples Orientaux, bien que cette règle, que personne ne conteste maintenant en théorie, ne soit pas encore complètement appliquée en pratique.

Dans l'étude des pays d'Extrême-Orient, de la Chine surtout, les principaux travaux à cette époque furent accomplis par les Anglais. Après l'affermissement de la puissance anglaise sur l'Inde, la question de l'établissement des relations commerciales avec la Chine eut pour les Anglais une importance capitale. Dans ce but, les ambassades de Macartney (1792-94) et d'Amherst (1816) furent envoyées, toutefois sans succès. Seul Canton restait ouvert au commerce avec les étrangers, y compris avec les Anglais, mais ici également les Européens subissaient des vexations nombreuses. Les matériaux sur la Chine, recueillis au cours de l'ambassade de Macartney, furent mis au point par le secrétaire de l'ambassade, Staunton, en deux grands volumes in-4^o. Cet ouvrage servit de base à la littérature scientifique anglaise sur la Chine. Simultanément avec l'envoi d'ambassades en Chine, commença l'activité des missionnaires anglais dans ce pays qui, à l'exemple de leurs devanciers, les Jésuites, s'occupaient aussi, à côté de leur tâche religieuse, de réunir des matériaux pour l'étude de la langue, de la littérature et du mode de vie populaire. Le missionnaire Morrison rédigea le dictionnaire de la langue chinoise (1815-23), en six volumes. Parmi les laïques,

Davis, qui vint en Chine avec Amherst et resta à Canton, publia après vingt ans de séjour dans le pays un ouvrage sur les Chinois (1836). Par la suite, après l'ouverture de certains ports de Chine aux Européens, le même Davis devint ministre plénipotentiaire du gouvernement anglais en Chine et après sa démission, publia un nouvel ouvrage sur « La Chine en temps de guerre et depuis la conclusion de la paix » (1853). A la même époque (1830), l'orientaliste allemand K. F. Neumann, qui passa de l'étude de l'Asie Antérieure à celle de l'Extrême-Orient (de sa première spécialisation il était arménisant), fit un voyage en Chine. Neumann constitua une riche bibliothèque de livres chinois (environ 10.000 vol.), qui devint la propriété de l'Université de Munich, où, à partir de 1833, Neumann devint conservateur de la bibliothèque et professeur. Il écrivit aussi l'histoire de la guerre de 1840-1842 et celle des événements des années postérieures jusqu'aux traités de Pékin de 1860.

Jusqu'en 1834, le commerce entre l'Inde britannique et la Chine constituait le monopole de la Compagnie des Indes Orientales. A partir de cette date, la surveillance de ce commerce fut confiée à un fonctionnaire britannique ayant le titre de « superintendant » (depuis la fin de 1834, Davis occupa cette place pendant quelque temps). Les représentants du gouvernement anglais renouvelèrent la tentative d'obtenir la suppression des mesures vexatoires que les marchands enduraient dans l'intérêt du commerce. Sous l'influence de ces démarches, le gouvernement chinois eut vis-à-vis des étrangers une attitude encore plus hostile qu'auparavant. La guerre entre l'Angleterre et la Chine motivée par le commerce de l'opium (1840-42) s'acheva par l'ouverture de cinq ports chinois au commerce européen et la cession à l'Angleterre en toute propriété de l'île de Hongkong. Sous l'influence de ces événements, la littérature anglaise sur la Chine s'enrichit de plusieurs nouveaux ouvrages. En plus des voyages de Forbes (1842-47) qui décrivit la Chine Méridionale et surtout la ville de Shanghai, et de Sirr, l'activité du missionnaire allemand Gützlaff, qui écrivait pour la plupart en anglais, fut tout à fait remarquable. Gützlaff, arrivé à Macao en 1828, fut d'abord au service des Hollandais, puis à celui des Anglais, comme interprète au consulat d'Angleterre depuis 1835. En 1844, en même temps qu'à Bâle, on fonda la société pour la propagation du christianisme en Chine, il créa avec le même but à l'île de Hongkong une société composée exclusivement de Chinois. A la différence de la majorité des autres missionnaires, Gützlaff rêvait de convertir le peuple chinois au christianisme à l'aide de missionnaires, issus de son propre milieu et de la création de l'Église nationale chinoise. En 1849, il retourna en Europe, mais en 1851 il revenait déjà à Hongkong, où il mourut en cette même année. Le bref aperçu de

MADDE KUTLUKÖKTAN
SONRA GELEN DOKÜMAN

V.V. Barthold
La Découverte de L'Asie, Paris - 1947, s. 110-115
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CHAPITRE VII

Portugais aux Indes, en Chine et au Japon. Goès.

Pour conserver les avantages qu'ils avaient acquis dans leur commerce avec l'Inde, les Portugais, dès le début du XVI^e siècle, s'installèrent sur les principaux points du littoral. En 1510, ils occupèrent Goa devenu la ville principale des possessions portugaises en Inde. Étant maîtres de l'Océan Indien, les Portugais ne laissaient passer aucun vaisseau des pays musulmans. Pour s'emparer du commerce maritime entre l'Inde et la Perse, ils conquirent en 1515 l'île d'Ormuz, qui, depuis 1507 leur versait le tribut, et y érigèrent une forteresse inexpugnable. Les Portugais menacèrent de détruire La Mecque et Médine. En 1519, en effet, l'escadre portugaise fit une apparition au large de Djiddah. On connaît seulement deux tentatives des Musulmans de reprendre leur supériorité dans l'Océan Indien : la bataille navale avec les Portugais au large des côtes de l'Inde sans succès pour les Égyptiens peu avant la conquête de l'Égypte par les Turcs, et la croisière de l'escadre turque vers le littoral indien en 1538. Les tentatives furent sans succès et on ne les renouvela pas.

De l'Inde les navigateurs pénétrèrent plus loin à l'Est. En 1511, ils occupèrent la presqu'île de Malacca, avec la ville du même nom. En 1514, les Portugais se rendirent pour la première fois sur les côtes chinoises. En 1517, Ferdinand Perès d'Andrada de Malacca atteignit le golfe de Canton et fut admis à séjourner dans la ville du même nom. En 1542, le matelot déserteur Antoine de Mota avec deux compagnons fut rejeté par la tempête sur la rive de l'île de Tanegasima (près Kyu-Shu). Vers le même temps (1539-1558), Mendès Pinto qui, n'ayant pas réussi dans ses opérations commerciales, se transforma de marchand en pirate, navigua dans les eaux de l'Asie Orientale. Entre autres, on lui doit la découverte des îles Lyu-Kyu. Les mémoires de Mendès Pinto sur ses voyages maritimes éveillent des doutes sérieux et ont, pour la plupart, un caractère fabuleux. Aux îles Lyu-Kyu les Portugais rencontrèrent l'Espagnol Pedro Diez, qui, en 1544, effectua un voyage de Chine au Japon.

Non seulement des marchands portugais, mais aussi des missionnaires portugais, trouvèrent dans l'Inde, en Chine et au Japon un champ pour leur activité. La Compagnie de Jésus, fondée en 1534 et reconnue en 1540, prit aussitôt en mains l'œuvre de la propagation du christianisme en Orient. L'ami d'Ignace de Loyola, Xavier, organisa la prédication du christianisme dans l'Inde et, en 1549, comme premier missionnaire, débarqua au Japon où il resta jusqu'à 1551. En 1552, il mourut

dans une petite île près du littoral chinois. Son corps fut transporté à Goa. Canonisé plus tard, Xavier est considéré dans l'Église catholique comme saint protecteur de l'Inde.

L'activité des marchands et missionnaires portugais au Japon ne rencontra pas d'obstacles au début. L'expansion du christianisme progressa avec un tel succès que déjà au XVI^e siècle une ambassade des chrétiens japonais put être envoyée en Europe. La relation de cette ambassade fut publiée en 1589 à Rome en italien et en 1590 à Macao en latin et en japonais. Au début du XVII^e siècle, d'après les communications des missionnaires, le nombre des chrétiens japonais atteignait 1.800.000. Le prince de l'État féodal de Bungo dans l'île de Kyu-Shu, mort en 1587, se convertit au catholicisme et à la gloire de la nouvelle religion se mit à détruire les temples nationaux japonais. Ceci fut l'origine de l'hostilité à l'égard des chrétiens, qui, déjà en 1589, provoqua le premier édit sur la destruction des églises et au siècle suivant amena une catastrophe. Du Japon les missionnaires pénétrèrent en Corée, qui fut ainsi pour la première fois découverte par les Européens. Lors de la campagne des Japonais en Corée (1592-96), le missionnaire Cœspedès pénétra avec eux dans le pays. Le mot « Corée », *Coria* chez les premiers missionnaires, provient du nom de la dynastie de Co-riō, qui régna du X^e siècle à 1392. De là aussi dérivait le nom chinois du pays — Gao-li, (Kao-li), mentionné déjà chez Rubruquis (*Caulé*) et Marco Polo (*Cault*), d'ailleurs sans aucun renseignement précis sur l'endroit où se trouve cette contrée. Au XVI^e siècle, le pays portait déjà le nom officiel de Tso-sion, du nom de la dynastie, qui possédait la presqu'île de 1392 à l'annexion de la Corée par le Japon (1910).

Le gouvernement chinois se montra, dès le début, plus soupçonneux à l'égard des marchands et des missionnaires. En Chine régnait alors la dynastie nationale des Ming hostile aux étrangers. Les premières factoreries, fondées par les Portugais en Chine, furent bientôt abandonnées sur l'injonction des autorités chinoises. Depuis 1557, le commerce entre les Portugais et les Chinois s'est concentré à l'île de Macao, qui reste jusqu'à présent une colonie portugaise. Au XVI^e siècle, les commerçants et les missionnaires ne pénétrèrent pas plus au Nord qu'à Nankin. Ce fut seulement en 1601 que le Père Matteo (Mathieu) Ricci, déjà venu à Macao en 1582 reçut l'autorisation d'aller à Pékin. Malgré les conditions défavorables, dès cette époque les missionnaires s'attachèrent à des travaux scientifiques qui, au siècle suivant, contribuèrent à la gloire de l'Ordre des Jésuites. Les renseignements qu'ils avaient recueillis furent exposés dans l'ouvrage de Mendocça « *Historia del gran reyno de la China* » (1585), premier travail européen dans lequel sont donnés, bien que sous une forme complètement défigurée, les hiéroglyphes chinois.

MADDE ETIHAABU LETAN
SONRA GELEN DOKUMAN

D. 826

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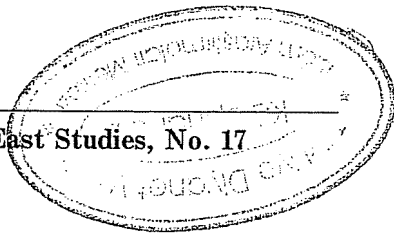
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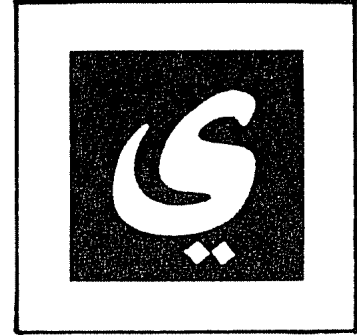
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* Japanese names in this Special Issue will be written using surnames first in capital letters followed by given names.

2 NISAN 2002

اليابان



ياب ، جزر

آسيا ، وهي عبارة عن أرخبيل يتألف من نحو ثلاثة آلاف جزيرة ، أهمها أربع جزر : كيوشو ، شيكوكو ، هونشو ، وهوكيدو . ويفصل بحر اليابان ، اليابان عن الاتحاد السوفيتي ، والصين ، وكوريا الشمالية وكوريا الجنوبية .

تبلغ مساحة اليابان ٣٧٧,٨٠١ كم^٢ (١٤٥,٨٧٠ ميلاً مربعاً) ، وأعلى نقطة في هذه الجزر نقطة : جبل فوجي ، هونشو ١٢٣٨٨ قدماً (٣٧٧٦ م) ، وأقل ارتفاع : المنطقة المستصلحة هاكيرو- جاتا ، هونشو ، ١٣ قدماً (٤ م) تحت سطح البحر .

السكان : ١٢٣,٠١٠,٠٠٠ نسمة (تقديرات ١٩٨٩) ، الكثافة السكانية : ٨٤٣ نسمة / ميل^٢ (٣٢٦ نسمة / كم^٢) . ويشكل سكان المدن ٧٧٪ من مجموع السكان . العاصمة : طوكيو ، هونشو ، وعدد سكانها : ٨,٣٥٣,٦٧٤ نسمة . وأهم المدن : اوساكا ، ناغويا ، يوكوهاما ، كيوتو ، كوبي ، كيتاكيوشو ، سابورو ، وكاوازاكي . المجموعات العرقية : اليابانيون ٩٩٪ ، والكوريون . اللغات : اليابانية . الأديان : البوذية ، والشنتو . متوسط الأعمار : الإناث ٨٠ سنة ، والذكور ٧٤ سنة ، نسبة المتعلمين ٩٩٪ .

تعيش الغالبية العظمى من السكان اليابانيين في

مجموعة من الجزر في المحيط الهادئ (١٠١ كم^٢ و ٣٥٠٠ نسمة) ، تقع على بعد ٤٠٢ كم شرقي بالاو ، وتتكون من أربع جزر كبيرة ، وعشر صغيرة ، تحيط بها الشعاب المرجانية . وتتكون جزر ياب من الصخور النارية القديمة ، وهي من الناحية الجيولوجية تختلف عن جزر كارولين . مشهورة بالنقود الحجرية التي يستعملها السكان من الميكرونيزيين . وهي مركز هام للمواصلات ، اذ يوجد بها محطة ارسال سلكية ولاسلكية . وفي الحرب العالمية الثانية كانت ياب قاعدة جوية لليابانيين ، ولكن قوات الولايات المتحدة الامريكية لم تغزها .

اليابان

Japan

Le Japon

Nippon ou Nihon

الموقع والمساحة : تقع الجزر اليابانية شرقي

National Revival and the expansion of national movements. The view was established that Bulgarian history of the Late Middle Ages and in modern times is indelibly connected with Ottoman history, that there is no field in our life today - be it economy, politics or culture - whose roots do not lead us to the "Ottoman times". And, what is most encouraging, a new generation of experts in Ottoman and Islamic studies is emerging who regard Ottoman Muslim culture as a Bulgarian national asset and part of Bulgaria's cultural treasury.

The success of Bulgarian specialists in Ottoman studies would have been unthinkable without the stock of authentic Ottoman documents on which they based their research. Therefore we should once again express our gratitude to all the Bulgarian academic and cultural figures who once saved the hundreds of thousands of documents from recycling, documents that comprise the wealth of our Oriental Department and the firm foundation of Bulgarian Ottoman studies.

XIII. Türk Tarih Kongresi

Ankara, 4-8 Ekim 1999

Kongreyeye Sunulan Bildiriler

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JAPONYA'DA OSMANLI ARAŞTIRMALARI

YUZO NAGATA

Tebliğimde Japonya'da Osmanlı araştırmaları üzerinde 4 bölüm halinde bahsedilecektir.

- (1) Japonya'da Osmanlı araştırmaları araştırmacısının yetişmesinde görülen zorluklar,
- (2) Japonya'da Osmanlı araştırmalarının tarihçesi,
- (3) Japonların Osmanlı araştırmalarına yaklaşım biçimi,
- (4) Araştırma sahalarına göre yapılan çalışmalar

Her şeyden önce şunu açıklayalım ki, Japonya'da yapılan araştırmaların büyük çoğunluğu Japonca olarak yayımlanmış olduğundan uluslararası ilim çevresinde tanınmamakla beraber, son zamanlarda, özellikle genç araştırmacıların çalışmaları, Batı dilleri yanında Osmanlıca, Arapça ve Farsça belgeleri gibi esas kaynaklara dayanan orijinal araştırmalardır. Bu yüzden tebliğimde Japonca olarak yayımlanan araştırmalara da değinilecektir. Ancak "EK" olarak konulan bibliyografyada sadece Japonca olmayan dillerle yayımlanan makale ve kitaplar yazarın soyadına göre düzenlenmiş ve bir liste şeklinde gösterilmiştir¹.

1. Japonya'da Osmanlı Tarihi Araştırmacısının Yetişmesinde Görülen Zorluklar

Japonya'nın Orta Doğu ülkelerinden çok uzak bir yerde bulunması, Japon Türkologları için çeşitli zorluklar yaratmaktadır. Osmanlı İmparatorluğu ile Japonya arasında 19. yüzyılın en son zamanlarına kadar hiçbir diplomatik ilişkilerin bulunmaması bu zorlukların başında gelmektedir. Bu yüzden, Japonya'daki kütüphane ve arşivlerde Osmanlıca belgeleri hemen hemen hiç bulunmamaktadır. Hatta, Batı dilleri ile yazılan seyahatname gibi ikinci derecede kaynaklar bile pek azdır. Bu yüzden Japon Türkologları, başta Toyo Bunko (Şarkiyat Kütüphanesi) olmak

¹ Japonya'daki Osmanlı araştırmaları ile üniversite ve bilimsel kurumlar hakkında ayrıca bakınız, Mücteba İlgürel, "Japonya'da Türk Tarihi Üzerindeki Araştırmalar", *Belleten*, C.LVIII/223, 1995, s. 751-758. 1868 yılından 1988 yılına kadar Japonya'da yayımlanan Ortadoğu ile İslam'a ait bütün makale ve kitapların geniş bir bibliyografyası için bkz. *Bibliography of Islamic and Middle Eastern Studies in Japan (1868-1988)*, compiled and published by the Centre for East Asian Cultural Studies, The Toyo Bunko, 1992, 787 s.

Relations between Japan and the Ottoman Empire in the 19th Century

Japanese Public Opinions about the Disaster of the Ottoman Battleship *Ertuğrul* (1890)

MISAWA Nobuo



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no: 18-2 (2003) s.9-19.

D. 826

- I. Introduction
- II. The Disaster of the Ottoman Battleship *Ertuğrul*
- III. The Disaster of *Ertuğrul* on the Japanese Newspapers
- IV. Prompt Report
- V. Editorial
- VI. Conclusion

I. Introduction

The purpose of this study is to examine relations between Japan and the Islamic World, particularly the Ottoman Empire, at the time of their first intentional attempts to make contacts with each other in the 19th Century. It is said that the starting point was the year 1868 when the drastic change of Japan from the old *TOKUGAWA* (徳川) order (1603-1868) to the modern and westernized *MEIJI* (明治) establishment (1868-1912). But, for Japan, various actual contacts with the Islamic World had given few influences to make diplomatic relations. It must take more decades for Japan to recognize the necessity of diplomatic relations with the Islamic World. It requires the consideration of reasons why the Japanese government had made the first diplomatic relations with the Islamic World in not the 19th but the 20th Century; with *Atatürk's* Turkish government (not the Ottoman

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İbrahim in Japan visiting Tatar Turkish friends during the thirties.
Central composition is Yamada Torajirō on top, Iijima Kametarō on the right, and Yamaoka Kōtarō on the left.

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The Rising Sun and the Turkish Crescent

New Perspectives on the History of Japanese Turkish Relations

By

Selçuk Esenbel and Inaba Chiharu

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MADDE KAYITLANDI
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15 EKİM 2003

A BRIEF HISTORY OF THE HOLY QURAN TRANSLATION INTO JAPANESE

Koran Tercemesi poseti

— A Development Process of Quranic Learning in Japan —

This is the remaining part of the revised version of a radio talk given by Mr. Abu Bakr Morimoto over Radio Japan, the overseas radio broadcasting service of Japan Broadcasting Corporation or NHK. The talk was given in two parts in the month of Ramadan 1397 beaming towards the Muslim countries. The first part was published in the last issue. — Editor

PART II: Post-World War II Period

Having been thoroughly hit by the defeat in World II, Japan was forced to make a change unprecedented in history. But Japan was reborn out of this distress and has prospered as a free democratic nation.

In the pre-War days and also during the War, Islamic study and research as well as contact and exchanges with the Islamic world were carried out extensively as a national policy by using a large sum of funds from the national exchequer for the purpose. However, as for the genuine religious understanding of Islam and the spread of the religion, this study and research had nothing to do in the first place. After the War, not only Islam but also other religions were made free from any political influences unlike the cases in the pre-War days, and various religious groups started their purely religious activities. During several post-War years, however, Japan was in utter confusion and the people made desperate efforts in search only of food. They could not even afford to think of culture or religion. But the confusion finally calmed down in four or five years and the social order also returned to normalcy. The people again

began to move toward something like a trend of searching for thought, knowledge and also religion.

Translation by Shumei Okawa:

The first Japanese version of the Holy Quran published after World War II was "Koran" by Shumei Okawa. This was brought out in February 1950, the fifth year after the end of the War. This 21cm x 15cm book was a graceful cloth-bound publication of 863 pages with 4.5cm thickness. Even in the fifth year after the end of the War, although the world was making a big headway for reconstruction, almost all the cities throughout Japan were still in ruins. It was the period when there were still extreme difficulties in obtaining printing materials, specially paper. Publication of the Japanese version of the Holy Quran in such a time can be called quite an exceptional venture, specially when a publication undertaking was not for profit-making, not for any pecuniary gains. It may be difficult for many people to understand why a non-Muslim named Shumei Okawa took this un-economic venture unless they know how close

was the attachment of Shumei Okawa with the Holy Quran since his early life.

Before the War, the condition of Japan was that the militarist regime of Japan was taking decisive action of invading China and Manchuria, and the Japanese people were oppressed under the wheels of militarism in the name of patriotism. The military utilized the popular appeal of Asian nationalism of which Shumei Okawa was a great advocate. Upon Japan's defeat in the War that followed, Okawa was arrested by the Allied Forces led by the United States of America stationed in Japan as the occupation forces, and was put on trial as a war criminal. On the first day of trial at the tribunal⁽¹⁾ on 3 May 1946, Okawa started behaving like an insane person and was ordered to be removed from the court. As a result of medical examinations by physicians of both Japan and USA, he was diagnosed to have been a case of mental disease, and his trial was postponed for his treatment at hospital and, finally, the case against him was dropped. There was no means at all of finding his whereabouts afterwards except for very few persons close to him. In the post-War confusion, the name, Shumei Okawa, entirely slipped away from the people's memory. The fact that the same name, Shumei Okawa, became distinguished in five years after the end of the War as the translator of the Holy Quran, the Holy Book of Islam, together with the publication itself, came as a surprise to the people in general. What was the reason that made Okawa dare to translate the Holy Quran?

Shumei Okawa was born in 1886 in Yamagata Prefecture of northern Japan. Having entered the philosophy course of the Tokyo University's Department of Letters, he majored in Oriental Thoughts

and Hindu Philosophy. Later, however, he found a position in the South Manchuria Railway Company which was then a national concern of Japan. Aside from his regular work, he was engaged in various academic pursuits and won fame as a theorist of the Japanese Spirit. But, at heart, he was a serious scholar of highest order. He was a Doctor of Law from the University of Tokyo, the premier institution of highest learning in Japan, and his doctoral dissertation was on "A Study of Colonial Policy of the British East India Company."

He once wrote that when he was still a teen-age student, he already studied the life-story of the great Prophet Muhammad (SAW), and also took a course on Islam. But the situation which is generally considered to have led him to Islamic study was that, while studying German literature in the course of learning the German language in his high school days, he came across the works of Goethe⁽²⁾ and was strongly influenced by Goethe's attachment to Islam as may



Shumei Okawa (in 1950) and the title page of "KORAN" in Chinese character

十日 聖書

A BRIEF HISTORY OF THE HOLY QURAN TRANSLATION INTO JAPANESE

Kwida Tere-dwesi posohi

— A Development Process of Quranic Learning in Japan —

This is a revised version of a radio talk given by Mr. Abu Bakr Morimoto over Radio Japan, the overseas radio broadcasting service of Japan Broadcasting Corporation or NHK. The talk was given in two parts during the month of Holy Ramadan 1397 beamed towards the Muslim countries. The first part is as follows. — Editor

PART I: The Holy Quran Translation before World War II

Dear Brothers and Sisters,

In this month of Holy Ramadan, I am happy that I can offer my heart-felt congratulations to you, my overseas Brothers and Sisters, and I pray that may Allah shower His choicest of blessings upon you.

Today, I would like to explain to you about how the Holy Quran has been translated in Japan and how it is read by us. Before that, however, I think you are strongly interested to know from around what time Islam has spread in Japan which is situated in the north-easternmost part of Asia and very far from the Middle East and the Arab and many other Muslim nations, and how many Muslims there are in Japan now.

I think that Japan is surely one of those countries in the world, which have newest contacts with Islam. One reason for this is that for a seabound country like Japan, cultural exchanges with foreign countries were difficult in the past. Moreover, in its history, propagation of foreign religions had long been prohibited by the feudalistic rulers from around the end of the 16th century and prohibition had lasted as long as 300 years till the second half of the 19th century. Japan, therefore, had no chance to come close not only to Christianity but also

to Islam which spread far and wide during the said period.

With a major political reform upon Meiji Restoration carried out in 1867, Japan began to develop into a modern nation from the hitherto feudal society. Having introduced novel learning and techniques of Europe and America, Japan has finally become a member of the family of nations. However, since almost all the cultural elements adopted have leaned toward Christian civilization, for a long period of time afterwards, the Japanese could not obtain conditions to directly interchange with the people of Islamic nations, through understanding the substance of the religion called Islam.

However, with the printing and publication of a translation of the life-story of Prophet Muhammad (S.A.W.) in two volumes in 1876 as the start, many books on his biography were published thereafter and interest in Islam among the intellectual class of Japan began to grow. Also, the number of Japanese visiting the Chinese continent, their travelling to the Asian and Middle East nations and their trading with them increased and, thus, opportunities to mix with those areas accelerated. In this way, interest of the Japanese in general in Islam deepened.



Life of Muhammad, the first biography of Prophet Muhammad (SAW) in Japanese (1876)

Incidentally, some 50 to 60 years ago, two Japanese Muslim pioneers appeared for the first time in the history of Japan. One of them was Bunpachiro ARIGA. In 1892, he accepted Islam in Bombay in India under strong religious influence of a Muslim there. He rendered great services in missionary work of Islam within Japan under the Muslim name of Ahmad. Another Japanese was Mitsutaro YAMAOKA. He joined a Hajj group in 1909, the first Japanese to perform Hajj, under the guidance of Mufti Ibraheem Bey, a Turk who visited Japan in those days. After coming back to Japan, he propagated the great teachings of Islam ardently in this country, through publication of his writings and by making lecture tours. He continuously pleaded for an urgent necessity of promoting friendly relations with the Muslim world, opening the way for a new interchange between Japan and the Islamic nations.

The First Japanese Translation:

Thus, it can be said that Japan saw the dawn of Islam about 60 years ago. But, very few Japanese were converted to Islam, to become Muslims. Among scholars and intellectuals, however, there was an increasing number of people who

wanted to learn the doctrine of Islam and read the Holy Quran which forms its foundation. In those days, it was, of course, difficult to study Arabic in which the Holy Quran is written. In order to meet the demand of the readers who wanted to read at least its Japanese version, the first Japanese translation of the Holy Quran was published in 1920 in two volumes and was included in the 15 volumes of the "Complete Collection of the Scriptures of the World." The set of the two volumes entitled "Koran" was 22.5 x 15 cm in size. The first volume had 419 pages and the second volume 428 pages. The translator was Ken-ichi SAKAMOTO, a graduate from the Tokyo University's Department of Literature. Of course, he was not a Muslim and his knowledge of Arabic was also far from being perfect. Therefore, when translating the Holy Quran, he stated that he had used the non-Arabic versions of George SALE (1697-1736), Rev. J. Medows RODWELL (1808-1900) and Edward Henry PALMER (1840-1882) published from London, as his texts for translation.

It seems that translator Ken-ichi SAKAMOTO, who majored in World History in the Tokyo University's Department of Literature, had excellent command of English. In 1903, he published another great work called the "History of the World." While studying the history of Occident as part of world history, he noticed the significant contribution that Islam made to world history, and this had increased his interest in Islam and his volition to study it. At the end of the translation of the Holy Quran, he referred to this problem and related his thoughts on the connection between himself and Islam. He mentioned that, in future, he wishes to write explanations on Islam as a religion. In fact, besides the translation of the Holy

10 5 EKIM 1993

THE PRESENT SITUATION OF ISLAMIC
AND
MIDDLE EASTERN STUDIES IN JAPAN

SATO Tsugitaka*

1. Introduction

After World War II a new era of Islamic and Middle Eastern Studies was opened in Japan by three prominent scholars: MAEJIMA Shinji, IZUTSU Toshihiko and SHIMADA Johei. The late Prof. MAEJIMA utilized the available Chinese and the Arabic sources in publishing various books and articles on the cultural exchange between East and West. He is known also for his translation of *Thousand and One Nights* into Japanese.

Prof. IZUTSU seriously studied al-Quran, as revealed in his works such as *the Structure of the Ethical Terms in the Koran* (in English, Tokyo, 1959) and *God and Man in the Koran* (in English, Tokyo, 1964). His translation of al-Quran into Japanese is read widely even today because of its correctness and clearness.

*Professor, Department of Oriental History, Faculty of Letters, University of Tokyo.
This paper was read at the annual assembly of the Korean Association of the Middle East Studies held in Seoul on December 12, 1990. On this occasion I revised the original text and added some new information to it.

Islamic and Middle Eastern Studies in Japan

Using Bibliography of the Islamic and Middle Eastern Studies in Japan 1868-1988 to Identify Research Trends¹

By Toru MIURA

Associate Professor
at Ochanomizu
University in Tokyo
Research Associate
at the Toyo Bunko



It seems to be a prevalent idea throughout the world and Japan itself, for the matter, that the Japanese became interested in Islamic and Middle Eastern studies only after the Oil Crisis of 1973. However, this is a mistaken perception, as the recently published *Bibliography of Islamic and Middle Eastern Studies in Japan 1868-1988* (Centre for East Asian Cultural Studies for Unesco, The Toyo Bunko, 1992-1993) clearly shows. In fact we can trace Japanese interest in Middle Eastern affairs as far back as the early Meiji period (1870s), when research was conducted in relations to the crucial problem of revising unequal diplomatic treaties between Japan and Western countries. It was in the 1930s that some institutions specialized for the Islamic and Middle Eastern studies like the Institute of the Islamic Studies which carried out research and published their own journals.

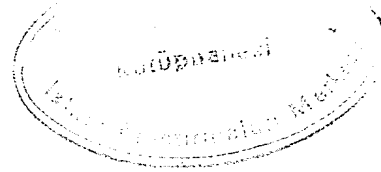
There is no doubt, however, that the Oil Crisis in 1973 and the Iranian Revolution in 1979 greatly shortened the distance between Japan and the Middle East, for it became visible during these two events that the Japanese economy had become inevitably tangled up in the political situation of the Middle East, as exemplified by those who panicked during among the Oil Crisis, when running out to buy large quantities of toilet paper out of fear of its disappearance from the market place.

These experiences led to steady progress in the field of Middle Eastern studies in Japan. Now, there are many institutions with research programs in Middle Eastern studies such as Institute of Developing Economies, the Japanese Institute of Middle Eastern Economies, the Middle East Institute of Japan, Institute of Oriental Culture at University of Tokyo, Institute of Middle Eastern Studies at International University,

¹ The content of this paper was first published in Japanese in the periodical *Gekkan Hyakka* (Heibonsha Publishers) no. 368 in 1993. It has been enlarged in its English and Arabic version by the author. Concerning the history of the Islamic Middle Eastern studies and relations between Japan and the Middle East, see also Hajime Kobayashi "Japanese Knowledge about Islam and the Islamic World during Feudal Days before the Meiji Era" *Chuto Tsubo*, 229, 1975; San'eki Nakaoka, "Japanese Perception of the Arab World in Japan" in *A Discussion on Modern Egypt*, Tokyo, 1979; Fujio Komura, *A History of Islam in Japan: Activities of Japanese Muslims during Pre-war and War Period*, Tokyo, 1988 (all written in Japanese); Tsugitaka Sato, "The Present Situation of Islamic and Middle Eastern Studies in Japan", *Annals of Japan Association for Middle East Studies*, 7, 1992 (in English).



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Japan and the Middle East

27 AGUSTOS 1994

Kunio Katakura
Motoko Katakura

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
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should put fragrant spices in front of oneself; one should wear fine clothes and abstain from sexual intercourse.

About the proper dose Ishāq remarks that on the first day one should take half a *dirham* with warm celery juice, on the third day half a *mithqāl* with warm celery juice, and on the seventh day one *dirham* with warm celery juice. Then one should not take it for two weeks,⁶⁰ but at the beginning of the fourth week one should take two *dirhams* with warm celery juice.

I would like to conclude my survey by quoting the story recorded by Ishāq at the end of his treatise about Galen's actual use of the *balādhur*:

When I became forty years and over and thought about the use of the *balādhur* electuary, I reflected upon the extent to which using it would distract me from my scholarly pursuits. I also reflected upon what Hippocrates had said in his *Aphorisms*: 'Life is short, the Art long, opportunity fleeting.'⁶¹ Then I thought of distracting myself for some days of my short life from 'the long art' [by taking the *balādhur*] and reflected upon the effect the drug would have on my ability to learn and remember. As a result of this I took the drug in the way I explained above, and when the days of its ingestion had passed, I returned to my scholarly pursuits. And it would be correct to say that in one day I learned many times as much as I would have learned during the days that I took the drug, for because of it I attained such a [high] degree of knowledge.⁶²

This pseudographic story does not feature in Galen's commentary on Hippocrates's *Aphorisms*. It is clear that according to this story Galen's only qualm about taking this drug — once he had reached the proper age of forty — was that during the time of its ingestion he would be unable to study, probably because of its immediate soporific effects. But the thought of how much he was to gain afterwards made him overcome his doubts and actually take the drug, resulting in a wonderful ability to learn and remember.

⁶⁰ The Hebrew translation reads 'one week'.

⁶¹ Hippocrates' *Aphorisms*, transl. W. H. S. Jones (Loeb Classical Library, Hippocrates IV), (repr. Cambridge/Mass., 1979), 99.

⁶² MS National Library of Medicine, fol. 3; I thank Dr Lawrence Conrad for reading this text with me; the Hebrew translation has a different version; Galen does not take the drug himself, but orders others to take it, who as a result of this acquire much knowledge.

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A FIN DE SIÈCLE JAPANESE ROMANTIC IN ISTANBUL: THE LIFE OF YAMADA TORAJIRŌ AND HIS TORUKO GAKAN

By SELÇUK ESENBEL
Boğaziçi University, Istanbul

The modern Japanese tourist visiting the Topkapı Sarayı may well be struck by a display of sixteenth-century samurai armour and helmet held there. It was presented, along with a sword, to the Ottoman Sultan Abdülhamid II in 1892 by Yamada Torajirō (1866–1957), an important pioneer in the history of Turkish-Japanese relations and the subject of this paper. Yamada, who was to remain in the imperial capital for almost twenty years, was witness to the history of the Hamidian era of conservative modernism under the despotic regime of the so-called 'Red Sultan', and the subsequent dramatic transition to constitutionalism that came with the Young Turk revolution of 1908. He was one of only two Japanese resident in the city (possibly in the whole empire) in this period. The other was Nakamura Ejirō, owner of the first Japanese shop in Istanbul, and Yamada's friend and partner.¹

Yamada Torajirō's impressions of the Ottoman world constitute the first account from a perspective which was at the same time both Japanese and 'Western'. His written works on the Ottomans provide one of the first eye-witness reports by a contemporary Japanese of the world of Islam observed through the Turks and their multi-religious, multi-ethnic empire.

The visit in 1892 arose out of contacts between the two empires which began several decades earlier. The gifts were Yamada family heirlooms. They testified to the family's samurai warrior origins in the feudal order of the Tokugawa Shogunate (1600–1868). The sword represented the lineage's claim to a certain renown and status—they had played a part in the civil war which brought the Tokugawa to power in the seventeenth century. It was very likely presented to Yamada's ancestors by the defender of Osaka castle, Toyotomi Hideyori, whose forces had held out to the last in that great battle.

Despite the traditional symbolism of his gifts to the Porte, however, Yamada

¹ I am grateful to Selim Deringil, Daniel Goffman, Caroline Finkel, and Edhem Eldem for their contributions during the preparation of this article. As a historian of modern Japanese history, I found their comments as Ottoman historians invaluable.

Sources drawn on for the section on Japanese-Turkish relations in this paper include: Komura Fujio, *Nihon isuramu shi* (Tokyo: Nihon isuramu yūkō renmei, 1988) 138, 150 on gifts; Matsutani Hironao, *Nihon to toruko: nihon toruko kankei shi* (Tokyo: Chūō chōsakai, 1986) for the Yamada biography, 43–46; Hironao Matsutani, *Japonya'nın Dış Politikası ve Türkiye* (Istanbul: Bağlam, 1995) for a recent Turkish version by the same author. The work has a convenient summary of Turkish-Japanese relations from the Meiji period to the present from a Japanese diplomat's perspective; Ümit Arık, *A century of Turkish-Japanese relations: towards a special partnership* (Istanbul: Turkish-Japanese Business Council, 1989) 28–9 (to be used with caution); see the Japanese translation of Arık's work which has correct citations of Japanese sources, transl. by Muramatsu Masumi and Matsutani Hironao, *Toruko to nihon* (Tokyo: Simul Press, Inc. [Seimuru shuppankai], 1989) 14–25; Takahashi Tadahisa, 'Türk Japon münasebetlerine kısa bir bakış', *Türk Dünyası Araştırmaları Vakfı Dergisi*, 18 Cilt (June) 1982; The most valuable source on Turko-Japanese relations is the prewar study of Naitō Chishū, *Nitto kōshō shi* (Tokyo: Izumi shōin ban, 1931). The author who was an important Japanese diplomat in Turkey during the early Republican years during the 1920s, was a pioneer of Turkish studies in Japan. See also his article, 'Toruko shisetsu Osman pashya raichō no shimei', *Shigaku*, 9/4, 1930, 575–86; Yamada Torajirō, *Toruko gakan: suioku roku* (Tokyo: Hakubunkan, 1911). The latter is the main work by Yamada discussed in this paper. The title *Toruko gakan* means a pictorial look at Turkey. The book has an appendix entitled 'suioku roku' ('record of thoughts') which includes an account of the beginnings of Turko-Japanese relations. The main text and the appendix will be cited separately as the pages are also numbered independently.

٣٠ ألف مسلم في اليابان و «٥» مساجد فقط!!

القاهرة - الدعوة:

●● ناشد الطلاب المسلمون الذين يدرسون في اليابان الهيئات الإسلامية ارسال عدد من الدعاة، والفقهاء المتخصصين في شؤون الشريعة الإسلامية الى اليابان، وذلك لاستيعاب حركة الدعوة الإسلامية هناك والتي تعاني من قلة عدد الدعاة.

من ناحية أخرى شرح هؤلاء الطلاب طبيعة ونوعية المشكلات التي تواجه أكثر من ٣٠ ألف ياباني مسلم، وتحتاج إلى تحرك من البلدان الإسلامية لمواجهتها، وفي هذا السياق أكد الطالب علي عبدالله الذي يعمل في أحد مراكز الكمبيوتر هناك لـ «الدعوة» أن اليابان مؤهلة لانتشار الدعوة الإسلامية أكثر من غيرها حيث ينص دستور الدولة على عدم التدخل في المعتقدات الدينية كما أن الكثير من اليابانيين يبدون رغبة في التعرف على ديننا الإسلامي.

جهود فردية

كانت البداية الحقيقية لانتشار الدين الإسلامي الحنيف في اليابان في أعقاب الحربين العالميتين الأولى والثانية، ففي عام ١٣٤٢ هجرية، وبعد الحرب العالمية الأولى طرد الماركسيون الداعية الإسلامي محمد عبد الحى قربان، ومعه أكثر من ٦٠٠ مسلم آخرين من إقليم التركستان التابع للاتحاد السوفيتي في ذلك الوقت. فاتجهوا الى اليابان، واستقروا فيها، وكان الشيخ عبد الحى قربان من الدعاة النشطاء والمتميزين، فتمكن من انشاء أول مسجد في طوكيو عام ١٣٥٧ هجرية والحق به مدرسة لتعليم القرآن الكريم، ولكن الروس لم يتركوه يواصل طريق الدعوة حتى النهاية، فقاموا باعتقاله ثم نفيه الى مناطق سيبيريا شديدة البرودة حتى مات هناك.

وبنشوب الحرب العالمية الثانية انتشرت الجيوش اليابانية في البلاد الإسلامية الواقعة جنوب شرق آسيا، وهناك اعتنق الكثير من جنودها الإسلام، وعندما عاد هؤلاء الجنود الى بلادهم في نهاية الحرب كانوا سبباً في اسلام عدد آخر من مواطنيهم، وفي هذا الاطار كان استيلاء العناصر الشيوعية على مقاليد الحكم في الصين قد اجبر عدداً من المسلمين في الصين على الهجرة الى اليابان، وبدورهم كانوا دعاة الى ديننا الإسلامي. وحاولوا أن ينقلوا آدابه وتعاليمه الى الكثير من اليابانيين. ومن بين هؤلاء الدعاة المشهورين الدكتور عمر ميثان الذي اعتنق الإسلام اثناء فترة اقامته في العاصمة الصينية بكين قبل طرده الى اليابان.

ومن اليابان انتقل الدكتور عمر الى مكة المكرمة لتلقي وتعلم العلوم الدينية من فقه واحاديث. وأصول الشريعة، ثم عاد الى اليابان مرة أخرى، وبادر بنشاطاته، وجهوده في نشر الدعوة الإسلامية بين ابناء الشعب الياباني، وتلاه في هذه الجهود الكبيرة داعية آخر هو الدكتور شوقي فوتسكي الذي اعتنق الإسلام في اليابان على أيدي بعض الباكستانيين هناك، ثم قام بإنشاء مستشفى خاص يعالج فيه المرضى، وأسس مركزاً أو جمعية اسلامية تهتم بتعليم اليابانيين القيم والآداب

● الملمون اليابانيون يتشوقون
لتعلم اللغة العربية ولأحاديث الدعاة
والمختصين في الشريعة الإسلامية
● القرآن الكريم أفضل وسائل
الدعوة الإسلامية في اليابان

التي دعت اليها شريعتنا الإسلامية الغراء، ولم يكتف الدكتور فوتسكي بذلك وإنما أسلم على يديه أكثر من ٣ آلاف مواطن ياباني، حرصوا على حضور الندوات، والمناقشات التي كان يقوم بها في الجمعية الإسلامية هناك، وكانوا يسألونه عن بعض الأمور الملتبسة عندهم في السلوك أو الأمور الاجتماعية، أو غيرها.

دور القرآن

كان ولا يزال وسيظل - بمشيئة الله - للقرآن الكريم دور كبير في انتشار الدعوة الإسلامية في أنحاء اليابان، وذلك بما تحمله آياته الكريمة من معان وقيم نبيلة وعظيمة، وعلى الرغم من أن بعض اليابانيين المسلمين يجدون صعوبة في فهم الفاظ القرآن وتعبيراته، إلا أن اقبال الكثيرين منهم على تعلم اللغة العربية، وقواعدها كان سبباً رئيساً ومباشراً في تذليل الكثير من العقبات أمام فهم وإدراك المعاني الفاصلة التي جاء بها كتاب الله العزيز.

ومن هنا تواجه الدعوة الإسلامية في اليابان عدداً من المشكلات يأتي في مقدمتها قلة عدد المؤسسات التعليمية التي تقوم بتعليم اللغة العربية للراغبين، ومن ثم تقتصر هذه المهمة على بعض الطلاب العرب المسلمين الذين يذهبون للدراسة أو البحث في الجامعات ومراكز البحوث اليابانية. أما عن بقية المشكلات التي يطالب المجتمع الإسلامي في اليابان بحلها، ومواجهتها فهي:

- ضرورة ترجمة كتب الحديث والتوحيد، واتاحة عدد اكبر وأوفر من نسخ القرآن الكريم سواء باللغة العربية، أو المترجمة معانيها إلى اللغة اليابانية.

- قلة عدد الدعاة والمختصين في القضايا الدينية الإسلامية في اليابان، وعدم وجود من يتفرغون لهذه المهمة الضرورية.

- انشاء المزيد من المساجد والجمعيات الإسلامية حيث لا يزيد عدد المساجد عن خمسة أو ستة مساجد تخدم أكثر من ٣٠ ألف مسلم ياباني، وتوجد أغلبها في مدينة اورازكا، ومدينة «كوب»، وناجويا.

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Special Issue:

Middle Eastern and Islamic Studies in Japan

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* Japanese names in this Special Issue will be written using surnames first in capital letters followed by given names.

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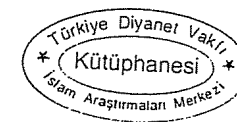
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MIDDLE EAST STUDIES IN JAPAN



MIYAJI Kazuo
(Keisen University)

1. Introduction

The purpose of my paper is to present the history and the present status of Middle Eastern and North African Studies in Japan. As the status of the studies is closely related to the status of the relationships between Japan and the regions concerned, I will try to talk firstly about the history of Japan-Middle East (including North Africa) relations and the relationship thereof to the studies.

I have published two articles on related subjects; the first on the Maghrib Studies in Japan (MIYAJI 1988, in French), the second on the Japan Association for Middle East Studies (JAMES) (MIYAJI 1997 in Japanese). I prepared this paper by compiling portions of these two articles and completing information I got from two articles written by SATO Tsugitaka, president of JAMES (SATO 1992) and MIURA Toru, co-organizer of this meeting (MIURA 1995).*

2. Historical Review

2-1. Japan and the Middle East before the Meiji Period

Due to the fact that the Middle East is far away geographically and historically from Japan, there had not been direct contact before the beginning of the Meiji Period (1868). Until the end of the 15th Century, Japan had been placed under the strong influence of Chinese civilization and information on the outer world had been transferred to Japan exclusively through China. From the 16th Century, as

* The original text was prepared for the Meeting of Islamic Area Studies held at the Japan Center for Area Studies (Osaka) in October 1998.

phenomenon goes back to the 14th century when it was mentioned in the chronicle of an unknown Sicilian in 1389 (published by G. de Blasiis, Naples 1887), although tradition connects it with a certain Eusebia, who had allegedly collected the blood after the martyrdom and given the reliquary to the bishop of Naples on the Via Antoniana during the transfer of the body from Pozzuoli to the catacomb. The ceremony accompanying the liquefaction is performed by holding the reliquary close to the altar on which is located what is believed to be the martyr's head. While the people pray, often tumultuously, the priest turns the reliquary up and down in the full sight of the onlookers until the liquefaction takes place. He then announces, "The miracle has happened," and the *Te Deum* is chanted by the people and clergy.

Various thermal experiments as well as spectroscopic analysis have been applied to the contents of the reliquary; but the phenomenon eludes natural explanation. There are, however, similar miraculous claims made for the blood of SS. John the Baptist, Stephen the proto-martyr, Pantaleon, Patricia, Nicholas of Tolentino, and Aloysius Gonzaga—nearly all in the neighborhood of Naples.

St. Januarius is the patron of Naples, and a vast folklore is connected with his cult. The earliest representation of the saint exists in a catacomb on Capodimonte, where he is depicted praying between two dead persons, and clothed in tunic, pallium, and sandals, and with a nimbus, the Constantinian monogram, the Alpha and Omega, and an inscription. (See MONOGRAM OF CHRIST.) Many churches were erected in his honor and decorated with a bust or pictures of the saint.

Bibliography: E. JOSI et al., *EncCatt* 6:9-16. A. P. FRUTAZ, *LexThK*³ 5:872-873. P. FRANCHI DE' CAVALIERI, "S. Gennaro vescovo e martire," *Note agiografiche* 3 (StTest 24; 1912). H. DELEHAYE, *Les Origines du culte des martyrs* (2d ed., Brussels 1933) 24-49. G. B. ALFANO and A. AMITRANO, *Il miracolo di S. Gennario* (Naples 1950) with bibliog. **Illustration credit:** Alinari-Art Reference Bureau.

[E. G. RYAN]

JAPAN

This article summarizes the origin and historical development of the Catholic Church in Japan.

16th and 17th Centuries. Christianity first came to Japan in mid-16th century. Its history there is closely connected with the history of Japan's relations with the West. After the Portuguese opened trade relations with Japan (1543), St. Francis *Xavier met three Japanese at Malacca (December 1547). Six months later they were received into the Church as the first converts. Accompanied by them and by Father Cosme de Torres and Brother John Fernandez, like himself *Jesuits, Xavier landed in Kagoshima in the southern part of Kyushu Island (Aug. 15, 1549). Because neither the Emperor nor the Ashikaga shogunate possessed real control of the country, the first missionaries had to rely on the consent of the local lords to begin their apostolate. During his stay in Japan (1549-51) Xavier founded communities in Kagoshima, Hirado, Yamaguchi, and Funai (Oita) with a total of about 800 Catholics. Assured of protection for the missionaries by Otomo Yoshishige, the most influential daimio in Kyushu, Xavier departed from Japan (November 1551).

His successor, Torres, directed activities until 1570, during a period of recurring civil war. Lack of priests,

opposition from Buddhist bonzes (see BUDDHISM; JAPANESE RELIGION), and imprudent zeal of some missionaries and new converts greatly hampered Christian progress during these years. Brother Luis d'Almeida, a very capable physician and merchant from Lisbon, who had joined the Jesuits in Japan in 1556, made a significant contribution to the expansion of Christianity in southern Japan by dedicating his fortune to establish a foundling home (1556) and a hospital (1557) in Funai, and by founding the missions in Omura, on the Shimabara Peninsula, on Goto and Amakusa Islands (1562-70), and in *Nagasaki. In Kyushu many converts were from the lower class, but in central Japan Father Vilela and Brother Lourenço, joined later by Father Luis Frois, converted many noblemen. Kyoto, Sakai, and Iimori became the first Christian centers there. When Torres died (October 1570), Japan had about 30,000 Christians. Under his strong-willed successor Francisco Cabral, SJ (1570-81), the converts included the feudal lords of Arima and Amakusa, and Otomo Sorin of Bungo and about 100,000 in Kyushu. The Lord of Omura had been baptized in 1563. After 1568 the missionaries in central Japan enjoyed the protection of Oda Nobunaga, the pioneer of the movement that led to the restoration of a strong central government in a united Japanese Empire. After moving his headquarters from Gifu to Azuchi, Nobunaga gave the Jesuits a property near his new castle. Nearby, Father Organtino dedicated the newly constructed church to Our Lady of the Assumption (Nambanji) in Kyoto (Aug. 15, 1577) and also constructed a seminary and another church.

During the last 3 years of Nobunaga's reign (1579-82) Alessandro *Valignano made his first official visitation of Japan as Jesuit visitor general. In lower Kyushu he received a rather pessimistic impression. Several lords had become Christians from self-interest and had compelled their vassals to follow their example without sufficient preparation. Mass conversions in Arima were followed by mass desertions because of the attitude of the local lord. After visiting nearly all Christian centers and interviewing missionaries, catechists, and many Christians, Valignano reorganized the Japanese mission. To remedy the scarcity of missionaries, Valignano founded a novitiate and a college for the spiritual and scientific training of young Jesuits and also two seminaries for the education of boys desiring to become priests or catechists. He ordered European missionaries to study the Japanese language more thoroughly and to adapt themselves to Japanese ways. Since Cabral, the superior of the mission, opposed these changes, Valignano removed him from office (1581) and appointed in his place Gaspar Coelho, who became the first Jesuit vice provincial of Japan. A few months before leaving Japan, Valignano conceived the plan of taking along with him some young Japanese nobles as envoys from the Christian daimios of Bungo, Arima, and Omura, to the Pope and the King of Spain. By means of this embassy Valignano hoped to arouse more European interest in Japan and to obtain material support for the Church there. He wanted also to give the young Japanese an opportunity to contact European culture. The envoys left Japan (Feb. 20, 1582), accompanied by Valignano as far as India, and by Father Diogo Mesquita from there to Rome and then back to Japan (1582-90). At the end of Valignano's first visitation

KOMATSU KAORI no:5 (1990) Tokyo, s.113-172.

18 SUBAT 1994

Dergi / Kitap

Kütüphane'de Mevcuttur

100'ÜNCÜ YILDÖNÜMÜ MÜNASEBETİYLE (ERTUĞRUL FIRKATEYİNİ) FACIASI

なお、詳しくは拙稿「アブデュル・ハミト2世と19世紀末のオスマン帝国—エルトゥールル号事件を中心に—」（『史学雑誌』第98編第9号40—82頁）をご参照いただきたい。

Önsöz

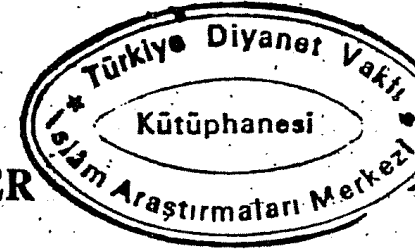
Bundan 100 yıl önce Osmanlı Padişahı II Abdülhamit «Ertuğrul» namı bir harp gemisini Japonya'ya göndermişti. Bu gemi yaklaşık 11 ay süren uzun bir seferden sonra Japonya'ya varmış ise de, dönüş yolu üzerinde 16 Eylül 1890'da Wakayama ili açıklarında tayfun fırtınasından batmıştı. Kumandanı Osman Paşa başta olmak üzere çok sayıda kişiler şehit olmuştu. Japonlar bu olaydan çok üzülmüş, Türkler için ellerinden geldiği kadar yardımda bulunmuşlardı. Memleketin her yerinden iane paraları toplanmış, tahlis edilenleri kendi kruvazörleri («Hiei» ve «Kongo») ile İstanbul'a götürmüşlerdi. Daha sonra kaza yerinde bu olayla ilgili bir anıt ta dikilip merasimler yapıldı. Böylece «Ertuğrul Fırkateyni Faciası» denilen bu vakıa bir tarafta Türk-Japon dostluk münasebetlerine yol açmıştı. Bundan dolaydır ki, «Ertuğrul» Türk-Japon ilişkileri tarihinde en çok bahsedilen konu olmuştur.

Şimdiye kadar Ertuğrul hakkında yazılan kitapların başlıcaları şunlardır.

- (1) Süleyman Nutku, *Ertuğrul Fırkateyni Faciası*, İstanbul, 1911.
- (2) Naito Chishu, *Nittokōsyōshi*, Tokyo, 1931.
- (3) Association Commerciale Turco-Japonaise, *Note commemorative de l'infortune "Ertgroul" vaisseau de guerre Turc*, Osaka, 1930.

- (4) Türkiye Cumhuriyeti Tokyo Büyükelçiliği, *Türk-Nippon Dostluğunun Sonrasız Hatırası Ertuğrul*, Tokyo, 1937.
- (5) R. Hüsrev Gerede, *Mübarek Ertuğrul Şehitlerimiz ve Muhteşem Anıtlar*, İstanbul, 1956.
- (6) Fahri Çoker, «Ertuğrul ve Refah Faciaları ve Şehitlerimiz», *Deniz Kuvvetleri Dergisi*, Cilt 78, Sayı 476, Ocak 1972.

(3),(4) ve (5) no'lu eserler Türk-Japon dostluğu bakımından yazılmış olup kazaya kadar olan gelişme ise (1) no'lu Nutku'nun kitabında özetlenmektedir. (6) no'lu eser esas olarak kazadan bahsediyor. Ancak kullanılan malzemenin çoğu Nutku'nun kitabı ile aynıdır. Nutku'nun kitabına gelince, zamanın meşhur yazarlarından ve «Ceride-i Bahriye» nin editörlerinden olan bir şahıs tarafından kaleme alındığı için değerli bir eser olması kuşkusuzdur. Resmi vesikalar, «Ceride-i Bahriye»deki yazılar, Osman Paşa'nın mektupları, ve Japon hükümetinden Bahriye Nezareti'ne gönderilen kaza raporlarına dayanarak olayın ayrıntısını yazmaktadır. Fakat bilimsel araştırma olmadığından gerçek ile yazarın tahminini ayırt etmek güçtür. Bir de Ertuğrul seferinin Süveys'ten sonraki kısmı ise sadece «Ceride-i Bahriye»deki yazıları aynen nakletmesinde kalmıştır. Japon Profesörü Dr. Naito'nun kitabı ise Ertuğrul hakkında yapılmış olan en ciddi araştırmadır. Prof. Naito, «Türk-Japon Münasebetleri Tarihi» adını taşıyan bu dev eserinde Ertuğrul'a geniş yer ayırmıştır. Sadece olup biteni anlatmakla kalmayıp, olayın arkasında iki ülkenin Avrupalılarla akd olunan eşitsizlik mukavelesi meselesinin, ayrıca Abdülhamit'in Panislamizm siyasetinin bulunduğunu anlatmaktadır. Kaynaklar bakımından da Nutku'nun kitabından başka Deniz Arşivi, Japon Hariciye Arşivi



EROL MÜTERCİMLER

16 MAYIS 1994

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- Japan

LES ÉTUDES JAPONAISES

PAR

BERNARD FRANK

I. PRÉLIMINAIRES

Une coïncidence veut que l'année 1972, qui a marqué le cent-cinquantième de la Société Asiatique, ait été pour les études japonaises celle d'un anniversaire : c'est en effet il y a cinquante ans, le 25 juin 1922, que mourait à Hanoï des suites d'un accident de voiture le premier très grand japonisant français, Noël Peri.

On peut dire que cette mort, suivie de près (1925) par celle de Claude Maître, ami fidèle de Peri et auteur lui-même de quelques excellents travaux, marque la fin d'une époque; époque charnière où l'École française d'Extrême-Orient, à laquelle appartenaient les deux hommes, avait, en l'espace de vingt ans, élevé la japonologie de notre pays au haut niveau scientifique qu'avait atteint la japonologie anglaise dès les premières années de Meiji avec Sir Ernest Satow, William George Aston et Basil Hall Chamberlain, et où Karl Florenz venait, depuis 1890, de porter la japonologie allemande.

On peut s'étonner de ce retard de la France en un temps où elle possédait déjà de solides traditions dans les domaines voisins de l'indianisme et de la sinologie et où, par ailleurs, elle avait montré, à travers la grande passion du « japonisme », tout l'intérêt qu'elle portait à la civilisation de l'Empire du Soleil Levant. Sans doute le fait avait-il tenu à ce qu'aucun des Français qui s'étaient rendus au Japon avant Peri ne possédait vraiment le tempérament d'un érudit et, d'autre part, à ce que celui qui avait inauguré en 1863 (officiellement, à partir de 1868) l'enseignement du japonais à l'École des Langues Orientales et devait le conserver jusqu'en

and the Bronze Age Yin-shang culture, and their relationship to early Chinese civilization. The compilation of the ancient characters found on the bones, and the calendric base which relates to Western scholarship and Julian's calendar days are described. The book is a formidable, highly compressed study, including so much material that it is more a book of reference than a straightforward account, and as such it must prove indispensable to the student in those erudite, recondite paths.

ENID SAUNDERS CANTLIN

A History of Japan. (3 volumes) By Sir George Sansom. Dawson Publishing, Folkestone, 1978. Pp. 500, 442 and 258. Illus. Appendixes. Indexes. Bibliog. £10.00 (Vol. 1): £10.00 (Vol. 2): £7.50 (Vol. 3).

It is good news that George Sansom's monumental *A History of Japan* is once again easily available. The three volumes were originally published separately and came out both in the USA (Stanford University Press) and in England (Cresset Press) in 1958, 1961 and 1963 respectively. Except for the bindings, the British and the American versions were identical and both retained Sansom's own spelling of such words as "labour", "colour", etc. The new reprint of 1978, issued by William Dawson, is a photographic reproduction of the original edition. All the original well-chosen illustrations are there, and if some of them may be marginally less clear than in the earlier version, only the hyper-critical would notice it. It is, however, unfortunate that Plates 7 and 8 in Volume I, which cover two pages, should have been printed with the wrong half on the wrong page. The re-issue is in no sense a cheap reprint. The price of the set of strongly and attractively bound volumes (which are also available separately) is £27.50. It could hardly be less in these hard times.

From the date of the appearance of the third volume, Sansom's *A History of Japan* replaced Murdoch's earlier work with the same title as the one indispensable English language study of the subject: it is the standard by which later works are judged. Indeed readers of these later works tend to put them down with a feeling that Sansom had said most of it already, and said it brilliantly well.

The first edition might perhaps have been more extensively reviewed in this country if all three volumes had become available at the same time. As it was, although there were copious and enthusiastic reviews in American and in Japan, the magnitude and importance of the work was surprisingly little noticed here. So little indeed that Geoffrey Gorer, the social anthropologist, and like the present writer a devoted friend and admirer of the late Sir George Sansom, decided that, although not a Japanologue, he would himself call attention to what he called "the masterly organisation and limpid prose of *A History of Japan*". In a penetrating and eloquent article published in *Encounter* in May 1965, Gorer writes "To me, it seemed to bear comparison with Gibbon . . . Motley . . . or Doughty".

Sansom had a strong dislike of pretentious and unnecessary academic jargon and the simple elegance of his prose has often been praised. In *The Sunday Times*, in one of the extremely few non-specialist reviews to appear in this country, Raymond Mortimer, in a phrase that must at the time have given Sansom pleasure, wrote "The style is lucid, pleasing and exceptionally correct." In 1963 there was a "Sir George Sansom special issue" of *Orient-West*, a periodical published in Tokyo by American scholars. One of the most deeply felt pieces is an article on his style by Earl Miner, an American scholar and critic. After quoting an example, Miner concludes, "There is no 'fine-writing' there; it is simply the way we should all wish to write if we could."

Two of the many learned Japanese reviewers of Sansom's work were agreed that its salient characteristics are: (1) the fairness and impartiality with which

historical facts are handled, (2) the fairness and deep understanding shown towards the ideas and ways of life of the Japanese people, (3) the good use made of the latest results of historical research in Japan, (4) the wealth of comparisons between Japan and the West.

It will be noted that the word "fairness" appears twice. One knows what is meant. It is a quality of which many examples could be cited. There is, for example, his skilful handling of the scanty and obscure written records of early times, which, combined with his cautious determination not to go beyond the evidence, make such inferences as he draws wholly convincing.

Sansom was anxious to complete his third volume before his strength gave out and felt himself to be engaged in a race with time's wingéd chariot. The work may have suffered thereby, but not, probably, very much. If he had not been so continuously aware of the shortage of time, he might, perhaps, have explored rather more fully the motives for the exclusion policy and dealt rather more extensively with, for example, the Genroku period. All the same, it was in a review of the third volume that Professor Toyoda wrote: "The author's skill with historical narrative is superb, better probably than anything a Japanese scholar could produce", and concluded that Sansom's account of Japan's past is "The most accurate and dependable available in English".

Sansom would not have denied the abstract possibility of a philosophy of history, but he had none himself and believed that the existing theories, though occasionally helpful and suggestive, could be misleading and dangerous if carried too far. In his preface to volume I, he indicates that he had decided to "eschew theoretical assumptions about human societies and confine himself to straight-forward narrative". This is in one sense too modest. The work contains much illuminating interpretation of the events it describes as well as many comments redolent of the wisdom and humanity of their author. In 1950 Sansom gave a series of lectures in Tokyo which were attended by a capacity audience of Japanese historians such as no other foreign scholar could have hoped to attract. In one of these lectures he said: "I do not think that it is the proper function of the historian to pass moral judgments. But historical writing which does not in some way reveal the principles and prejudices of its author is so lacking in colour and taste as to be almost worthless." *A History of Japan* is the antithesis of a dry catalogue of forgotten events.

Why read Japanese history anyway? One answer only must suffice. The truism that it is impossible to understand a country without some knowledge of its past applies with particular force in the case of Japan. Many things about Japan that the euro-centric Western observer finds strange and puzzling are the contemporary manifestations of beliefs, practices and social attitudes which have a long tradition. The important rôle that Japan seems certain to continue to play among the nations of the world has already led to more talk than ever before about the need for the British people to acquire a juster understanding of Japan. From this point of view, Sansom ought to be regarded as one of our indispensable teachers.

STANLEY TOMLINSON

Zen and the Ways. By Trevor Leggett. Routledge and Kegan Paul, 1978. £5.95 (cloth), £2.95 (paperback).

Trevor Leggett's latest book is an important addition to the literature of Zen in English. In presenting for the first time an account of the "warrior Zen" as taught during the thirteenth century in Kamakura, he has given us entirely new material of exceptional rarity and interest. Of "warrior Zen" virtually nothing has been known in the West, and very little in Japan since the sixteenth century.

Japan ya (10000)

論文 / Article

The First Japanese Muslim, Shôtarô NODA (1868-1904)

MISAWA Nobuo and Göknur AKÇADAĞ

- I. Introduction
- II. The Occurrence of Misunderstanding
- III. The Verification of the Hypothesis
- IV. The Presentation of New Facts
- V. Conclusion

最初の日本人ムスリム—野田正太郎(1868-1904年)

三沢伸生・Göknur AKÇADAĞ

日本とイスラーム世界との関係史への関心が高まるにつれて、最初の日本人ムスリムが誰であるのかという問題にも注目が集まるようになってきている。

幕末の開国以来、イスラーム世界に渡航する日本人、イスラーム世界から日本に来訪する人間が現れだした。こうした接触・交流から日本人でムスリムに改定した者が出てきたものとする。しかしながら日本人のムスリム改宗に関する史料は乏しく、特定・検証作業は極めて困難である。

現在、最初の日本人ムスリムとして言及されることが多いのは山田寅次郎である。しかしそれは完全なる誤りである。本稿で実証するように野田正太郎こそが、現在のところ諸史料によって確認することができる最初の日本人ムスリムである。

ABSTRACT

Essam Bukhary

Saudi – Japanese Technological Cooperation: Strategic Vision

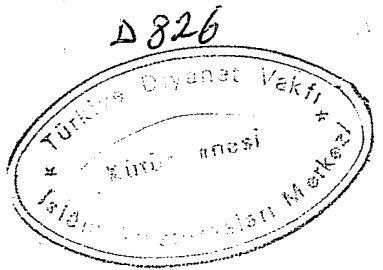
This paper discusses the technological cooperation between Saudi Arabia and Japan which are linked by distinct relationships. While Saudi Arabia is the largest oil exporter to Japan, Japan has been Saudi Arabia's biggest source of technical assistance for years. Most of Japan's technological cooperation activities in Saudi Arabia have been Official Development Assistance (ODA) -based projects through Japan International Cooperation Agency (JICA). However, as ODA-based Japanese technological cooperation projects in Saudi Arabia are planned to be stopped in 2011, new approaches for cooperation between the two countries in the stage of post-ODA are required. The budget, project numbers and types of JICA projects in Saudi Arabia and other 154 countries had been statistically analyzed. Moreover, interviews with experts as well as case study analysis of cooperation projects had been delivered. Findings show that Saudi Arabia does not have a high priority in JICA's policy in comparison to other countries in the Middle East and the world. On the other side, the new approaches for the stage of post ODA such as Japan Program, which is Oil Special Fund based, and academic cooperation programs between universities in the two countries had been also presented and future challenges of these programs were discussed.

Finally, this paper suggests that technological cooperation to Saudi Arabia should not be recognized as assistance from Japan rather than an essential condition for building a strategic partnership with Saudi Arabia. In other word, high level of technology transfer from Japan in exchange of providing a stable energy supply from Saudi Arabia.

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Manager of Culture & Media Division, Arabic Islamic Institute in Tokyo

AJAMES, vol. 23, No. 1, 2007 Tokyo, pp. 85-110

MÜHÜRÜNDEN SONRA ÇIKAN DOKÜMANI



Japanya

normally rhyme with *ā*. However, the distribution of the "inclining" and "non-inclining" allophones of *ā* must have altered after the time when the orthography of the *Qur'an* was established. In many cases, the *Kūfan* school of *Qur'an* readers still prescribed the "inclining" pronunciation in words written with *ā*, and the "non-inclining" one in those with final *alif*, but the *Baṣran* school regarded *imāla* to be independent of the orthography and conditional on the phonetic environment.

Modern books printed in Egypt generally omit the two dots of the final form of *yā'* when it stands for *y* or *ī*, but set them if it stands for *ā*, but printers in Syria and Lebanon follow exactly the opposite convention. Mediaeval pointed manuscripts either always omit the dots, or always set them, or use both pointings indiscriminately; a case can be made for always omitting them. Moreover, manuscripts often retain the points of the medial *yā'* that stands for *hamza* (adding, or not adding, the *hamza* sign above the letter), but the modern convention is to write this *yā'* without dots.

Classical Persian generally follows the Arabic conventions for writing Arabic loanwords, apart from the fact that Persian sometimes uses *yā'* also for non-final "inclining" *ā*, e.g. in لیکن, in Arabic *lākin*, for which the older Persian pronunciation was *lākin*. In native words *yā'* stands for the semivowel *y* and for the long vowels *ī* and *ē* (called *yā'-i ma'rūf* and *yā'-i madjḥūl* respectively; cf. *wāw*). In good poets, Persian *ē* does not rhyme with Persian or Arabic *ī*, but it can rhyme with Arabic "inclining" *ā*. E.g. Persian *ṣeb* "apple" can rhyme with the loanword *rikāb* (Arabic *rikāb*), but not with *ʿadjīb*. In modern Western Persian, old *ī* and *ē* merge as [i], and *ay* is pronounced [e], but the old pronunciations are retained in most dialects of *Afghānistān* and *Tādjīkistān* and in the traditional Persian pronunciation in India. Thus *Afghānīs* still distinguish between *shūr* "milk" and *shēr* "lion", but Persians now pronounce both words as *shūr*.

Urdū generally follows the scribal conventions of classical Persian, but distinguishes in final position between undotted *y* for *y* or *ī* and *e* for *ē*. Turkic languages can use *yā'* for *y*, *ī*, *e* or *ī*.

Bibliography: For *alif maḥṣūra*: G. Bergsträsser, in *Gesch. des Qur.*, iii, 36-41; H. Fleisch, *Traité de philologie arabe*, i, Beirut 1961, 69-70, 315-9 (with further literature and discussion); W. Diem, *Untersuchungen zur frühen Geschichte der arabischen Orthographie. I. Die Schreibung der Vokale*, in *Orientalia*, N.S. xlviii (1979), 207-57. For Persian *ī* and *ē*: P. Horn, in *Gr. I. Ph.*, i/2, 31-2, 35-7; A. Farhādi, *Le persan parlé en Afghanistan*, Paris 1955, 8, 11; F. Meier, *Aus-sprachefragen des älteren Neupersisch*, in *Oriens*, xxvii-xxviii (1981), 70-176, repr. in idem, *Bausteine*, 3 vols. Istanbul 1992, iii, 1057-1164. (F.C. DE BLOIS)

AL-YĀBĀNĪ, the modern Arabic term for a person of Japanese descent.

1. Islam in Modern Japan. The Japanese began to receive information about the Islamic world through Chinese sources beginning in the 8th century. However, it was not until the early 18th century that a substantial introduction to the Middle East and Islam was written in Japanese by a Confucian intellectual and politician, Arai Hakuseki (1657-1725), mainly based on questions asked of the Italian Jesuit missionary Giovanni Battista Sidotti. From the Meiji Restoration (1868) and the emergence of modern Japan onwards, Japanese were allowed to travel and emigrate abroad, and some found their way to the Middle East and South Asia as travellers and immigrant workers. Japanese converts to Islam began to appear among

them after the turn of the century. Also around that time, Tatar refugees fleeing to Japan from oppression in Imperial Russia and then the Soviet Union were influential in attracting Japanese to Islam. The Japanese Muslims, some of whom made pilgrimages to Mecca and wrote about their travels, constructed three mosques during the 1930s in the cities of Tokyo, Nagoya and Kobe. At the same time, both Muslim and non-Muslim scholars in Japan began to form various research associations and institutions to study Islamic civilisation; and under the then government's imperialist policies they were mobilised by the military in gaining the support of Asian Muslims in Japan's expansionist activities during World War II (H. Kobayashi, *Nihon Isurāmu-shi*). Today, there are about 2,000 Japanese Muslims practising in Japan, while Muslim immigrants from such countries as Iran, Pakistan, Bangladesh, Indonesia and Malaysia number roughly 75,000. Scholarly interest in Islam has gradually broadened from the pre-war concern with current affairs to a deeper analysis of the historical foundations of Muslim society and culture. On Japanese translations of the *Qur'an*, see AL-KUR'ĀN. 9. Translations, 4.

2. Japan in early Arab geographers. It was after the 18th century that the Arabs began to call the Japanese *al-Yābānī* on the basis of European sources. Before that time, 3rd/9th and 4th/10th century Arab geographers may have been aware of the existence of Japan through Chinese sources. There was confusion with regard to a place called *Wākwāk* [q.v.]: "To the east of China lies *Wākwāk*, where gold is abundant to the extent that people use gold chains and collars for their dogs and monkeys" (Ibn *Khurrah*, 69); "behind China lives a nation called *Wākwāk*" (Ibn al-Fakīh, 3); "Kankdiz is the remotest town in the east, situated at the extremity of China and of *Wākwāk*" (al-Khārazmī, *Mafātīh al-ʿulūm*, 217); "the sea of Fārs is a gulf of *al-Bahr al-Muḥīṭ* stretching to the border of China and *Wākwāk*" (al-Iṣṭakhrī, 122; Ibn Ḥawqal, 276). The "*Wākwāk* of China" is clearly different from the "*Wākwāk* of Yemen" (Ibn al-Fakīh, 7) which may be identified with the *Wākwāk* cited by other Arab geographers (al-Ya'qūbī, i, 207; Mas'ūdī, *Murūdj*, i, 233, iii, 6-7; al-Idrīsī, *Nuzhat al-muḥṣṭāk* = *Opus geographicum*, 9, 87, 91-2). Later, non-Arab scholars debated the actual location of *Wākwāk*, both arguing that it was actually Japan, which was called *Wāk-wak* ("kingdom of Wa") by the Chinese (de Goeje) and tracing it as far as Sumatra (Ferrand). In Japan, J. Kuwabara upheld De Goeje's opinion with confidence in 1935, while in the post-war period, H. Sugita, after attempting to separate fact from fantasy, has more cautiously attested to the possibility. (For all the complexities of the problem, see *WĀKWĀK*. 1(b).) Some Turkish scholars regard *Djābarkā* as Japan, based on Maḥmūd al-Kāshgharī's description in the 5th/11th century: "The language of *Djābarkā* is unknown, due to its remoteness and its separation from China by the Great Sea" (*Dīwān lughāt al-turk*, facs. fol. 12b). However, the scientific basis for such an opinion is yet unclear.

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AUX SOURCES
DU
JAPON
LE SHINTÔ

*Japongen
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Préface
du Marquis YUKITADA SASAKI



Türkiye Diyanet Vakfı İslam Araştırmaları Merkezi Kütüphanesi	
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Report / 報告

Survey of Middle East Studies in Japan:

Historical Development, Present State, and Prospectus⁽¹⁾

MIURA Toru

- I. Historical Development
- II. Recent Survey of Middle East Studies in Japan
- III. Reference Facilities: Construction of a National Database
- IV. Prospectus

1. Historical Development

1.1 Historical Outline

The misconception that Middle East Studies appeared in Japan only after the Oil Shock of 1973 is deep-rooted even in Japan. It is true that since the late 1980s, international visibility of Japanese scholars increased greatly, with the emergence of large-scale national research projects such as Urbanism in Islam (1988-1991) and Islamic Area Studies (1997-2002), frequent international conferences, and academic publications in English and other non-Japanese languages.

But actually Japan, though located far from the Middle East and the Islamic world, has had contact with the Middle East since the 7th century, when goods and crafts were carried over the Silk Road. In the 13th century, the Buddhist monk Eisei brought back an Persian manuscript received from a Persian merchant in Quanzhou. The *shogun* Toyotomi

9002 10144

MADDE KAYITLI
SONRA HELLES JOZUMAN

جاپان میں اسلام

از ڈاکٹر عبدالکریم
ترجمہ ثروت صولت

ذیل کا مضمون ممتاز جاپانی دانشور عبدالکریم سائیتو (SAITOH) نے ملک عبدالعزیز نیورسٹی
جدہ کے مسلم اعلیٰ تعلیم کے انسٹی ٹیوٹ کے رسالے جنرل کی جلد اول اور شمارہ اول (۱۹۰۹ء) میں لکھا تھا
عبدالکریم سائیتو، ٹوکیو کی تاکو شوکو یونیورسٹی میں تاریخ اور فارسی کے پروفیسر ہیں۔ وہ جاپانی
مسلمانوں کی پہلی تنظیم جاپان مسلم ایسوسی ایشن کے صدر بھی رہ چکے ہیں اور اب نو تشکیل یافتہ
اسلامی تنظیموں کی کونسل کی رابطہ کمیٹی کے صدر ہیں جو المرکز الاسلامی جاپان کے نام سے کام کر رہی ہے
ثروت صولت

جاپان میں ۱۹۶۸ء میں توکوگاوا سپہ سالاروں کی حکومت (TOKUGAWA SHOGUNATE)

کے خاتمہ تک اسلام کی موجودگی کے بارے میں کوئی تاریخی شہادت نہیں ملتی۔ سب سے پہلی کتاب جس
میں تاجیک کا لفظ آیا ہے وہ زوکونوہون (ZOKU-NIHON) ہے جو ۱۹۵۲ء میں شائع ہوئی تھی۔
اس کتاب میں بتایا گیا ہے کہ چین کے حکمران خاندان تانگ کے دربار میں جاپانی سفیر نے تاجیکوں سے
ملاقات کی۔ لیکن کتاب میں ان کے مذہب کی کوئی وضاحت نہیں۔ تقریباً اس زمانے میں ایران کا ایک
شخص لی می لی (LIMIYI) مشہور پورہرت گن جن (GAN JIN) کے ساتھ جاپان آیا۔ اس

کا نام رومی تھا، لیکن یہ نہیں کہا جاسکتا کہ وہ مسلمان تھا یا نہیں۔ شہر نارا میں شو سوئی
(SHOSUIN) کا جو شاہی خزانہ ہے جس میں اس دور میں وسط ایشیا کے بنے ہوئے
کچھ ظروف اور ملبوسات ہیں لیکن ان میں سے کسی پر عربی کا ایک حرف بھی نہیں۔ نارا اور ہیان
(HEIAN) کے دوروں میں جاپان کے شاہی سفیر، بودو، اہل علم اور طلبہ جاپان سے
مسئل چین بھیجے جاتے تھے۔ ان میں سے بعض افزا کو یقیناً وہاں مسلمانوں سے سابقہ
پڑا ہوگا۔ جب چین پر منگولوں کا تسلط ہوا تو چین کے ساتھ جاپان کے تعلقات میں کمی آگئی۔
لیکن چین میں مسلمانوں کے اقتدار میں اضافہ ہوا۔

۱۴۵۱ء میں ایک جاپانی سفیر منگ خاندان کے دربار میں بھیجا گیا۔ دارالحکومت میں
اس کی ملاقات ہوئی ہوئی باشندوں سے ہوئی۔ یہ نام مغربی چین کے مسلمانوں کے لئے استعمال
ہوتا ہے۔ انہوں نے سفیر کو بیس گھوڑے پیش کئے اور دوسرے دن سفیر ان کی تمام گاہ
پر گیا۔ ایک اور تحریر کے مطابق ایک ہندوستانی جس کا نام جشری (HISHRI) تھا
چین سے جاپان آیا۔ اس نے وہاں ایک جاپانی لڑکی سے شادی کی جس سے دو بچے ہوئے۔ ان
میں سے ایک کا نام مسورو (MUSURU) تھا۔ سوال یہ ہے کہ ایک ہندوستانی باپ نے
جو بودو مت کا پیرو تھا اپنے بیٹے کا نام کیوں رکھا؟ مسورو (MESURU) یا المصل
مسلمانوں جیسا نام ہے۔

۱۳۱۴ء میں جزائر ریلوک یو (RYUKYU) کا ایک تاجر آجانبے لٹکا میں سلاط کے

مقام پر گیا۔ اس کے بعد ۱۴۳۳ء میں ان ہی جزائر کا ایک سفیر سیام گیا اور وہاں ایک مسلمان
الوسعید سے ملا۔ پندرہویں صدی میں جزائر ریلوک یو کے جنوبی ایشیا کے مسلمانوں کے ساتھ تجارتی
تعلقات قائم ہوئے اور اس بات کا تحریری ثبوت موجود ہے کہ ۱۴۰۸ء میں سماترا کے حکمران علی

UZAKDOĞU'NUN PARLAYAN GÜNEŞİ
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VE
TÜRKİYE JAPONYA EKONOMİK İLİŞKİLERİ

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RELIGIOUS ENVIRONMENT IN JAPAN AND ISLAM

Abu Bakr Morimoto

As reported in the No. 3 issue of Islamic Culture Forum, a new reverberation in the Islamic movement in Japan has been felt recently. This is due to the brisk activities of the newly organized religious legal body "Japan Islamic Congress" led by Dr. Shawqi Futaki. As a result of this movement there has been an unprecedentedly rapid increase in the number of Muslims in Japan with the addition of new converts. Moreover, in recent times, many eminent Muslims from various countries have visited Japan making close contacts with Japanese Muslims and also with leading personalities of various walks of life in Japan irrespective of religion.

At this time, we, the Japanese Muslims should ponder anew about the significance of the expansion of Islam in this country, the religious atmosphere vis-a-vis Islam and its future prospects.

An eminent foreign Muslim who is well-known to the Muslims of Japan wrote in an article after visiting Japan a number of times in which he made a remark that Japan is a land of "religious vacuum." If this remark were made from the point of view that Islam is the only religion in the world, then the prospect so far as Islam in Japan is concerned can be said to be almost zero. Hence,

if we think that there has been no achievement at all socially, there may be truth in it. But, in fact, Islam is not the only religion on earth. There do exist many different religions among different races or regions, and looking from that angle Japan cannot be called a land of religious vacuum for it has so many religious, indigenous or imported. Any foreigner who has travelled across Japan must have seen numerous Shinto shrines, Buddhist temples, Christian churches and prayers halls or sanctuaries of many other new religions all over Japan, whether in cities or in villages. In the early morning of the New Year, millions of adherents of these religions visit their holy places and offer prayers.

If we see the religious statistics of Japan, we can find three main religions in this country — Shintoism, Buddhism and Christianity. According to a survey of the Japanese Ministry of Education published in 1974, the following figures concerning religions and their adherents can be found: 1) Shintoism 87,414,779; 2) Buddhism 84,573,828; 3) Christianity 879,477; and others, total becomes 182,871,070. But, on the other hand, the actual total population of Japan in 1974 was only 109,750,000. The figures shown against each religion above were

Buddhism was spread to other countries, divided into two major schools. One school, the Hinayana, spread over Ceylon, Burma, Thailand, and so on and even today it is widely practiced in these countries. The other school, the Mahayana, spread toward the Far East through China and Korea and during the 6th century A.D. it entered Japan. In the original teaching of Buddha, there is no mention of God and there is also no existence of any scripture written by himself. Through experiencing himself the truth of Nature, Buddha taught the ethics of life of man and emancipation from various sufferings of human life. In this respect, Buddhism has a sharp difference as compared to the monotheistic teachings of Islam or Christianity. Buddhism may be considered anti-religion or non-religion when considered from the viewpoint of worshipping a single God as taught by the great monotheistic religions of the West. In any case, after entering Japan, Buddhism again split into a number of factions and some of these factions have penetrated into the religious life of the people with their somewhat near-monotheistic doctrines such as *Jodo-Shinshu* sect which emphasises on a single absolute Truth. Early Buddhism in Japan sometimes took the place of the Court religion. In course of time, through the efforts of prominent priests, it spread to the length and breadth of the country and became a people's religion. At the same time, it established a concord with the local Shinto. Through diluting with Shintoism, it took a feature very special to Japan and became a main stream of the Japanese culture and is still cultivated by the Japanese people as a national culture. During the feudal

age, some two hundred years from now, all the people of the country at one place or the other had to belong to a Buddhist temple as parishoner. About one hundred years ago, Japanese people never ate food from the four-legged animals because of Buddhist precept. Even today we cannot ignore the fact that in the hearts of the most of the Japanese people, there exists a Buddhistic religious view of the world.

The third great religious group in Japan is the Christians. The number of Christians as may be found in the present statistics is much smaller than those of the Shintoists and the Buddhists. Christianity was first brought into Japan in 1543. The famous Roman Catholic Jesuit priest Francisco Xavier started his missionary activities in Japan in 1549. At the beginning, the feudal lords of the time received the Christians quite well. Some feudal lords also accepted Christianity and through their patronization the number of Christians, for a time, increased with great speed. It is said that their number reached upto a million, that is, about 4% of the total Japanese population of 25 million in those days. But the interest of these feudal lords was not the religion itself, their main interests were the European civilization and the trade, specially weapons, that flourished along with the importation of the Christian religion. At a later stage when the rulers saw that religious preaching of the Christians was only a camouflage for conquering lands in various part of Asia by the European countries like Portugal, Spain and others, their policy made an absolute turn. They imposed a total ban on the Christian

THE TOKYO MOSQUE

ITS HISTORY AND ITS ROLE IN THE ISLAMIC CALL MOVEMENT IN JAPAN

Abu Bakr Morimoto

Some of our readers have expressed surprise knowing for the first time that there are Muslims in Japan and that there are also mosques in this country.

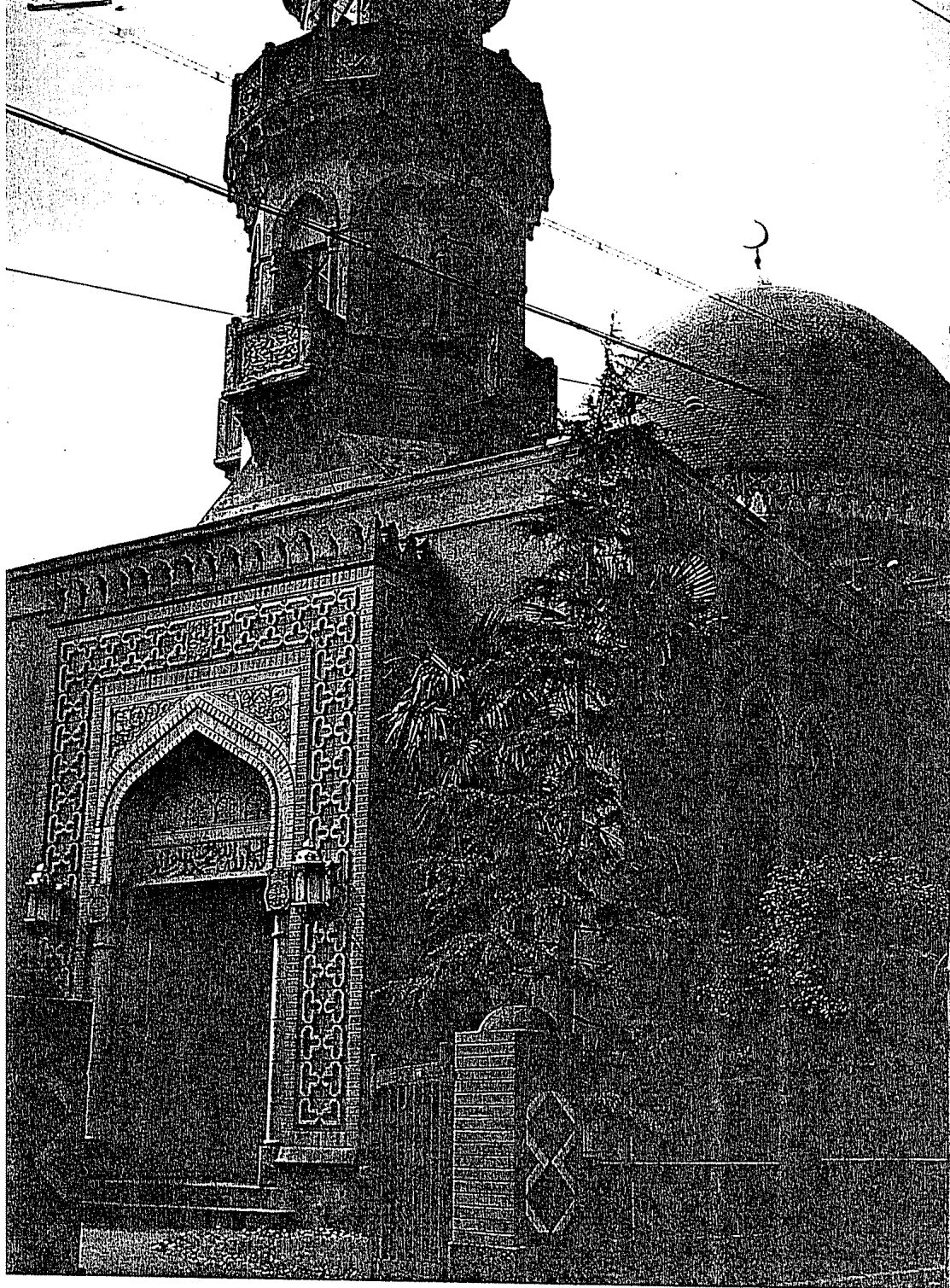
Perhaps this surprise originates from the fact that although Japan is very well-known as an economically advanced country to the people of the world, its spiritual image among them is apparently one of non-Islamic, even anti-Islamic.

In the past, Japan had a very thin or no relation at all with Islam. Until about seventy years ago most of the Japanese did not have any clear idea of the existence of a religion called Islam. Only recently that many of them came to know about the Islamic world. And the oil crisis gave them the opportunity to know quite well that a large number of the people of Asia and Africa are believers of Islam because the shock came mainly from the Middle Eastern Muslim countries from where Japan must have most of its oil requirements. Yet, though the Japanese people have shown great interest in the oil producing Muslim countries, their lands and their people, very few have shown any interest in these people's religion—Islam. At the same time, the number of the Japanese Muslims is so negligible that they are also not in a position to exert them-

selves and impress upon their non-Muslim compatriots so far as the religion of Islam is concerned.

For instance, the oldest organization of the Japanese Muslims, Japan Muslim Association, which has a history of 24 years, has a regular Japanese Muslim membership of not more than one hundred. It is quite likely that for various reasons hundreds of other Japanese Muslims have not enrolled themselves as members of Japan Muslim Association. In any case, it is true that its membership has not increased upto the extent as one could expect of it for a period of 24 years.

However, in spite of such unfavourable circumstances, we can see that a pioneer Japanese Muslim, Mitsutaro Yamaoka, performed Hajj and became the first among the Japanese Muslims to do so as early as in 1909. From 1920 until today, at least six Japanese translations of the Holy Quran were published, among them, the one rendered by Haji Umar Mita is the only one by a Muslim scholar, and the rest by non-Muslims. Thus, it can be said that at least several hundred thousand Japanese have had the opportunity to read the meaning of the Holy Quran although not all of the translations can claim accuracy or genuineness.



The Tokyo Mosque (est. 1938)

Photo by: Morimoto

TWO NEW FACTS REGARDING HISTORY OF ISLAM IN JAPAN

Abu Bakr Morimoto

Preface

We have no clear records of the historical facts as to when, how and by whom was the religion called Islam was first introduced in Japan.

Generally speaking, the spread of Islam has never taken place by concerted propagation efforts by missionary groups supported by the states or religious organizations. It can be assumed that it was rather through trade and other exchanges by common people who stamped the influence of their religious belief on the heart of the people, which was the natural process everywhere in the world. Looking from this angle, I think it is correct to say that the advent of Islam in Japan, too, was carried out by the very temporal process of trade exchanges by unknown Muslims.

Some research materials regarding the contact between the people of Japan and the Muslim world during the period before Meiji Restoration in the latter half of the 19th century, which is the most important event in the history of Japan and which heralded the transformation of Japan from the feudal rule of the mediaval age to the constitutional monarchy of the present age, were

published by a few Japanese scholars. Among them, the "History of Cultural Exchanges between Japan and the Muslim World before the Meiji era" by the late Professor Dr. Hajime Kobayashi, published in 1940, is the most detailed and is evaluated as an authentic document of academic research. In this book also, there is no historical evidence of Islam's being propagated in Japan with the support of any state authority. As the reason for it, Prof. Kobayashi cites in his concluding remarks: "Also in the case of the Japanese' coming in contact with the Muslims, the two sides mainly carried out economic negotiations and had no need for talking religion between them."

With Meiji Restoration, Japan gave up its former Isolation Policy and began to introduce in great stride western knowledges through such means as translation of books and other materials. In this process, the knowledge about Islam also found its way little by little. But almost all of this knowledge and information was introduced by the Christian Civilization. As a result, it was very difficult to know and understand Islam by the Japanese by direct contact with the Muslim world for quite a few decades.

Fact No. 1 Who Was the First Japanese Muslim?

Regarding the question as to who was the first Japanese to become Muslim, the question has so far not clearly been

answered with authenticity though Ahmad Ariga and Omar Yamaoka became well-known figures as early Japanese

Another thing which impressed me deeply was that among the countless masses of people we saw no policeman directing the people. And every Muslim restrained himself in all his behavior. Women and children were given priority in the congested places and moments. There were no quarrels or disputes or clamour for anything except for getting close to Allah, emotionally reciting the *Talbiyah*. Where can we find such huge masses of people behaving themselves so calmly and orderly except in this universal event of Islam?

When I visited Mecca in 1973, I performed the *Umrah* and also paid a visit to Mina and Arafat. Five years later, in 1978 again when I visited these places I found that the ekistical environment of Mecca and its surroundings has undergone a change much greater than I expected. The streets of Mecca are modernized and tall buildings are being constructed here there. The cloisters and mosques in the two holy cities of Mecca and Medina have been widely expanded. What attracted my attention particularly was the construction of a new superhighway linking Mecca, Mina and Arafat and of a forest of many lighting towers in and around the field of Muzdalifah for illuminating the area at night. This tells us how the Government of Saudi Arabia has been making great efforts to build enormous facilities for the safety and convenience of the Hajjis who are increasing in number year by year, and also for the development of Islam. This is one of the many great achievements of the late King Faisal who considered the protection and development of Islam as his life mission which is also being followed by his successors in great strides.

And, finally, I learned that to participate in the Hajj means nothing but the reconfirmation of our belief and faith in Allah.

Then we said our *Fajr* prayers at the *Masjidul Haram* and then performed the *Sa'i*, that is, running between the hills of Safa and Marwa and returned to the camp at Mina. After completing all of the rites of the Hajj, we left Mina on the 13th of Dhulhijjah for Mecca again, where we performed the farewell *Tawaf* and departed for Jeddah.

Meanwhile, all through our stay at Mina we performed the *Rami-e-Jamarah*, a symbolic act of driving away the Satan, which is also an essential part of the Hajj. Three stone pillars are set up at Aqaba, in the western end of the valley of Mina and people threw at them seven stones each time out of the 49 stones gathered from the field of Muzdalifah, reciting:

"*Bismillahe allahu akbar allahu akbar, La-ilaha illallahu allahu akbar allahu akbar wa-lillahil hamd.*"

"Allah is great, Allah is great, there is no good but Allah, Allah is great, Allah is great, All praise belongs to none but Allah."

What I have mentioned so far are my own impressions and experiences in the Hajj of 1978 and not an explanation of the religious significance of the Hajj nor the elaboration of the rites. What surprised me greatly was that, in Mecca, where nearly two million pilgrims got together from all over the world, there were no arches, buntings or decorations to mark the occasion. And we saw no erection of time-tables, guide charts or placards in the streets. No fire was burnt and no gun was shot signalling the time of the rites which took place one after another and there was no loud-speaker announcement, either. This may be due to the fact that the time-table was fixed about 1400 years ago and this has been flowing down through the history of Islam and in the blood of the Muslims.

Holy City in danger

(Continued from page 2)

a few years before Jesus Christ was born, was of course an Arab, his father being an Idumean and his mother the daughter of a noble Nabatean from Petra. By 130 A. D. there were no Jews in Jerusalem and the city, by order of Hadrian, one of Rome's great emperors, became and remained for two centuries a Roman colony called Aelia Capitolina. But even before 135 A. D. when the Jewish dispersion was supposed to have begun, the historian Eusebius tells us that "There were no longer any Jews left within the walls of Jerusalem, every one of the former inhabitants had departed.....The Church was entirely composed of Gentiles." And when the Zoroastrian Persians invaded and captured Jerusalem in 614 it was an almost entirely Christian city that they occupied. Only a few years later, namely in 638, Muslim Arabs from Arabia, under the Khalif Omar, entered, ruled, and many of them settled in Jerusalem. And except for a relatively brief period when the Crusaders dominated the Holy City from 1099 to 1187, Jerusalem remained, until 1948, an Arab city. It is clear, therefore, that the historic city of Jerusalem was and remained Arab for much longer than it ever was Jewish.

Of course the Israelis may mean, by saying that Jerusalem was always a Jewish city, that for the many centuries during which there were hardly any Jews in the city, it remained the focus of their prayers and rituals; but that equally applies to millions of Christians and Muslims all over the world.

It was, therefore, in this spirit, a spirit of exclusive ultra-nationalism, that the armed forces of the Jewish community in Palestine, even before the declaration of the state of Israel, attacked in the early part of 1948, the Arab inhabitants of Jerusalem, cleared them of all the western part of the city, took over their properties and brought in Jews in their place. And soon after the forcible birth of the Jewish state, the Israelis attempted to capture the old and historic eastern part of the city. They were then repulsed by the joint forces of the local Arab population and

(Continued in page 4)

Islam in Japan

(Continued from previous issue)

The Association has a very cordial relation with various Islamic organizations based in other countries as well as Muslim diplomatic missions in Tokyo. The Association members participate in the religious conferences and congresses held under the auspices of these Islamic organizations and make useful exchange of views on various problems regarding Islam in Japan and abroad. Among these Islamic organisations, mention may be made of Al-Azhar Islamic Research Council (Cairo), Rabita al-Alam al-Islami (Mecca), Central Council of International Islamic Organisation (Jakarta), Motamar al-Alam al-Islami (Karachi-Beirut), Darut Tabligh Islam (Qum) etc. The Association gratefully acknowledges its debts to these and other organizations and institutions who helped this association in various ways such as providing funds, receiving Muslim students from Japan, offering scholarships, sending publications and through other means. The Association specially expresses its deep gratitude to the Rabita al-Alam al-Islami for providing with the necessary financial assistance for the publication of the Japanese Quran rendered by Haji Umar Miya and also for providing funds for acquiring the land for the aforementioned graveyard.

Foreign Islamic missions also extended substantial help to the Association toward its Tableegh activities. Pakistani and other Tableegh missions frequently visit Japan and help the Japanese Muslims in the proper understanding of Islam and in converting a number of Japanese to Islam.

A number of Muslim governments have also been very kind and co-operative to the Association activities. His Majesty King Faisal of Saudi Arabia has granted 8,000 dollars this year to the Association. His Majesty previously also granted cash contribution of 8,500 dollars in addition to granting several scholarships to the Japanese Muslim students for study in Saudi Arabia. A few years ago, the Government of Kuwait was very kind to grant 3,000 pound sterling for the repair of the Tokyo Mosque. The Government of Egypt

(Continued in page 4)

ISLAMIC TEACHINGS

ZIKR (Remembrance)

The Holy Quran and the Hadith contain admonitions to keep up Zikr or the remembrance of God.

The five-times a day, Salat is also remembrance of God. In addition to this, the Islamic Way of Life develops God-consciousness in different ways. A Muslim will begin any work saying "Bismillah" (In the name of Allah). When he feels happy or joyful, he says "Al-hamdu lillah" (Praise be to Allah). When he makes a promise, he adds "Insha Allah" (God-willing). When he feels weak, he says "La-hawla wala quwwata illa-billah" (No source of strength to ward off evil or do good except with God's help).

Similarly, there are short prayers which a Muslim recites before going to sleep or on waking.

But there is a tendency to say these things as a matter of habit. When you are about to do something unlawful and you recite Bismillah, you should realise that what you are about to do is against the Law of God and refrain from doing it.

The Sufi orders came into existence to prevent the Muslims from clinging to the letter and losing the spirit, to make Muslims not only verbally but also mentally Muslims, whose lives and deaths, whose efforts are to be in accordance with the Will and Pleasure of God.

Those who are preachers and teachers of religion should repeatedly emphasise on the meanings and significances of recitals and rituals.

Afghan-Iranian Road link

The Iranian Government has assured Afghanistan that it will build a 480-mile highway to link the land-locked country with the Iranian port of Bander Abbas within the next three years. This will enable Afghan exports and imports to pass through Bander Abbas port.

Afghanistan will also build a 440 kilometre (264 mile) highway from the Iranian border to the Helmand Valley, which will connect Bander Abbas to the Asian Highway in Lashkargah.

Kenya
JAPONYA

Karachi

Islam in Japan

The following is an interesting and informative statement by the Japan Muslim Association:

Since the advent of Islam, while most other Asian countries embraced Islam or came under its influence or were having cultural contact and intercourse with the Islamic world, Japan remained outside of this sphere and, thus, can elicit special interest of the Muslims all over the world. This country was virtually in almost total ignorance so far as Islam in its true perspective is concerned, although the European explorers in the early modern age, and the Christian missionaries, following them, introduced some knowledge about Islam in a distorted form.

About a hundred years ago, with the Meiji Restoration in Japan, there was great change in the Japanese Government policy, from isolationism to open-door policy. Western culture and civilization were introduced in Japan, which also brought some new knowledge about Islam in the form of literature, of course, through the work of non-Muslims. Islam began to be called 'Kaikyo', deriving from a word in the Chinese language. At that time a biography of Prophet Mohammed (Peace be upon him) was published in Japanese. The Japanese intelligentsia also began to show interest in Islam. But unfortunately, their interest became biased to some extent because of the distorted version of Islam introduced by the Christian missionaries. There is no denying the fact that this distortion is still lingering, and the people's ignorance of Islam still remains.

In spite of these unfavourable circumstances, a few Japanese embraced Islam during the first decade of the present century and one of them performed Hajj pilgrimage in 1910, for the first time in the history of Japan. During the thirties and until World War II, some Japanese including military leaders, politicians, and intellectuals began to show interest in Islam because of a new Japanese policy vis-a-vis Asia which included many Muslim countries. A number of institutes and organisations sprang up for research on Islam, and several hundred books and articles, and other pieces of literature

relating to Islam published.

But real Islamic activities came rather earlier, after World War I, when about six hundred Muslims of Turkish origin migrated to Japan from Russia in the wake of the Bolshevik Revolution. These Turkish Muslims permanently settled in Japan and for the first time introduced Islam through preaching as well as through practice. Their pious example influenced many Japanese who also became pious Muslims. At the initiative of these Turkish and other Muslims the first Mosque was built in Kobe City in 1935 and the second in Tokyo in 1938.

With the defeat and destruction of Japan in 1945, the old order in Japan was also destroyed. The old organisations also met with the same fate. A new start-line was established under the new atmosphere of freedom. The Japanese Muslims started movement for a new link with the foreign Muslims and with their co-operation for establishing a new organisation. This led to the establishment of the Japan Muslim Association.

Japan Muslim Association was established in 1952. At the beginning, its membership was limited to the Japanese Muslims only, and the Association remained an unregistered body until 1968. On June 12, 1968, the Association was registered as a religious legal body. With the registration its membership has been expanded with the inclusion of non-Japanese Muslim brethren living in Japan as well. Thus the Association has attained the status of being the only organization composed of both the Japanese and non-Japanese Muslims, recognized by the Japanese Government as a religious legal body.

The first President of Japan Muslim Association was the late Brother Sadiq Imaizumi; the second, Brother Haji Umar Mita; and the third, Professor Haji Abdul Karim Saito. The present president is Brother Abu Bakr Morimoto. The constitution of the Association provides for a 20-member board of directors composed of both the Japanese and non-Japanese Muslim members.

(Continued in page 7)

Muslims in Kenya

(Continued from previous issue)

The Muslims are badly divided and have numerous small and big associations. Most of them are dominated by non-Africans.

It was with a view to centralise or unify Muslim efforts that a new organisation, known as the "National Union of Kenya Muslims" was set up in 1969 at the initiative of educated African Muslims holding important positions inside and outside the government. The address of the National Union of Kenya Muslims is P. O. Box 28864, Nairobi, Kenya. Its President is Shaikh Issa Kuria. The Union needs financial backing to establish its presence all over the country in an effective manner.

Another personality worth mentioning is Dr. Yusuf Ali Siraj, who is a devoted worker and a staunch pan-Islamist. At present he is the President of the East African Muslim Welfare Organisation. Address: P. O. Box 43789, Nairobi, Kenya.

Like the Y. M. A. (Young Muslim Association), there is also a Young Muslim Women's Association, another active group, who must be helped to work amongst the Muslim women in Kenya.

Forty miles away from Nairobi is the Institute of Higher Islamic Studies. Address: P. O. Box 288, Machakos, Kenya. This Institute prepares local "Ulema", but it is in a very primitive state. The Darul Ifta of Saudi Arabia has sent eight teachers to Kenya, out of whom two are working in this Institute and are doing good work. I urged upon them to learn Swahili to become able to do better service to Islam and Muslims in East Africa. The Institute needs more teachers, more books, more furniture and other paraphernalia for a good institute.

There is an Islamic Centre in Dar-es-Salam. One is being built in Kampala. There is great need for a good Islamic Centre in Nairobi, perhaps in Mombasa also.

Despite all odds, to-day the Muslim situation in Kenya is better than at the time of independence. Then they did not have a single Mayor or a Deputy Mayor. To-day the Mayor and Deputy Mayor of Mombasa are Muslims. Previously, from Nairobi

(Continued in page 8)

Karachi

ECONOMIC NOTES

Iraq-Syria Oil Agreement

A 15-year agreement was entered into recently between Iraq and Syria.

The Syria Oil Transport Company had taken over the operations in Syria of the nationalised Western-owned Iraq Petroleum Company.

The new agreement will make it easier for Iraq and encourage it to build additional pipelines to carry oil across Syrian territory in the interest of the two countries.

The agreement provides for Iraq to pay Syria 41 US cents per barrel of oil shipped from the Mediterranean port of Banias and 30 cents per barrel for oil that passes across Syria from Iraq to Lebanon. The agreement also provides for Syria to pay Iraq 245 cents per barrel for crude oil for processing at the Syrian refinery at Homs for 1972, 255 cents for 1973, 265 cents for 1974 and 275 cents for 1975.

Syria is expected to receive about 60 million sterling in foreign currency this year under the agreement, compared with about 34 million sterling a year before the Iraq Petroleum Company assets were nationalised by the two countries last June.

Another oil find in Nigeria

The US Phillips Petroleum said on Jan. 30 that a "significant new oil find" had been discovered in Nigeria's Niger River Delta. About 15,000 barrels a day came out of the test well. Phillips had one-third interest in the field with the remaining thirds held by Nigerian Agip Oil Company and the Nigerian National Oil Company.

Iraq-Turkey Pipeline

At a meeting on Jan. 30 at Ankara of the Iraqi-Turkish Joint Economic Committee, plans for a pipeline across Turkey to carry oil to the Mediterranean coast were discussed. Four sub-committees were appointed. One would examine the pipeline project and plans to feed Turkey with Iraqi natural gas. The other committees will discuss industrial co-operation, development of trade exchanges and transportation between the two neighbouring countries.

Egypt joins O.A.P.E.C.

Egypt has formally joined the Organisation of Arab Petroleum Exporting Countries (O.A.P.E.C.). The Egyptian Councillor in Kuwait handed over the membership document to the Kuwait Foreign Ministry.

Oil off Sabah Coast

Anglo-Dutch Shell has struck oil in what appears to be in commercial quantities off the north coast of the East Malaysian State of Sabah, Malaysia's Minister of Primary Industries Dato Taib Mahmud announced recently. The well was producing on test 1,800 barrels a day and Sabah Shell Petroleum Company has applied for the total area covered by its marine prospecting license to be converted to a mining lease. Shell also has on shore concessions.

Bahrain's Aluminium Smelter

The firm, Aluminium Bahrain, will complete the power plant at its giant Smelter in Bahrain, the biggest gas turbine power plant in the world, with a 900,000 sterling generator. The 18-megawatt generator, the 19th and final unit at the plant, and the most powerful of all, should be in operation by next January.

Algeria's oil and gas

Income from Algeria's main exports—oil and gas—is expected to rise to 6,000 million dinars (571 million sterling) this year, Algeria's Finance Minister Ismail Mahrouge said. Of this amount, 4,110 million dinars (391 million sterling) would come from oil taxes. Oil production was estimated at 58 million tons for 1973—a rise of 3.5 million tons over last year.

Morocco's territorial waters

Following the abrogation by Morocco of a bilateral fishing accord with Spain by which Spain was granted fishing rights, Morocco has extended its territorial waters from 12 to 70 miles. The extension would apply to the whole Moroccan coast except for the Strait of Gibraltar where the limit would be the centre line between the Moroccan and Spanish coasts.

Islam in Japan

(Continued from previous issue)

There are three categories of members: (1) Regular members who must be Muslims and are registered as members and pay a fee of yen 200 per month; (2) Associate members who can be of any faith but interested in the study of Islam and interested to become Muslims paying the same fee as (1); and (3) Supporting members who may be individuals or groups or organisations but supporting the Japan Muslim Association paying a fee of yen 1000 or more per month.

TABLIGH is the most important function of the Association. The Association invites Islamic teachers from other countries for the teaching of Islam, organizes Tabligh groups consisting of both Japanese and foreign Muslims, and holds Tabligh meetings in various places in Japan for the propagation of Islam. The Association also makes use of facilities of other organizations such as mass media, secular associations and others supporting this Association, and presents Islamic point of view on various aspects of life through writing, lectures, seminars etc.

For the purpose of promoting Islamic teachings, Japan Muslim Association started in 1960 its first official Japanese three-monthly views-paper "THE ISLAM" which was edited by Brother Faruk Nagase. But after six years of publication "The Islam" ceased to appear for want of required funds. The present President, Brother Abu Bakr Morimoto, also published a monthly bulletin in Japanese under the title of "SEISHIN SEIKATSU" (Islamic Life). The Association publishes "Voice of Islam" but not as regularly, also for want of necessary funds. But it brings out its "Association Bulletin" every month regularly since last year. This is also in Japanese with a digest in English for the benefit of the non-Japanese members.

The Association members helped the Japanese translation of several authentic Islamic religious works. Mention may be made of the works such as "Hekayat-e-Sahaba", "Risala-e-Diniyat", "Life of the Prophet", "Outlines of Islam" etc. Most of these translations are now out of print. The Association has

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marriages deserves sober reflection.

I am seizing the opportunity of this auspicious gathering of the leading scholars of the motherland of Islam held to honour the memory of our Holy Prophet in a young energetic Muslim nation, to submit to you the current experience of our faith in America, which I am sure will earn your sympathy and understanding. One wonders whether the Seerat, which is implicit of the notion of "dynamic growth" and flexible human concern, in contrast to the concept of law, of which the idea of "finality" is a basic element, could shed greater light in understanding our problems. A thorough study of the Seerat, especially of parallel dilemmas encountered by the Holy Prophet, the way the noble Mes-

senger of God handled them, may help us more in our contemporary difficulties. The condition of Islam in America today is not dissimilar to the condition of the nascent Islam in Mecca. Islam was then a strange phenomenon, endeavouring to carve its way in a permissive pagan society, Islam in America is an unfamiliar experience coming to coexist and seeking to flourish in a permissive materialistic soil. The experiences of the Holy Prophet, peace and blessings be upon him, his wisdom in tackling conflicts, and his methods of treating human situations, can certainly provide inspiration and guidance in treating Islamic problems arising in the American setting.

[By courtesy: THE MUSLIM WORLD
Vo. 13, No.37, April 3, 1976]

APPEAL

Japan is well-known in the world as an economic giant. This is a fact that Japan is one of the most industrialized and economically affluent country. But affluence of Japan does not necessarily mean that the Japanese Muslims are also affluent. Moreover, their number also is only in a few thousands. Most of them are common salary-earners living from hand to mouth. The most glaring example is Islamic Culture Society whose membership is constituted of mainly intellectuals who are usually economically hard-up everywhere.

Among its various activities, Islamic Culture Society has been making efforts to publish its journal Islamic Culture Forum to cater to your inquiry about Islam in Japan. Five issues of the Forum have been published by the Society undergoing enormous hardships. The sixth issue has long been in the dark room of the press. It has not been able to see the daylight because we couldnot pay the press dues. Similarly, various other manuscripts also cannot be published for want of funds although they are ready for publication.

In the circumstances, we fervently appeal to you to come to the rescue of Islamic Culture Forum from dying. Unless immediate help comes forth, Islamic culture Forum will inevitably meet an untimely and lamentable death after only two and a-half years of life in spite of the fact that its thousands of readers in about 90 countries of the world desire its long life.

Praying to Allah, the Merciful and the Compassionate, to give us strength to follow His path and to save Islamic Culture Forum from dying. AMEEN!

December 1976

Abu Bakr Morimoto
President, Islamic Culture Society &
Chief Editor, Islamic Culture Forum

ISLAM ON FORWARD MARCH IN JAPAN

—Activities of Islamic Center-Japan—

Abdur Rahman Siddiqi

The only Islamic organization in Japan, jointly run by the Japanese and foreign Muslims, Islamic Center-Japan is located at a distance of 8 minutes walk from the Tokyo Mosque. The Center is housed in a three-roomed mansion near Higashi-kitazawa railway station on the Odakyu line. The locality is one of the most respectable and clean areas of Tokyo, directly connected by railway and bus services with central Tokyo.

The Center opens daily from 9:00 a.m. to 5:30 p.m. but it seems it is working day and night. Any time you visit, you find someone translating or revising a new book to be published, or busy in mailing Islamic literature to a remote village of Japan free of cost.

PUBLICATIONS:

Publication of high standard, simple, and authentic literature on Islam seems to be the speciality of the Center. All

its publications are in Japanese either translation or original.

The latest list of books already published by the Center include the following:—

- “Why Fast”?
 - “Fasting”
 - “Zakat”
 - “Hajj”
 - “Salaat”
 - “Moral Teachings of Islam”
 - “Muhammad” (Peace be upon him)
- The following books are now under print:
- “Family Life in Islam”. Already published.
 - “Status of Women in Islam”.
 - “Polygamy in Islam”.

The following publications are under preparation, translation or compilation:—

- “Islam in Japan”.
- “Prophets and the Finality of Prophet-

Note: Mr. Abdur Rahman Siddiqi, a Pakistani brother, contributed his article, “Basis of Economic Cooperation between the Islamic Countries and Japan” which appeared in No. 1 issue of the Forum. A commerce graduate from the Hitotsubashi University in Tokyo, Mr. Siddiqi is well-versed in the Japanese language and possesses a good understanding of Japan – its land and its people. This year he has been despatched by King Abdul Aziz University, Jeddah, Saudi Arabia, to help Islamic movement in Japan, and has since been engaged in the work actively in cooperation with the Islamic Center-Japan. In the present article, he has expressed high hopes and lofty ideals. Though his path will not be so easy, we sincerely pray to Allah for his success – Editor

SOME REFLECTIONS ON JAPAN'S CRITICAL CENTURY, 1867-1967

G. R. STORRY

(Address given to the Royal Central Asian Society on December 12, 1967)

THERE has been a good deal of discussion in Japan on whether the centenary of the Meiji Restoration should be officially commemorated this year or next. For although 1967 marks the centenary of the formal termination of the Tokugawa Shogunate, 1968 is the centenary of the restoration of administrative powers to the Emperor.

However, as it is just over a hundred years ago since the Lord of Tosa, in October 1867, urged the last Shogun to resign, it seems fitting to take that date as the threshold of the period which I have called Japan's "Critical Century".

I once heard historians described, by Sir Ernest Barker, as men who travel into eternity stern-first. This is an ungainly posture, to be sure; but not one that can be condemned as unreasonable. For if the future is an impenetrable but slowly receding wall, it seems sensible as well as agreeable to have one's back to it.

From this vantage point, of the historian's retrospective gaze, a hundred years is no great stretch of time; but in terms of common human experience it is another matter. Never more so than during the present time, to go back a hundred years seems like a journey into a past that is exceedingly remote. Yet before the war—and this is an experience shared no doubt by others here this afternoon—I talked to people in Japan, by no means in their dotage, who could remember pre-Meiji feudal society as part of their own adolescent, if not adult, environment.

And indeed the story of Japan's modern century could be illustrated in vivid and compelling fashion simply by following the fortunes of a single household through the period. A samurai household would be the most interesting. For it was the samurai class which on the whole lost and gained the most, at least until the First World War.

And what a story of triumph, disaster, and recovery is covered by those years from 1867 to the present day! It can be divided conveniently into three stages. The first, lasting from 1867 to 1895, is the period of preparation—preparation for empire—when, as we all know, an agrarian society in the grip of tradition was transformed into the leading industrial power of Asia; this "leap forward" being accomplished with the maximum of foreign help in the shape of professional advice and technical instruction, but with the minimum of foreign help in terms of finance. Stage two lasts for fifty years, from 1895 to 1945, and may be called, I think, the Age of Aggression; and the point worth noting here is that nearly all Japan's

actions in the field of foreign policy were related, in one way or another, to China. The climax came when China proved to be the stumbling-block in the Japanese-American talks that preceded Pearl Harbour. It was after all the China commitment that led Japan step by step towards eventual conflict with the United States and Great Britain. The third stage can be called, I believe, the Age of the American Connection. Perhaps in later years, when things are seen in better perspective, the century following the Meiji Restoration will be interpreted as the early and uncomfortable phase of a prolonged process of digestion. Today, in 1967, the period of dyspepsia, thank goodness, is almost over; and what we are beginning to witness is a characteristically Japanese synthesis of the native and the alien. It is certainly significant that the Japanese nowadays often rather resent the use of the term "Westernization" to describe what has been happening to their society. They prefer the word "Modernization".

However, it is not in fact my intention to deal with my subject this afternoon in chronological narrative form. What I should like to do is to consider one or two themes or patterns, illuminating them, I hope, by reference to events, attitudes and policies within the period of the last hundred years.

May I begin with two themes, which in the best Taoist "Yang and Yin" tradition counterbalance each other in the manner of opposites? These are Receptivity and Rejection. Let us take Receptivity first, bearing in mind its dictionary definition, which is "the capacity of receiving impressions". Receptivity, in other words, means something a little broader than mere acceptance.

It will be generally conceded, surely, that no society, certainly no society of modern times, has been more receptive than Japan to alien ideas, modes and practices. From Samuel Smiles to Jean Paul Sartre, from Rousseau to the Rolling Stones, almost anyone in any country who ever attracted attention outside his own parish by reason of his technical skill, inventiveness, artistic gifts, ethical message, or ability to entertain has found a receptive audience or group of followers, at some time or other, among the Japanese. The point need not be laboured. But at the risk of boring those who have heard it before I cannot refrain from citing Sir George Sansom's famous example of the "Civilization Ball Song", composed in Tokyo in 1878, in which children counted the bounces of a ball, reciting the names of ten desirable objects of the Western world—namely, gas lamps, steam-engines, horse-carriages, cameras, telegrams, lightning-conductors, newspapers, schools, letter-post and steam-boats.

It is true that the Japanese were equally eclectic in much earlier times. But this quality, which they seem always to have possessed, naturally assumed great practical importance in the "Critical Century". For it had a profound influence on the planning and execution of foreign policy and so affected areas of the world beyond the Japanese islands.

Certain importations, long after they had been absorbed, remained associated in the Japanese mind with the societies whence they originated. Thus a man practising a profession that owed much to developments within a specific country tended to have a leaning, even a vague sense of obligation, towards the nation in question. The Imperial Army, for example,

— Japonya

يبلغ عدد سكان اليابان حوالي ٩٠ مليون نسمة ، يدينون بعلوم ديانات ، أهمها :
الشنتوية Shintoism والطاوية Taoism والشامانية Shamanism والكونفوشية
Confucianism والبوذية Buddhism والمسيحية ، وذلك إلى جانب عقائد أخرى تقوم
على الأساطير التي أخذت تتلاشى أمام الغزو العلمى والوعى الثقافى والدعاية المنظمة
للدّيانات الكبيرة .

ولا يوجد من بين هذه الملايين التسعين إلا نحو ٨٠٠ مسلم أغلبهم من الترك الذين
هاجروا إلى اليابان قبل الحرب العالمية الأولى ، ومن التجار الوافدين من الهند والبلاد
الآسيوية المجاورة ، والذين أقاموا هناك بيوتا تجارية كبيرة ، وأسسوا جالية إسلامية ،
أشبه بالواحة الصغيرة وسط هذه الصحراء الواسعة القاحلة .

ويكثر المسلمون في منطقتى طوكيو Tokyo وكوبي Kobe . وكانت هناك قلة منهم في
منطقة ناجويا Nagoya غير أنها تفرقت بعد ما تهدم مسجدهم على أثر غارة جوية في الحرب
العالمية الأخيرة .

وأول مسجد أنشئ باليابان هو مسجد كوبي الذي افتتح يوم الجمعة ٢٢ ربيع الأول
سنة ١٣٤٤ (١١ من أكتوبر سنه ١٩٣٥) ، وهو يسع جميع المسلمين في منطقتى
أوزاكا وكوبي . وكان الفضل في إنشائه لداعية مسلم حضر من الهند سنة ١٣٤٦
(سنة ١٩٢٨) ، واستجاب المسلمون في اليابان والبلاد الإسلامية الأخرى لندائه فأنشئ
هذا المسجد الذى نجا من الغارات الجوية . وأقيمت بجواره مدرسة لتحفيظ القرآن الكريم
ومبادئ الدين لأطفال المسلمين ، وتدرس فيها اللغات العربية والتركية واليابانية . ويشرف
عليها وعلى المسجد لجنة أغلب أعضائها من أصل تركى .

[١] بعض هذه الحقائق مترجم من مجلة العلم الأخضر اليابانية Green Flag عدد ديسمبر

على هامش مؤتمر الأديان فى طوكيو :

الإسلام فى اليابان

أوفد الأزهر مندوبا عنه لحضور المؤتمر التاسع لتاريخ الأديان الذى عقد فى اليابان فى
الفترة من ١٢ إلى ٢٥ صفر (٢٧ من شهر أغسطس إلى ٩ من شهر سبتمبر) من العام الحالى ،
وهو أول اجتماع للمؤتمر يعقد فى الشرق لبحث موضوع « الدين فى البلاد الشرقية : ماضيه
وحاضره » . وبه أربع لجان لمعالجة موضوعات الديانات البدائية والقديمة والديانات القائمة
الآن ، وبحث العلاقات الثقافية بين الشرق والغرب ، ودور الديانات فى هذا المجال . وقد
ذكرت الشرة التى كان يصدرها المجلس العلمى فى اليابان أكثر من مائة اسم لعلماء يظن بهم
بحث أكثر من مائة موضوع ، لم أجد من بينها حظا للإسلام إلا فى موضوع « سيكولوجية
العقيدة الإسلامية فى الله » للأستاذ Halepota A. W. J. ، وموضوع « المسيح فى القرآن
وفى الأدب العربى الحديث » للأستاذ حسينى ا. م . ، وحديث للمستشرق ماسينيون
Massignon عن بعض النواحي الإسلامية .

ولا أريد فى هذه الكلمة أن أتحدث عن الغرض الدامغ لعقد هذه المؤتمرات التى تتبناها
الدول الغربية وتشجعها أمريكا ، وترسم أسسها وتحدد أهدافها جماعة لها نفوذها القوى
البالغ ، والتى تبدل أقصى ما تستطيع من جهد ، وتقدم أكبر ما يمكن من تضحية فى سبيل
كسب المعركة ، وفرض سياستها على العالم كله .

لا أحب لنفسى الحديث فى هذه الناحية ، ولا أكلف نفسى عناء التكهن والاستنباط ،
فقد كفى ذلك كثيرون من الكتاب الغيورين على الفكرة الإسلامية ، والمهتمين بالقضايا
الشرقية والعربية ، والذين سلطوا الأضواء الكاشفة على هذه الاجتماعات التى تعقد بين حين
 وآخر تحت عناوين مختلفة ، تجمعها كلها سياسة واحدة وهدف مشترك ، ليس فيهما على التأكد
خير للإسلام ولا للعرب ولا للشرق أجمع .

JURNAL ANTIASIAN

The Historical Journey of Islam Eastward and the Muslim Community in Japan Today:

Abdul Karim Saitoh

Japanya

ASIA

Introduction

The advancement of Islam in the East was by two routes i.e. the Southern route which was also a sea route and the Northern route which was mainly a land route.

The Southern Route

The Umayyids sent an expeditionary force under the command of Mohammad bin Qasim from Basra by sea in 711. This force landed near Karachi in Sind and established a strong bridgehead on the Indian sub-continent.

In the 9th century, the natives of Hadramaut and Oman converted to Islam. These people had trade relations with the western shores of India, with Maldives and other islands in the Indian Ocean, with Ceylon and even with Sumatra and the Malay Peninsula. These Muslim traders and travellers contributed towards the acceptance of Islam by peaceful means. Some of them married native women and settled in these regions.

In the 11 and 12th centuries, the southern route reached up to Atje, the extreme north-west of Sumatra Island, and its south-western coast and later in the western coast of the Malay peninsula. In this period it is reported that numerous communities of Arab merchants, craftsmen, their families and converted native Muslims were living together peacefully. In the 15th century a Chinese traveller left a record of travel through villages in Indonesia, and ports along the Malacca Strait and described inhabitants who wore long robes in spite of the tropical climate, and some others who wore no clothes at all. He also estimated that ports where people wore long robes were less in number, indicating thereby that this was still the early stage of Islamic presence in this region. Another Chinese traveller visited Jakarta in the last days of the Hindu Kingdom there. From there he proceeded to Surabaya City where again he found people wearing long robes of the Arab Muslims. He did not mention the religion of these people in his report but it appears that a Muslim dynasty ruled at Surabaya at that time.

In another surge Muslim merchants turned northward toward the Malay coast, Burma and Thailand, then to Cambodia and Vietnam across Johore, the southern most point of the Malay Peninsula. At last they reached Kwantung (Canton) and Hainan Island in China. Canton was the terminal of the southern route in China. Another terminal of the southern route was in the Philippines. Sheikh Maqdom, a famous Islamic scholar in Malacca, introduced Islam in the Philippines towards the end of the 14th Century. This route actually separated from Canton and reached Sulu, Mindanao and other

In the time of the Ming Dynasty (1368-1643) this favourable trend was reversed. Some of the Muslims left for their home countries to the west, but most stayed under adverse conditions. Government policy was favourable to agriculture, but merchants had to undergo hardships. The policy of sinicization forced Muslims to change their names, dress, ways of living and language; but they somehow kept their Islam.

In the 300 years of Ching Dynasty (1641-1911), Muslims in China continued to suffer. In 1759 East Turkistan was conquered. In 1784 the Muslim Mutiny in Kansu took place. In 1828-30 there were battles in East Turkistan. In 1845 there was again a Muslim Mutiny at Kashgar. Thus confrontation between the Ching Government and the Muslim communities continued to result in severe clashes.

Today at least ten ethnic groups in the Republic of China may be classed as Muslims. Their names and estimated numbers may be listed as follows:

Name of Nation	In 1963(A)	In 1957(B)
Hui Hui	3,559,300	3,934,335
Uighur	3,640,100	3,901,205
Kazaks	509,300	533,160
Tung H'siang	155,700	159,345
Kirghiz	70,900	68,862
Salar	30,600	31,923
Tadjiks	14,499	15,014
Uzbeks	13,600	11,557
Paoan	4,900	4,371
Tatars	4,900	4,371
Total	8,004,799	8,665,228

(A) Reported in *Kwangming Daily News* in Peking 21.8.1958.

(B) Quoted from *Nations of China*, National Press, Peking, 1961.

With regard to the present condition of Muslims in China, there is a lack of data. A Pakistani traveller who visited Canton in November 1977, went to the biggest mosque to offer Juma prayer, but the main gate was closed. He traced a Chinese Imam in a house next door who hastily opened the gate and main door and swept thick dust off the floor of the mosque.

The Case of Japan

No record has been found of Muslim presence in Japan till the end of the Tokugawa Shogunate in 1868.

The first book which made mention of "Tadjik" was *Zoku-Nihon Shoki* published in 1753. According to this a Japanese envoy met Tadjiks at the court of the T'ang Dynasty but no mention was made of their religion. About the same time, a man from Persia named Li Mi Yi accompanied a

ment of the Independent Arab Kingdom of Iraq. In *The Independent Arab* he has told us the story of the regeneration of the Arab spirit; he must now write a second and equally interesting book to tell us how it has all worked out in the end.

O. M. T.

In the Margin of History. By Sir Harry Luke. 7 $\frac{1}{4}$ " x 5 $\frac{1}{4}$ ". Pp. xiv + 270. 40 illustrations. 12 maps. Lovat Dickson, Ltd. 1933. 12s. 6d.

Sir Harry Luke's book, *In the Margin of History*, is a scholarly and eminently readable ramble in the bye-ways and footpaths of history, and he has chosen as the subject-matter for the ten chapters a variety of episodes of which the ordinary man has only the vaguest recollection. How many people, for instance, know the number and geographical position of the several quaint little independent states that are hidden away in odd corners of Europe? If it is desired to learn something of them a full description, complete with their chequered histories, will be found in Sir Harry's book. Another interesting chapter is that devoted to the various swashbucklers who in more recent times have attempted to form kingdoms and carve out dynasties for themselves in the out-of-the-way places of the earth.

Amongst other things, he deals with certain visitors from the East, who in Plantagenet and Lancastrian days came to England in state with the same object in view—i.e., to seek the aid of the English king against the Saracen infidel, and, having been regaled with full banquets and empty promises, returned after many years to their own countries.

The most interesting chapter from the point of view of the Society is that devoted to Aqaba—the tiny port on the gulf of that name where four countries meet. He describes how Turkish aversion to anything in the nature of hard-and-fast frontiers nearly gained for them the greater part of Sinai, and but for British intervention in 1906 there is no doubt that they would have occupied the Peninsula to the vicinity of Suez. Now that Great Britain controls the head of the Gulf, the episode that caused so much excitement twenty-seven years ago has shrunk in importance. Sir Harry sees in this deep-water anchorage and deserted port a key position that some day may hold great possibilities, and though it is difficult just at the present to look sufficiently far into the future to foretell exactly what part Aqaba will play, there is little doubt that he is right in his views.

In the Margin of History touches lightly on many forgotten points, and Sir Harry is eminently qualified to write it, as, in the course of his diplomatic and administrative career, he has spent much of his time in those remote spots that figure in the margins of history.

C. S. J.

Japan: A Short Cultural History. By G. B. Sansom. 10" x 6 $\frac{1}{4}$ ". Pp. xvi + 537. 19 plates. 39 illustrations. The Cresset Press. 1931. 30s.

In China's script, which the Japanese use too, and employed exclusively until the ninth century, the word for nature, in the sense of human nature or disposition, is composed of two symbols or characters, one meaning to beget, the other meaning both heart and mind. They are written side by side, the governing symbol—the one, that is to say, which indicates the sense of the combination—being the character with the latter meanings. In Professor Giles' dictionary of over 13,000 characters this symbol is also the governing one in some 430 other combinations, a total exceeded in his dictionary only by two other radicals (as they

are called) employed in symbols relating to man's constitution. In how many of the combinations the character implies mind rather than heart it would need a very careful analysis to say—an analysis which would be inconclusive for two reasons: one, that very few scholars would be agreed upon the result; the other, and more important, that in a large number of qualities and mental states the distinction between heart and mind is, in the Chinese view, indeterminate, except in the comparatively narrow sense of brain, for which they use a combination of symbols more material in connotation. The governing one has the meaning of flesh, just as the symbol with which it is often paired—a character meaning marrow (sui³)—has for its governing component part the symbol for bone.

Amongst ourselves there is probably considerable difference of opinion as to whether the connotations of the term culture are predominantly intellectual or sentimental, matters of mind or matters of feeling. One would give one's own vote for the view that they are predominantly matters of mind. In doing so, however, one would really acknowledge that taste, an indispensable element in culture, is as often as not, probably more often than not, found in its most reliable form amongst people better equipped sentimentally than intellectually. A comparison between the homes of bachelors and married men (one may, perhaps, interject) would furnish striking illustrations. Indeed, in the Anglo-Saxon world taste is regarded more as a feminine than as a masculine quality, with the result that in male circles the term culture is to some extent suspect, and not infrequently irritating. It falls, moreover, under the shadow of the adopted Americanism "high-brow," and because in "high-brow" coteries it is so often used in conjunction with that other Americanism "contacts," not a few people are becoming rather tired of it.

Yet for anyone who takes an interest in Far Eastern affairs, and is trying to make an accurate guess as to what is likely to happen in China and Japan during the next decade or so, Mr. Sansom's cultural history of the Japanese is indispensable. That statement naturally prompts the question, What is the connexion between Japan's cultural past and her political present? One answer is furnished by the fact that, whereas most Western observers are disposed to think that the Japanese are making it impossible to live on good terms with their much more numerous neighbours, and are therefore creating obstacles to the development of an essential market, the Japanese themselves are confident that they are doing exactly the opposite. This confidence arises from what they believe to be a juster estimate both of the Chinese character and of Chinese domestic politics than ours, a claim which rests to a considerable extent, if not entirely, upon the facts surveyed in this book. If, then, we are to judge the value of the claim, we must, obviously, familiarize ourselves with the facts involved, which hitherto have been, not indeed obscure, but much less clearly recorded than, as a result of Mr. Sansom's work, they are now.

The chief fact has already been alluded to—namely, that the Japanese mind developed under the tuition and influence of the Chinese mind, conveyed through the Chinese script, which up to the ninth century was the only one Japan had. Not for some time after that was a syllabary, composed of abbreviated Chinese symbols selected to represent one Japanese sound each, employed freely in combination with the Chinese script, and even then the change, though it resulted in a written language which has to be learnt separately from Chinese, left the original medium of literary expression basically the same, readily intelligible to all Japanese who can read and write, and (for many centuries) the sole channel of thought and knowledge.

DOKÜMANTASYON MERKEZİ (6)

D. H. 20/4/13

JANA SANGH, Indian political party founded in 1951 by Syama Prasad Mookerjee. It drew its inspiration from the traditions of nineteenth-century Hindu nationalism and its organizational strength from the Rashtriya Swayamsevak Sangh (RSS), a militant, paramilitary Hindu cultural organization. Despite its open membership and emphasis on the development of *bharatiya*, or Indian culture, the party became identified as a pro-Hindu communal party.

The party developed a strong base in the Hindu heartland of northern India. It participated in coalition governments in five states between 1967 and 1971; in Lok Sabha elections, it polled 9.4 percent of the vote in 1967 and 7.4 percent in 1971. Its support came from urban shopkeepers, white-collar workers, professionals, and some peasants. In 1977 the Jana Sangh merged with the Janata Party, but broke with the Janata in April 1980 to become the Bharatiya Janata Party (BJP).

[See also Rashtriya Swayamsevak Sangh.]

Craig Baxter, *Jana Sangh: A Biography of an Indian Political Party* (1969). M. A. Jhangiani, *Jana Sangh and Swatantra* (1967).

STANLEY A. KOCHANEK

JANATA MORCHA ("people's movement"), a movement conceived in Tihar Jail in 1976 when leaders of all opposition parties were imprisoned by Prime Minister Indira Gandhi during the Emergency (1975–1977) in India. Essentially a conglomerate of five constituent political parties, each dominated by a major opposition political figure—the Bharatiya Lok Dal (Charan Singh), Congress-O (Morarji Desai), Congress for Democracy (Jagjivan Ram), Jana Sangh (Atal Behari Vajpayee), and Socialists (George Fernandes)—the Janata came to power in a wave of rural, low caste, and minority protest against Indira Gandhi's Congress-I in March 1977 elections and was voted from power in the December 1979 elections.

During its two and one-half years in office, the Janata government succeeded in restoring freedom of speech, assembly, and the press, as well as the right of habeas corpus and the independence of the courts. Both internal and external emergency decrees were lifted and constitutional amendments and laws passed to diminish the authoritarian constitutional powers used by Mrs. Gandhi during the Emergency period. The Janata Morcha formulated an innovative rural-based labor-intensive economic development strategy based in large part on private voluntary associations and small, cottage industries,

but the strategy was never effectively implemented because of divisions within Janata ranks and the dissembling opposition of urban-based politicians.

[See also Emergency in India, The; Gandhi, Indira; and Desai, Morarji.]

Marcus Franda, "India's Double Emergency Democracy: Transformations, Reactions and Adaptations, and Implications," three-part series in *American Universities Field Staff Reports* 19.17–19 (1975), and *India's Rural Development: An Assessment of Alternatives* (1979).

MARCUS FRANDA

JAPAN

HISTORY OF JAPAN

Japan is an archipelago composed of four main islands and numerous smaller islands. Its principal history has been played out in the central islands of Honshu, Kyushu, and Shikoku. Hokkaido, to the north, was fully occupied only in the nineteenth century, and the Kurile island chain, lost to Russian occupation in the closing days of World War II, became known to Japanese only in the eighteenth century. To the south, Okinawa and other Ryūkyū islands came under loose control of the southern Japanese domain of Satsuma in the seventeenth century, and were incorporated under central rule in the 1870s.

Prehistoric Japan. A number of groups inhabited the Japanese islands well before the dominance of powerful clans or lineages initiated the process of unification that produced the early Japanese state. Because the modern Japanese state of the nineteenth century based its legitimacy on the shadowy mythology compiled at the dawn of Japanese literacy, the way was not open for free speculation on prehistoric Japan until the Japanese defeat in World War II. Since then the boundaries of prehistoric Japan have been greatly pushed back. Although pottery shards, stone tools, pit-dwellings, and skeletons offer little hope of providing a full record, the scholar's problem has been further complicated by the imprecision of chronological terms. *Jōmon*, for example, is descriptive, describing the first pottery; *Yayoi* is a place name associated with a pottery find. Neither carries the analytical force of *Paleolithic* or *Mesolithic*. Contemporary archaeologists distinguish the following sequence: first, bands roaming rather widely; next, people using Mesolithic tools to ensure survival; then, Jōmon people living a more sedentary tribal life based on food gathering; and finally, Yayoi agricultural societies ruled by shaman chieftains and armed with knowledge of metallurgy.


Japan

JAPON YA



New buildings for old in Japan

As the Muslim community in Japan grows, work starts on a new Mosque. But controversy surrounds the historic place of the Tatars in Japan's community, and the use of the land given to them by the Japanese

 Tokyo mosque was built in 1936. It survived the air raids of the Second World War, but now the original building no longer exists. It was locked before last year's Ramadan, and dismantled early in 1986 because the building was declared dangerous.

Permission to demolish the old mosque, and build a new and larger one for the increased Muslim population of Tokyo, met with a variety of stumbling blocks. But the determination of the Muslim community paved the way for the establishment of a new mosque. Islam has a fascinating history in Japan, and the mosque is living proof of it.

Recent research shows that the first Muslim came to Japan many centuries ago. One ancient tombstone, dating back about 1,200 years, bears in Japanese script the word Muslim. It is thought that an Arab of that name might have made a landfall in Japan on his way to or from China. It is too early to conclude that there was a Muslim community in Japan 1,200 years ago.

The first Japanese to convert to Islam was Omar Kotaro Yamaoka, who embraced the faith at the hand of a Tatar Muslim living in western Japan. Omar Yamaoka and Abdul Raschid Ibrahim performed the Hajj together in 1909.

In the 1920s and 30s several thousand Muslims of Tatar origins were driven out of their lands by the expansion of communist Russia. Most of these went to China, but about 1,500 Tatars crossed to Japan and settled in Tokyo. The Japanese government handed over the maintenance and use of the first mosque to the Tatar Muslims. Several Japanese companies also contributed to the building of the mosque.

Before the Second World War several thousand Japanese in the intelligence service converted to Islam in order to penetrate Muslim Indonesia, Malaysia, and the southern Philippines. Many returned to their original religion after the war, but some retained their new faith. These people became the core of Islam in Japan after the war.

JAPONYA

The Problem of Muslim Burial in Japan

Abu Bakr Morimoto

Japan has had its local religion. State Shinto, since olden times. Later, in the course of history, foreign religions, such as Buddhism, Confucianism and Christianity, also spread throughout Japan. The advent of Islam in this country was very late and in the past it did not show any remarkable growth. It is only most recently that Islam suddenly shot into limelight, specially since the so-called oil crisis of 1973. The reason for this sudden growth is that Islam is the religion of the people of Arab and other Middle Eastern countries which produce most of the crude oil, the basic energy-source for the fast developing economy of Japan, and because of this fact the Japanese people started taking interest in the religion of the people of these countries. Moreover, because of Islam's links with so many contemporary developments, the term "Islam" has been in currency almost daily in the Japanese mass media.

Besides, also as a subject of knowledge, research on Islam has made remarkable progress in this country. For instance, NHK (Japan Broadcasting Corporation) featured on its nationwide TV hook-up a lecture series entitled "The World of Islam" in 25 instalments that ran from October 1981 to April 1982. Another instance is the introduction, belatedly tough, of a course on Islam at the University of Tokyo, a premier national university of Japan.

From these events we can see a Japanese national approach towards Islam.

We also find that among the private organizations, Heibonsha, a top publishing company of Japan, has very recently published a book entitled "A Dictionary of Islam" in the Japanese language after four years of painstaking research by nearly 100 Japanese scholars of Islam. This fact proves that the Japanese intelligentsia is now feeling the need of acquiring authoritative and basic knowledge concerning Islam.

Moreover, side by side with this scholastic interest in Islam, it is also true that the number of the Japanese accepting Islam as their faith has been growing fast and in about past 10 years or so the number is said to have swollen from a few thousands to tens of thousands, although the exact figure is unknown.

Only Two Mosques

In spite of the increase in the number of Muslims, there are only two mosques in Japan, both of which were built nearly 50 years ago: one in Kobe and the other in Tokyo. Besides, there is also one small prayer room in a corner of a building owned by an Islamic organization. It means that even though the Japanese Muslim population is on the increase, these Muslims have neither the zeal nor the financial resources to build their own mosques through united efforts, that they are Muslims only in name

and that the tenets of Islam and the duties emanating from them have not permeated their daily lives. Also we must not overlook the fact that the Japanese society itself tends to deliberately avoid all religious overtones. Specially, we may mention that the Article 20 of the present Japanese Constitution, while recognizing the freedom of faith, also stipulates that the State or any public institution must not have any special links with any particular religion, propagate it or perform its rites. Imparting of education biased towards any particular faith is strictly prohibited in the government controlled and public educational institutions.

Under these circumstances, we must say that it is extremely difficult for the Japanese Muslims to adapt, as it is, to many of the life-styles evolved and developed in the Muslim countries. On the other hand, many Muslims from outside Japan are critical of this situation, at times, calling the Japanese Muslims as "Muslims in name only," and generally not taking them into confidence or showing understanding towards them. But we must recognize that there is a basic difference between the circumstances of the Muslims who, for more than a thousand years, have been born, brought-up and educated in an Islamic environment and both at home and at school, and those of the Japanese Muslims, who have been born and brought up in an absolutely

Japonya

Unity? What Unity?

APEC: The leaders of the 18 Pacific Rim economies will talk togetherness and free trade in Indonesia. But there are many forces pulling them apart.



AFF

BY MICHAEL HIRSH
AND STEVEN STRASSER

IT'S AN ODD BUNCH THAT GATHERED IN remote, rainy Bogor, Indonesia, this week. Dictators and democrats, free traders and mercantilists, superpowers and geopolitical flyweights—their shores in some cases hemispheres apart—are mingling under the klieg lights in an old Dutch colonial palace and calling themselves a “forum.” The event is the Asia-Pacific Economic Cooperation summit, and its host, Indonesia’s President Suharto, has spared no pain to make his multifarious guests feel at home. Unfortunately, the pain is sometimes other people’s. Suharto, a for-

mer general, has cracked down on the press and mobilized 10,000 troops to sweep his streets clean of vagrants, peddlers, transvestites and petty criminals. He has personally supervised the dress rehearsals of the motorcades. He has even rounded up local jazz musicians to accompany Bill Clinton in case the U.S. president wants to pick up a sax and play the blues after his midterm election disaster last Tuesday.

In an event so well scripted, it’s no surprise that the 18 APEC leaders will have a ready-made triumph to bruit as well. This is to be known as the Bogor Declaration, a statement of common interests and a vague timetable for trade liberalization, which is

expected to be hashed out this week. The nonbinding document will be a spinmeister’s delight: it will likely project APEC’s goals for a free-trade zone hazily forward to the year 2020 and be broad enough to mean anything that APEC’s nimble-tongued diplomats can make of it. The key point, though, is that the notion of an Asia-Pacific community is now more than 25 years old, and it hasn’t moved much beyond last year’s warm-and-fuzzy photo op in Seattle, site of the first summit. The Bogor paper’s flimsiness somehow symbolizes that of the the Asia-Pacific community itself.

Globalists like to talk of three major economic zones or, more ominously, blocs,

13 ARALIK 1994

دكتور ياباني يدعو إلى الاسلام:

الشعب الياباني يبحث عن الدعوة

كتب - عمار علوان:

الدكتور (حسن كوناكاتا) أحد المسلمين اليابان دخل الاسلام عن قناعة ورضا واختيار فأسلم وحسن إسلامه ودرس الاسلام وتعمق فيه وكان بفضل الله وحده أحد الدعاة في المجتمع الياباني.

ولقد حرص الدكتور (حسن) على الحضور إلى المملكة للتزود بالعلوم الشرعية والدرس على ايدي الفقهاء والدعاة، فضيفنا يحضر أغلب المحاضرات والندوات والدروس في المساجد كما يحضر جميع حلقات العلم.. له تجربته وله تصوره عن المجتمع الياباني ودور الدعاة هناك.. ومستقبل الاسلام في تلك الجزر النائية.. دعونا نحاوِر الدكتور حسن ونسمع منه عن الاسلام في المجتمع الياباني:

هكذا أسلمت

● كيف تعرفتم على الاسلام؟

- كان تعرفي على الاسلام بحكم تخصصي في الجامعة في قسم الدراسات الاسلامية وكانت أمامي فرصة لعمل دراسة مقارنة بين الاسلام والديانات الأخرى مثل البوذية والكنفو شيبوسية والنصرانية وغيرها وخلال هذه الدراسة العميقة وجدت ان الاسلام هو دين الحق الصحيح فاقنعت بالاسلام ديناً واعلنت اسلامي بفضل الله تعالى ومنته علي.

أين الدعوة؟

● الدكتور حسن: يمكن اعطاء فكرة موجزة

● الدكتور حسن: هل لنا إعطاء القارئ فكرة موجزة عنكم؟

- لقد ولدت سنة ١٩٦٠م وحصلت على بكالوريوس الدراسات الاسلامية من جامعة طوكيو سنة ١٩٨٤م وماجستير في نفس المجال عام ١٩٨٦م ثم سافرت إلى مصر حيث التحقت بجامعة القاهرة قسم الفلسفة كطالب للدكتوراه عام ١٩٨٨م وفي سنة ١٩٩٢م نلت درجة الدكتوراه وعدت إلى اليابان في نفس العام وفي ابريل الماضي عينت عن طريق وزارة الخارجية اليابانية للعمل بالسفارة بالرياض وذلك كاستشاري ثقافي للسفارة.

عن معتقدات الشعب الياباني وأثرها عليه؟
- الديانة اليابانية اغلبها بوذية وثنتوية وكلاتهما ديانة وثنية والبوذية تنتشر في دول الصين وكوريا وتاييلاند ويورما.. والثنتوية ديانة مخصوصة باليابانيين ولكن خاصية الديانة اليابانية هي اختلاط الديانات فيها فنجد مثلاً عامة اليابانيين يحتفلون برأس السنة الميلادية في معبد شنتوي ويقام الزواج على الطريقة النصرانية ومراسيم الجنازة على يد رهبان البوذية وبناء على هذا يمكن ان يوجد بين أفراد الاسرة الواحدة عدد من الديانات يعتنقها افرادها، والديانة اليابانية مجرد طقوس ومراسيم لا اثر لها في الحياة اليومية في اليابان، ومن هنا فإن دور الدعاة هنا دور مهم حيث ان المجتمع الياباني يعيش فراغاً روحياً ويبحث عن الدين الصحيح فلا يجده وسط غياب الدعاة ولذا فهو يعيش وسطضلالات وطقوس هو يسخر منها ويستهنها ولكنه لم يجد المنقذ.. فأين الدعاة؟
● ما هي مميزات الشعب الياباني؟

● عملت مقارنة بين الأديان فاقنعت بأن الاسلام هو الدين الصحيح فأعلنت إسلامي

● الديانة اليابانية خليط من الديانات والمذاهب.. مجرد طقوس ووثنيات وخرافات

● الشعب الياباني يحب العمل والانضباط والجدية ومن هنا فإنه يبحث عن الاسلام

Japonya'da Son Yıllarda Osmanlı Araştırmaları

Masami Arai

Japon Türkolojisi yeni doğan bir çocuk değildir. Çin kaynaklarına dayanarak Orta ve Kuzey Asya'da hanlıklar kurmuş eski Türk kavimlerinin tarihi üzerine araştırmalarda bulunan Japon Türkologlar, Japon-Rus savaşından sonra, yani 20. yüzyılın başlarından itibaren, Kuzey-Batı Çin'de, Mançurya'da ve Moğolistan'da yaşayan Türk kavimleriyle ilgili etnografya çalışmalarına da başlamışlardır. Böylece Japon Türkolojisi, dünya Türkoloji çalışmalarında en başta gelenlerden biri olmuştur. Mesela, bu alanda çeşitli dillerde çok sayıda eser ortaya koymuş olan Masao Mori'nin Türkçe olarak yazdığı bir kısım makaleleri Türkler arasında da tanınır(1,2). 1981 yılında, Fransa'da çıkan Journal Asiatique dergisinde makalesini yayımlayan Takao Moriyasu, onun öğrencilerindendir(3). Yakınçağ Orta Asya tarihine ait Çağatayca kaynaklardan bir bölümü Masami Hamada tarafından Fransızca çevirisi ve gerekli açıklamalarla birlikte Latin harfleriyle yayımlandı(4).

Ancak, yukarıda zikredilen çalışmalar hep Orta Asya, daha doğrusu Çin Türkistanı tarihiyle ilgilidir. Buna karşılık, Osmanlı tarihine ilişkin araştırmaların Japonya'da çok ileri durumda olduğu söylenilemez. Ancak, yeni başladığı halde, Japonya'da Osmanlı araştırmaları da son yıllarda dikkate değer ölçüde ilerleme kaydetmiştir. Bu kısa yazımda, bu çalışmaların bir kısmını tanıtmaya çalışacağım.

İkinci Dünya Savaşından sonra Japonya'da Osmanlı tarihi araştırmalarını tek başına sürdürmüş olan Fujio Mitsuhashi, Osmanlı tarihi üzerine pek çok makale ve kitap yazmış bulunmaktadır(5,6). Onun yanında Türkçe öğrenmeye başlayan Yuzo Nagata, daha sonra Türkiye'de 4 yıl çalışıp 1969 yılında İstanbul Üniversitesinde doktora yaptı. Çeşitli vesikalara ve yazma eserlerine dayanarak tamamlanan ve 18. yüzyılda Osmanlı Devletinin iç bünyesinde meydana gelen büyük bir değişikliği âyanlık miessesesi açısından aydınlatan tezi, daha da genişletilip 7 yıl sonra kitap halinde ve Türkçe olarak Türkoloji çevresine

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