ISLAMIC STUDIES

— Toward the Depth of a Civilization —

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Introduction

Islamic studies in Japan does not have a long history; they started in the early 20th century. We can find two origins for the modern studies of Islam and Muslims carried out in Japan. One of them was an academic interest, originating in the researches in the discipline of Oriental history in universities. It was, in a sense, an extension of the study of Chinese history. Another origin of Islamic studies in modern Japan was the urgent need caused by Imperial Japan's colonialism, similar to the studies in the West. It was developed to serve the national interests by supplying the colonial government with the knowledge and expertise to understand and control Muslim populations in the Chinese continent and Southeast Asia in the cause of Japanese expansionism. Most of the research done in the pre- and mid- war time was connected to a few research centers subsidized by the military authorities. Therefore, after the Japanese defeat of the war in 1945, they were ordered to stop their activities by the US occupation policy, and their accumulated resources were lost⁽¹⁾.

After World War II, Islamic studies in Japan were again started from scratch and carried out by individual scholars without core institutions. In the 1960's, some time after the turmoils of the post-war years, the Institute of Developing Economies (1960) and the Institute for the Study of Languages and Cultures of Asia and Africa (1964) were founded, both of which have departments or sections for research related to Muslim areas. Along with institutional development, the number of researchers gradually increased in the 60's and 70's, and Islam-related subjects started to be taught in such various departments as Oriental History, Religious Studies, and Law. Since the 1980's, some universities have opened departments for Islamic studies or its related disciplines, specifically designed for education and research about Islam and

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Muslim civilizations.

Besides the Society for Near Eastern Studies in Japan (founded in 1954), researchers of Islamic studies in Japan now can find a place to publish and communicate in two other academic associations, namely, the Association for Islamic Studies in Japan (founded in 1963) and the Japan Association for Middle East Studies (founded in 1985). Most of the academic works done by Japanese scholars of Islam and of related subjects have been collected and recorded in a database prepared by the Oriental Library (Toyo Bunko)⁽²⁾

Toshihiko Izutsu

The most distinguished scholar in the field of Islamic studies in Japan is undoubtedly the late Professor Toshihiko Izutsu (1914-1993). His contribution to Islamic studies covers the Qur'ānic studies, theology, philosophy, and mysticism, besides his works on linguistics and Far Eastern thought. Most of his works related to Islam were published in English and are probably better known among Western readers than Japanese. Many of his works are collected in his *Selected Works* (Izutsu 1991-93), though it does not include most of his major works published in English. We will not mention him in a length proper to his merit in the following description, since his works in Islamic studies are well known in the West. A detailed list of his works is found at the end of his memorial volume (Āshtiyānī *et al.* 1998), and a review of his Japanese works on Islam appears in an article by Masataka Takeshita (Takeshita 1987a).

Qur'ān Translations and Studies

The translation of the Qur'ān into Japanese started at the end of the 19th century. However, early translations were not done from the original Arabic but from European languages. We now have three translations from the original Arabic. The earliest of them is a translation by Toshihiko Izutsu (1957-58, revised ed. 1964), the second is by a group of Arabists, namely, Katsuji Fujimoto, Kosai Ban and Osamu Ikeda (Fujimoto *et al.* 1970), and the last is by a group of Japanese Muslims (Japan Muslim Association 1983), which is based on the previous translation by Ryoichi Mita (Japan Muslim Association 1972).

As for studies on the Qur'ān, we have a pioneer work (Okubo & Kagamishima 1950) which is a result of the studies done by Koji Okubo, a Turcologist, who led the Islamic area studies during World War II, and his disciple Hiroyuki Kagamishima. It consists of a Japanese translation of the first

parts of the Qur'ān and a survey of Qur'ān translations in various languages with comments sympathetic to Muslims under the yoke of the Western hegemony. Although the work may not show a high academic standard, it certainly shows the aspirations and interests of the researchers at that time. Shinya Makino, by following Izutsu's semantic method⁽³⁾, investigated the Qur'ānic view concerning the creation and the end of the world (Makino 1970). Yoshiko Oda also analysed important notions in the Qur'ān (Oda 1984,85). Yasushi Kosugi, professor of West Asian Area studies in the Graduate School of Asian and African Area Studies, which was created in 1998 in Kyoto University, offered a typology of Qur'ān exegesis (*tafsīr*) (Kosugi 1994). Shigeru Kamada of Institute of Oriental Culture, University of Tokyo, has written articles on the mystical interpretations of the Qur'ān (Kamada 1984a, 2000).

Hadīth Studies

As for ḥadīth, recently useful Japanese translations have been made of important ḥadīth collections, namely the two Sunnī canonical collections (*Ṣaḥīḥān*) of Bukhārī (Makino 1993-94) and Muslim (Isozaki *et al.* 1987-89). We do not have many studies on ḥadīth beyond the level of a general introduction, but Akira Goto assesses its nature and the validity as a source for historical studies (Goto 1992).

Theology

When the department of Islamic Studies was inaugurated in the University of Tokyo as the first educational and research institution specific to the study of Islam in Japan in 1982, Kojiro Nakamura was the first appointed to the chair of professor. His main expertise in Islamic studies focused on the study of Abū Ḥāmid al-Ghazālī, whose tremendous activities in different aspects of the Islamic learning may have led Nakamura to write on such a wide range of subjects as theology, philosophy, Sufism, law, and the modern development of Islam. With regard to the theological aspect of Ghazālī's thought, Nakamura wrote on his refutations of philosophy (Nakamura 1979) and Bāṭinism (Nakamura 1981a), the occasionalism (Nakamura 1983), the importance of Aristotelian logic in his system of thought (Nakamura 1981b), and the attitude toward the traditional Ash'arism (Nakamura 1993). He also has articles on the controversies over the uncreatedness of the Qur'ān (Nakamura 1974) and the Muslim creed of Najm al-Dīn al-Nasafī (Nakamura 1977).

Toshio Kuroda, director of Institute of Middle Eastern Studies at the International University of Japan, published a series of studies on Khārijite thought (Kuroda 1970-1973, 1973-1975), in which he tried to reconstruct their world-view and ethical thinking by applying Izutsu's semantic method to their poetical works. He also translated *Maqāṣid al-Falāsifah* (The Aims of Philosophers) of al-Ghazālī with an introduction and notes (Kuroda 1985). Kazuko Shiojiri of Tsukuba University recently published a book devoted to the ethics of the Mu'tazilite theologian 'Abd al-Jabbār (Shiojiri 2001). Kaoru Aoyagi discussed al-Ghazālī's theory of the divine names (Aoyagi 1997).

Philosophy

Under the guidance of Izutsu, Noriko Ushida carried out research on Ibn Sīnā in the 1960's and published a study containing a comprehensive analysis of Ibn Sīnā's theory of the soul (Ushida 1968). Akiro Matsumoto, who studied with Jalāl al-Dīn Āshtiyānī at Mashhad, Iran, has been engaged in a study of the philosophical and gnostic aspects of Shī'ism. Among his works is an article describing the development of epistemic theory from Ash'arī down to Mullā Ṣadrā (Matsumoto 1989). In another article he discussed the problem of 'Orientalism' in the study of Islamic philosophy and re-valuated Ibrāhīm Madkour's approach in *Fi'l-Falsafah al-Islāmīyah* (On Islamic Philosophy) (Matsumoto 1990). Takashi Iwami published bio-bibliographical studies of Ibn Sīnā (Iwami 1988-90, 1992), in which he investigated various historical sources and translated them into Japanese. Hitoshi Igarashi was an associate professor of Tsukuba University and most regrettably passed away prematurely. Among his numerous works, the following two books might be representative. The first is an elaborate Japanese translation of the first part of *al-Qānūn fi'l-Ṭibb* (Canon of Medicine) of Ibn Sīnā (Igarashi 1981). The second is a monograph on Ibn Sīnā's thought, in which he stresses the close relationship between the philosophy and medicine (Igarashi 1989).

Besides these scholars who studied with Izutsu to some extent, there are a few younger scholars in this field. Haruo Kobayashi of Tokyo Gakugei University is interested in epistemology among the post-Ibn Sīnā philosophers and has articles on the theories of self-consciousness of Ibn Sīnā (Kobayashi, H. 1989) and Suhrawardī (Kobayashi, H. 1990). Atsushi Numata is interested in the Greek philosophy in the Islamic milieu and published articles concerning Ibn Sīnā's gloss on Aristotle's *De Anima* (Numata 1997), as well as Neoplatonic

elements in Fārābī's writings (Numata 1998). Toshiharu Nigo works on the history of logic and published an article devoted to the modal theories (Nigo 1998).

Finally we should like to mention two collaborative works as a token of the growing interest in philosophical and theological study in Japan. One is a voluminous anthology of Islamic philosophy prepared by five Arabists and two Latinists, which contains Japanese translations of works by Kindī, Fārābī, al-Ikhwān al-Ṣafā', Ibn Sīnā, Ghazālī, Ibn Bājja, Ibn Ṭufayl, Ibn Rushd, Ḥamīd al-Dīn al-Kirmānī and Suhrawardī (Institute of Medieval Thought & Takeshita 2000). The other is a collaboration of Arabists and a Hellenist, which presents an annotated translation of the *Theology of Aristotle* (Iwami *et al.* 1998-2001).

Islamic Mysticism

Kametarō Yagi (1908-1986) was one of the pioneer Iranologists in Japan and published several articles on Persian mysticism in the 1930's and '40's. His various articles show his wide range of interest. Although he made no reference to the later development of Sufism in the Arab world typically seen in the thought of Ibn 'Arabī, he tried to understand the nature of the whole development of Sufism and found its last stage in Persian moralistic literature (Yagi 1941). Yoshinori Moroi (1915-1961) was a scholar of religious studies and left a massive work (Moroi 1966) on the origins of religious mysticism in which he devotes many pages to Islamic mysticism, especially to the thought of Ḥallāj and its linkage to the Prophet Muḥammad's experience of the vision of God. Moroi finds Ḥallāj's unique idea of spirit (*rūḥ*) as the key to understanding mystical union in Islam.

Kojiro Nakamura published an annotated English translation of the *Kitāb al-Adhkār wa'l-Da'awāt*, a section of Ghazālī's magnum opus, *Iḥyā' 'Ulūm al-Dīn* (the Revivification of the Religious Sciences) (Nakamura 1973) and a monograph of Ghazālī's theory of mystical practices (Nakamura 1982, 2001).

Masataka Takeshita, who has succeeded to Nakamura's chair at the University of Tokyo, is a specialist of mysticism and philosophy in Islam. His major work is a monograph of Ibn 'Arabī's theory of the Perfect Man (Takeshita 1987b). Yasushi Tonaga of Kyoto University works on Sufism and published articles on the thought of 'Abd al-Karīm al-Jilī (Tonaga 1994) and the position and role of the school of Ibn al-'Arabī in a wider historical setting (Tonaga 1990). Seiichi Kobayashi, who works on the social aspect of Sufism in the 18th

and 19th century Egypt, has published several articles on Sufi orders and popular religious phenomena in Egypt (Kobayashi, S. 1975, 1987).

Islamic Law

In the field of the study of Islamic law, Shiro Tomine published an general introduction to Islamic law (Tomine 1964) and several articles on its various aspects. One of the most productive scholars of Islamic law now is Hiroyuki Yanagihashi of the Faculty of Letters, University of Tokyo, who published two huge books, one on property law in Islam (Yanagihashi 1998) and the other on family law (Yanagihashi 2001), both in historical perspective. Another energetic scholar, Ko Nakata of Yamaguchi University, has offered analyses of various aspects of Ibn Taymiyah's thought (Nakata 1994) and many other articles. He also published annotated Japanese translations of *'ibādāt* sections of Shāfi'ī and Ḥanbalī law compendia (Nakata 1995, 2001). Yoshiaki Morozumi of the Faculty of Law, University of Tokyo, also published articles on the idea of interest (*ribā*) in the Ḥanafī school (Morozumi 1997-98). Satoe Horii published her PhD dissertation on legal strategem (*ḥiyal*) (Horii 2001).

As for the study of the *uṣūl al-fiqh*, we do not have many studies, but there are some translations of Arabic texts — a Sunnī modernist (Nakamura 1984), a classical Shī'ī (Murata 1985), and a work of Ibn Taymiyah (Yukawa & Nakata 1991).

Shī'ah Studies

There are not many studies concerning Shī'ite Islam before the Islamic Revolution in Iran in 1979, which surely contributed increase of studies on Shī'ism. Until then only a few pioneering scholars had paid attention to the religious and philosophical aspects of Shī'ism. Among them, Tsuneo Kuroyanagi, who was a professor of Urdu and Persian languages at the Tokyo University of Foreign Studies, gave concise descriptions of the various Shī'ite movements (Kuroyanagi 1969) and of the Persian development of thought after the Isfahan School of mystical philosophy (Kuroyanagi 1967). Hiroshi Kagaya, who was a professor in the Urdu Department of the Osaka University of Foreign Studies, has published many articles on Islam, especially that in Iran and India, and wrote some articles on Shī'ism (Kagaya 1964, 1971).

As for the study of Ithnā 'Asharī Shī'ism, Takamitsu Shimamoto gave a picture of the different images of Imām 'Alī according to the different social

classes in Iran by using Persian sources (Shimamoto 1986). Kyoko Yoshida has traced the early development of the notion of *ghaybah* (Imām's occultation) in the Ithnā 'Asharī Shi'ism by using ḥadīth materials (Yoshida 1997). Shigeru Kamada has worked on Shi'ite mystical thought, particularly on Mullā Ṣadrā and his school. He published the Arabic edition, with Japanese translation, of Mullā Ṣadrā's smaller treatise *Iksīr al-ʿArifīn* (Kamada 1984b), an annotated translation of the section concerning the notion of *ḥashr* in Ṣadrā's major work, the *Asfār Arbaʿah* (Kamada 1986) in addition to an article on Ṣadrā's theory of metempsychosis (Kamada 1995). Yasuyuki Matsunaga of Nihon University examined Allāmah Majlisī's view on the legitimate political authority in Ithnā 'Asharī political thought (Matsunaga 2000).

For the thought of the Ismā'īlī branch of Shi'ism, we have several studies on its Neoplatonic philosophy in its early development. Besides Izutsu's masterly description of Ismā'īlī thought and history (Izutsu 1986), Kamada has written an article on the idea of the first being of Abū Ya'qūb al-Sijistānī (Kamada 1988). Two younger scholars are now most eager to investigate Ismā'īlī philosophy. One is Shin Nomoto of Keio University, who has worked on the philosophy of Abū Ḥatīm al-Rāzī and published several articles on him (Nomoto 1995). Another is Tatsuya Kikuchi, who is working on Ḥamīd al-Dīn al-Kirmānī (Kikuchi 1998).

Collective and Reference Works

In conclusion, some collective and reference works should be mentioned. We have two collective works specifically on Islam and related subjects. One is *Lectures on Islam* (4 volumes) edited by Kojiro Nakamura and others (Nakamura *et al.* 1985-86), the first volume of which concentrates on Islamic thought. The other is *Lectures on the Islamic World* (5 volumes and a supplement volume) supervised by Yuzo Itagaki (Itagaki 1994-95). The fourth volume, edited by Masataka Takeshita, mainly deals with different aspects of Islamic thought. *Iwanami Lectures on Oriental Thoughts* (Nagao *et al.* 1988-90) include two volumes on Islamic thought among the total of 16 volumes, which cover Jewish, Islamic, Indian, Tibetan, Chinese and Japanese thought. Toshihiko Izutsu edited the Islamic volumes. As a supplement volume to the *Lectures on the Islamic World*, Toru Miura and others edited *A Handbook of Islamic Studies* (Miura *et al.* 1995), which offers a useful compendium for the students of Islamic civilization. The handbook includes a section where specialists in

various Islamic subjects explain the present state of research in the field with basic references.

As for dictionaries of Islam, *A Dictionary of Islam* supervised by the Association for Islamic Studies in Japan (Association for Islamic Studies in Japan *et al.* 1982) and the *Dictionary of Islam* edited by Toshio Kuroda (Kuroda 1982) have been used for the past two decades. Recently, Kazuo Otsuka and others compiled the *Iwanami Dictionary of Islam* (Otsuka *et al.* 2002), which is proud of the inclusion of more than four thousand entries. The Association for Islamic Studies in Japan also revised and augmented its previous *Dictionary of Islam* as the *New Dictionary of Islam* (Association for Islamic Studies in Japan *et al.* 2002). Not all the works quoted here are academic compilations in the strict sense, but are prepared for students and general intellectuals. They show the interest and standard of recent Japanese scholarship on Islam and related subjects. They have surely contributed to Japanese understanding of Islam in an ever more tightly-knitted globe.

NOTES

(1) Hideaki Sugita's work on the history of the Japanese encounter with Middle East contains many references to the studies on Arab world produced in Japan up to 1945 (Sugita 1995).

(2) cf. <http://www.toyo-bunko.or.jp/OnlineSearch/IslamME.html>. This site is very useful, but we cannot search the database in English, although each entry contains the transliterated author name and the translation of the title in English.

(3) cf. Toshihiko Izutsu, *The Structure of the Ethical Terms in the Koran: A Study in Semantics*, Keio Institute of Philological Studies, 1959; *God and Man in the Koran: Semantics of the Koranic Weltanschauung*, The Keio Institute of Cultural and Linguistic Studies, 1964.

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