

An English Summary of This Issue

This is a combined issue of the *Kyoto Bulletin of Islamic Area Studies*, vol. 5 (no. 1 & 2). This issue consists of three parts, English, Japanese and Arabic. The first part, which is in English, is divided into two sections; the first is entitled “Special Feature”, and the second, “Articles.” The second part, which is in Japanese includes section titles such as “Interviews with the Precursors of Knowledge,” “Articles,” “Research Notes,” “Translations,” “Book Reviews,” “Field Research” and “Practical Research Information.” The third, Arabic part has only one category “*Maqālāt*”, or Articles. The outlines of these three parts can be sketched respectively as follows.

English Part:

The first section is a special feature, “Media in the Middle East: Latest Issues,” which is based on the International Workshop held at Kyoto University on 16th October, 2010. Please refer to the Editor’s introduction by Tourya GUAAYBESS and CHIBA Yushi, the editors of this special feature.

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The second section, ‘Articles,’ includes one contribution, an article entitled, “A Turbulent Decade between the Jordanian Government and the Muslim Brotherhood” written by KIKKAWA Takuro. The summary is as follows.

The Hashemite Kingdom of Jordan, a unique buffer state among the surrounding regional powers contains a multitude of regional identities, namely, Islamists, Arab Nationalists, and Palestinians. Against this background, many Jordanian social forces view external affairs as internal matters. Perhaps the most representative of these forces is the Muslim Brotherhood (MB). This study examines the impact of external factors on Jordanian politics, focusing on the troubled relationship between the government and the Muslim Brotherhood and the Islamic Action Front Party (IAF). The Jordanian and Israeli Peace Process drove a wedge between the government and the MB in the 1990s. Further, in 2006, an incident referred to here as the “Zarqāwī Affairs” caused a serious deterioration in relations between the government and IAF. The antagonism over the Affairs also exposed widespread ideological discontent in the MB network. For example, IAF’s retreat in the recent national elections was not only caused by its hard-line policy but also by power struggles among the MB society. Today, the MB has become a nexus of the plural

Jordanian society, representing not only Islamism but also Arab Nationalism and several Palestinian identities, which is why the MB's blueprints of Jordanian society consist of multifarious interests among different Jordanians.

Japanese Part:

The first section is "Chi no Sendatsu ni Kiku (5): OJI Toshiaki sensei Daido Seimei Chiiki Kenkyu Shō Jushō Kinen Kōenkai, 'Indo to Chūgoku — Sorezore no Bunmei no Katachi' (Interviews with the Precursors of Knowledge (5): Special Lecture of Prof. OJI Toshiaki, Commemorative Speech for the Prize of Daido Seimei Area Studies Award which is entitled, "India and China: Characteristics of Each Civilization")." Prof. OJI, the former professor of the Graduate School of Asian and African Area Studies, Kyoto University, is a human geographer who specializes in India. This lecture is given with macroscopic analyses and comparative research concerning India and China, based on his wide knowledge.

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The second section involves three articles in Japanese. The first article is KANEKO Jutaro's "GCC ni okeru Kin'yū/Keizai Mondai: Tsūkatōgō no Kanten kara mita Seidoteki Mondai (Monetary and Economic Statistics in the Gulf Cooperation Council Area: An Institutional Requirement for the Monetary Union)." The summary is as follows.

This article explores a desirable financial and monetary statistical system for the GCC (Gulf Cooperation Council) area that ensures smooth realization of the monetary union for which they have been preparing since the early stages of their community history. I will clarify the problems with the present statistical system and suggest a possible solution for improvement by comparison with the EU (European Union) which realized monetary union prior to the GCC.

A well-harmonized regional statistical system which enables reliable comparison among the same economic indicators of member states is a most important prerequisite for effectively integrated monetary policy implementation by the regional central bank to be established along with the introduction of a common currency in the GCC. Nevertheless, there is actually great diversity in the current statistical data gathering, compilation and dissemination methods across member states, arising from their different social and economic backgrounds. Although member states are trying to standardize their statistical systems by adopting international statistical guidelines set by international organizations individually, little progress has been made so far.

There should be, therefore, a strong initiative yielded by neutral regional

institutions as seen in the EU where Eurostat, the statistics department of the European Commission and European Central Bank enact common statistical rules to be applied in member states. The point is that just introducing EU-type institutions would not work in the GCC area at this time, taking into account the fundamental differences between the EU and the GCC in such factors as member configuration, uniformity and readiness for unification. To devise the most suitable system for the GCC area is a pressing challenge.

The second article is “Sangyōka suru Shiria-Shīaha Sankei: Isurāmu Ryokōgaisha ga Tsukuridasu Chitsujo (Islamic Travel Agency and Tourism Industry in Syrian Shi’ite Religious Visit)” by YASUDA Shin. Here is a summary of the content.

The aim of this paper is to explore the role of the “Islamic travel agencies” in Syria which caters for Shi’ite visits to religious sites (*ziyāra*).

Nowadays, Syrian Shi’ite religious sites are considered as some of the most famous Islamic religious tourism sites in the world, especially for Shi’ite people. More than two million people undertake visits to these shrines every year, most of them hailing from regions outside Syria.

The development of Syrian Shi’ite religious visits is attributed to an increase in the activities of Islamic travel agencies. Many travel agencies have been involved in religious tours and increased their participation in this field. Nowadays, most religious visitors use the services of travel agencies and visit Syria through religious tours. Many stakeholders in Syrian Shi’ite religious visits, such as tour operators, religious places, Shi’ite religious scholars, and the Syrian and foreign administrations, have strong ties with these travel agencies.

This paper describes the activities and system of these “Islamic travel agencies,” and explores their role and impact on Syrian Shi’ite religious visits.

The last entry is “Gendai Yorudan ni okeru Kaihatsu to Bōeki: Husain Kokuō Jidai no ‘Keizai Shakai Kaihatsu Keikaku’ o Chūshin ni (Economic Development and Trade in Jordan: Economic and Social Development Plans under the Reign of the King Hussein)” by IMAI Shizuka. The summary is as follows.

During the reign of the King Hussein from 1952 to 1999, Jordan’s economic policy was characterized by government-led development policies, contrary to the recent market-oriented policies under the King Abdullah II. Six development plans were instituted from the 1960s to the 1990s, and the Jordanian economy maintained

stable development accompanied by the expansion of its foreign trade. Foreign trade is vital to compensate for the insufficient scale of the domestic market and to supply the necessary daily goods and materials for production in small countries, and Jordan is no exception.

Based on this relationship between trade and economic development, this paper describes the transformation of Jordan's trade focusing on how the trade route and imports and exports were affected by infrastructure building and the fostering of industries as the significant purposes of the development plans. Through the discussions on their historical development with analysis of the statistical data and details of the plans, perspectives on the governmental role for national development and the causality of the constantly unfavorable balance of trade are shown.

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The third section is Research Notes. This section consists of three research notes. The first research note is KOSUGI Yasushi's "Shinjidai no Isurāmu-gaku Kōchiku no Hitsuyōsei: Isurāmu Hukkō to Gurōbaru-ka o Haikei to suru Atarashii Kadaigun to Sono Shatei (Necessity of Constructing the Study of Islam for a New Era of Globalization: Targets and Prospects)." The summary is as follows.

The Study of Islam, or what is often called Islamic Studies, is a research field where the value system of Islam as well as its ideals and ideas throughout history are studied. While Islamic history and studies of contemporary Muslim societies are more concerned with the realities of societies within the Islamic world, either historical or modern and contemporary, the Study of Islam is centered on the religion of Islam as such and its ideas in religious, ethical, theological, philosophical, mystical and legalistic writings of authors of notable, and lesser, calibers. It has been, however, mostly concerned with the pre-modern eras, because Islam had been long considered as a glorious religion before the advent of modernity, and therefore, as a closed system, until the manifestation of the Islamic revival in the last three or four decades. The globalization of the last two decades or so has also added a wider importance to the Islamic revival as the Islamic world has proved to be a force to be reckoned with in international relations. The Islamic revival has caused renewed interest in Islamic affairs, and has promoted research and studies on the contemporary Islamic world, and there have been substantial academic developments in this regard, including the ambitious launch of Islamic Area Studies in Japan. The Study of Islam focusing on the contemporary religious ideas, however, has not been sufficiently pursued against

the need to expand its scope from the pre-modern to the contemporary eras. Islam has proved to be a vital religion with its own ideas in the global age, so the Study of Islam should study such dimensions, with its wealth of resources coming from the accumulated research achievements on the pre-modern eras. This means that Islam should be treated as a system open to the present and the future, not just as a closed system in the past, to understand its current and prospective dynamics. Since any study on a current Muslim society requires intellectual resources from the textual studies in the Study of Islam, new studies in this field can and will contribute to studies of all related fields. The major sub-fields in the Study of Islam, which need immediate attention, are: (1) *Tafsīr*, or interpretations of the Qur'an; (2) *Ḥadīth* studies; (3) Creed, theology and *firaq* studies; (4) Philosophy; (5) Jurisprudence, including *fiqh* of politics and governance; (6) *Taşawwuf*, ethics and mystical metaphysics; and (7) New sub-fields such as Islamic economics and Islamic bioethics.

The next research note in Japanese is SUNAGA Emiko's "Maudūdī no Kuruān Chūshakusho: Minami Ajia ni okeru 'Kuruān no Rikai' o Megutte (Urdu Qur'anic Interpretation by Maulānā Maudūdī: *Tafhīm al-Qur'ān* and its Impact in South Asia)." The article in Japanese is summarized below.

This paper is an analysis of the *tafsīr* (Qur'anic Interpretation) by Maulānā Saiyid Abū al-A'lā Maudūdī (1903–1979). A *tafsīr* is an interpretation/exegesis of the Muslim Holy book, the Qur'an. It includes descriptions of the situations when the Qur'anic verses were revealed to Prophet Muhammad. In the history of Islam, including South Asia, religious scholars and authors have tried to compose new *tafsīrs* across regions, languages, and ages. The Qur'an, regarded as the word of God, needed *tafsīr* for an obvious reason: it had to be understood clearly and fully so that its commandments could be carried out with the conviction that the will of God had been done. *Tafsīr* literature is the main resource not just as religious books but also as social literature to analyze the social thoughts of the age.

In this paper, Maudūdī's *tafsīr*, named *Tafhīm al-Qur'ān*, which was originally written in Urdu, will be analyzed. The origin of his *tafsīr* is based on his background, for he aspired to solve the problems of South Asian Muslims through the Islamic way. In addition, his eagerness was matched with the consciousness of South Asian Muslims. For this reason, *Tafhīm al-Qur'ān* is called the crystal of his religious thought. This study is a part of *tafsīr* study in South Asia.

The third research note is ENDO Haruka's "Shaarānī Kenkyū no Kiseki to Sono

Kadai (Review of the Previous Studies on al-Sha‘rānī and a Subject for Further Scholarly Examination).” The summary is as follows.

‘Abd al-Wahhāb ibn Aḥmad al-Sha‘rānī (d. 973/1565) was a Sufi thinker who lived through the early period of Ottoman Egypt. He was greatly influenced by Ibn al-‘Arabī (d. 638/1240), one of the most famous mystical philosophers in the Islamic tradition, and espoused Ibn al-‘Arabī’s ideas in the face of opposition. It has been pointed out that al-Sha‘rānī’s books about Ibn al-‘Arabī played a role in spreading the latter’s theory throughout the Islamic world. Therefore, research on al-Sha‘rānī and analyzing how he interpreted Ibn al-‘Arabī will give us a new aspect in understanding the philosophy of Ibn al-‘Arabī.

As a preliminary survey for my future research, this paper examines previous studies on al-Sha‘rānī and clarifies how research on him has progressed so far. They discuss al-Sha‘rānī from three different points of view. First of all, many previous studies use his works in order to get a historical and cultural record of 16th of Egypt. Secondly, some studies recognize him as a great Sufi thinker who appeared in the early Ottoman Empire and describe his background and basic ideas. Finally, a couple of studies take up his own theory and discuss it in depth. In this paper, each study is analyzed according to these viewpoints. This process will make it clear that despite the fact that al-Sha‘rānī supported Ibn al-‘Arabī’s theory, little research has focused on how al-Sha‘rānī interpreted it and what he really advocated in his works.

The paper concludes by nominating a subject for further scholarly examination: the clarification of al-Sha‘rānī’s own ideas taking into consideration the social and governmental background in 16th century Egypt. This will lead to the elucidation of the thought inherited and developed among the school of Ibn al-‘Arabī in time of the Ottoman Empire.

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The fourth section of the Japanese part is “Translations.” This section consists of four annotated translations into Japanese. Original texts of these translations are Arabic, Persian or Urdu.

The first translation is “aru-Hamazānī Cho *Makāmāto* (Badī‘ al-Zamān al-Hamadhānī’s *Maqāmāt*)” translated by HORIUCHI Masaru. The original text is written in Arabic.

Hamadhānī is one of the famous Arab-Persian writers, born at Hamadhān, mid-west of Iran, in 398/1008 and considered as a creator of the *Maqāmāt* genre, a kind of rhymed prose. HORIUCHI has previously published, Japanese translations of the other famous *Maqāmāt* of Harīrī, who is also a prominent writer and considered as a consummator of this literary genre.

The translations in this issue include episodes 1–15, and the rest of Hamadhānī's *Maqāmāt* will appear in the next two volumes.

The next entry of in the “Translations” section is “Abū Isuhāku Muhanmado ibun Afumado aru-Bīrūnī Cho, *Senseijutsu Kyōtei no Sho* (1) (Abū ar-Rayḥān al-Bīrūnī, *The Book of Instruction in the Elements of the Art of Astrology*)” by YAMAMOTO Keiji and YANO Michio. The original text is written in Arabic. This translation is the second appearance in our Journal.

This is part of a Japanese translation of the *Kitāb at-tafhīm li-awā'il šinā'at at-tanḡīm* written by Abū ar-Rayḥān Muḥammad ibn Aḥmad al-Bīrūnī (AD. 973 – c. 1050), covering chapters 206 to 348 (Wright's numbering 205 to 346), which deal with astronomy, chronology, and the astrolabe. To the translation is added translators' footnotes in order to explain clearly the ideas of the author and propose some questions about the text and illustrations. We will publish the remaining last part on astrology proper in the near future.

The third work is Iqbāl's Urdū Verse translated by MATSUMURA Takamitsu, titled, “‘Fuman’: Ikubāru no Urudū Shi (5) (*Shikwah* (Complaint): A Japanese Translation of Iqbāl's Urdū Verse (5)).”

The translator's account is as follows.

This is a Japanese translation of “*Shikwah* (complaint),” one of the most famous Urdū poems composed by Muḥammad Iqbāl (1877–1938). This poem was originally read by Iqbāl himself at the annual session of the Anjuman-e Ḥimāyat-e Islām (The Society for the Protection of Islam) in April 1911. This poem was later included in his first collection of Urdu verses, *Bāng-e Darā* (The Call of the Camel Bell) in 1924 with some modifications.

This poem consists of 31 stanzas having 6 lines each, the rhyme scheme being AAAABB. This poetical form is called *musaddas* and it has been usually adopted in Urdū poetry for writing *marthiyas* (elegies) describing the death of Ḥusain and his followers at Karbalā in 680.

This form was adopted by Alḡāf Ḥusain Ḥālī (1837–1914) when he wrote the most influential modern Urdū poem “Madd-o-jazr-e Islām (The Ebb and Flow of Islam)” in 1879, in which Ḥālī deplored the miserable conditions of the Muslims.

Just like Ḥālī, Iqbāl drew a gloomy picture of the Muslims in this poem. Interestingly, the poet complains to God Himself about His caprice just like the lover complains of the infidelity of the beloved. This poem is a kind of *wāsōkht*, a

poem rebuking the beloved, which is often written in *musaddas*.

The last of the “Translations” section is “Muhammad bun Mafumūdo Tūsī Cho “*Hizōbutsu no Kyōi to Banbutsu no Chinki* (Muḥammad b. Maḥmūd Ṭūsī’s *Ajāyib al-Maḥlūqāt wa Ġarāyib al-Mawjūdāt* (5): A Japanese Translation of the Fourth Part of ‘*Ajāyib al-Maḥlūqāt*”) translated by MORIKAWA Tomoko *et al.* This constitutes the continuation of a translation series “A Japanese Translation of ‘*Ajāyib al-Maḥlūqāt*” that has been printed in this journal. Its contents are summarized below.

The article is part five of the translation of ‘*Ajā’ib al-maḥlūqāt*, and contains Chapter Four of the book. This chapter deals with what is on the earth, such as towns and buildings. The first two sections of the chapter are on the major religious buildings, i.e. mosques (masjid), churches and synagogues (kanīsa). The first section starts with a description of the Masjid Bayt al-muqaddas (al-Aqsa mosque), said to be the first mosque in the world. This is followed by a description of the Ka’ba. Some of the masjids described are attributed to the Prophets before Muhammad. The second section deals with churches and synagogues, such as Kanīsa al-qiyāma (the Church of the holy sepulchre). Many of the buildings mentioned in these sections cannot be identified and seem to be legendary ones. The third section is the longest and lists towns and regions in the world. This section is arranged in alphabetical order. The fourth section is on places affected by Allāh’s wrath and destroyed. The source materials of these sections seem to be more or less the same as chapter three, i.e. geographies of Ibn Faḡīh al-Hamadānī or Muqaddasī. Then the last two sections mention plagues and hail storms that happened in the past. Most of them are recorded in *Tārīkh al-Ṭabarī*.

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In the fifth section of the Japanese part under the heading of “Book Reviews,” we have selected 7 books. Three books are written in Japanese, one of which has been translated from French. One is written in Russian and the rest in English. We have included Tierī Zarukonnu, *Sūfī: Isurāmu no Shinpishugishatachi*, Osaka: Sōgensha, 2011, 142 pp., reviewed by KAMADA Shigeru (Originally published: Thierry Zarcone, *Le soufisme: voie mystique de l’Islam*, (Découvertes Gallimard), Paris: Gallimard, 2009, 127 pp.; Yamane So, *4-oku no Shōsūha: Minami-Ajia no Isurāmu (Four Hundred Million Minority: Islām in South Asia)*, Tokyo: Yamakawa Shuppansha, 2011, 114 pp., reviewed by INOUE Aeka; Kosugi Yasushi, *Isurāmu: Bunmei to Kokka no Keisei (Islām: Formation of the Civilization and the State)*, Kyoto: Kyoto Daigaku Gakujutu Shuppankai, 2011, xvi+531 pp., reviewed by SHIMIZU

Kazuhiro; Aidar N. Iuzeev, *Filosofskaia mysl' tatarskogo naroda: Osnovnye napravleniia razvitiia (X - nachalo XX vv.) (Philosophical Thought of Tatar Peoples: Basic Tendency of its Development from the 10th to the beginning of the 20th century)*, Kazan: Tatarskoe Knijnoe Izd-vo, 2007, 214 pp., reviewed by ISOGAI Masumi; Jassem Alshamsi Mansoor, *Islam and Political Reform in Saudi Arabia: The Quest for Political Change and Reform*, USA and Canada: Routledge, 2011, viii+296 pp., reviewed by HAGIHARA Jun; Gabriele Marranci, *The Anthropology of Islam*, New York: Berg., 2008, ix+182 pp., reviewed by FUTATSUYAMA Tatsuro; Arzoo Osanloo, *The Politics of Women's Rights in Iran*, Princeton: Princeton University Press, 2009, xix+258 pp., reviewed by UCHIYAMA Akiko.

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In the sixth section of the Japanese Part, we have one field report, entitled, "Arabu Shuchōkoku Renpō ni okeru Josei Ginkō: Isurāmu Keizai no Ichisokumen (Ladies' Banking: One Aspect of Islamic Economics)," by KAWAMURA Ai.

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The seventh section is Practical Research Information written in Japanese. In this section, useful information for Islamic area studies is provided. We picked up in this issue, "Sūdan Toshokan Shoten Annai: Harutsūmu Hen (Practical Information on Booksellers and Libraries in Khartoum)" by MARUYAMA Daisuke.

Arabic Part (*Qism al-Lughā al-'Arabīya*)

The Arabic part includes five articles. Four of these articles, written by Elgemaiey, Orabi, TAKEDA and HIRANO, are based on the presentations of ITP (JSPS International Training Program) symposium "New Horizon of the Interdisciplinary Approaches to the Asian and African Area Studies," held at Kyoto University (2nd and 3rd December, 2011), and the rest, by Zāhid, based on the presentation of ITP Arabic workshop held in Cairo (February 20th, 2010), "Nadwa Miṣrīya Yābānīya: al-Lughā wa al-Dīn wa al-Mujtama' fī al-'Aṣr al-Ḥadīth (Egyptian-Japanese Symposium on "Language, Religion and Society in the Modern Era)."

The first article from the right front cover is Abdel Moneim Elgemaiey's "Ḥaraka al-Tarjama wa Taḥdīth al-Lughā wa al-Thaqāfa al-'Arabīya fī Miṣr khilāla al-Qarn al-Tāsi' 'Aṣhar: Dirāsa Tārīkhīya Thaqāfiya (Translation Movement, Arabic Language and Culture Modernization in Egypt during the Nineteenth Century)." The summary is as follows.

Mohamed Ali's regime started the modernization movement in Egypt, and the missions that he sent to Europe were the very beginning of it.

Translation became more active following Rifā'a al-Ṭaḥṭāwī and the envoys

missions. This led to the establishment of Madrasa al-*Alsun*, followed by *Qalam al-Tarjama*, which became attached to it. Its members played a big role in translating the Sciences and the Arts, besides transferring and translating European knowledge into the Arabic language.

The second entry of the Arabic part is “‘*Alāqa al-‘Ishq bi-al-Tahdhīb ‘inda Muḥammad Iqbāl* (Muḥammad Iqbāl’s Concept of Love),” by Zāhid Munīr ‘Āmir. The summary is as follows.

Muḥammad Iqbāl (1877–1938) is a prolific bilingual poet and philosopher of Persian and Urdu and is considered as one of the most important figures in Urdu literature. In this contribution, the Concept of Passionate Love (‘*Ishq*) and the relation of passionate love to self-refinement are examined.

The third article is Wael Mohamed Orabi’s “*Dirāsa Muqārana ḥawla al-Adabayn al-Yābānī wa al-‘Arabī al-Ḥadīth: Min Manzūr Awjah al-Itiqā’ bayna “Aḥlām” Nātsūmī Sūsikī wa Najīb Maḥfūz* (The Comparative Study of Japanese and Arabic Modern Literature: From the Perspective of Similarity of “the Dream” of Natsume Sōseki and Naguib Mahfouz).” The content of this article is summarized below.

This study is the nucleus of a research project seeking to shed light on aspects of convergence between Japanese and Arab modern literature from two essential motivations. The first is the severe scarcity of such studies; putting a great responsibility on the shoulders of specialists in both Japanese and Arab literary studies to fill this vacuum in research.

The second motive is to face claims that there are “sharply distinct differences between Japanese and Arab literature” and they differ almost one hundred and eighty degrees, and that they are far apart from each other as much as they are far apart geographically.

Through my studies at Osaka University to obtain a Ph.D. in Japanese literature, and through teaching the history of Japanese literature in general, and Japanese stories and novels in particular at Cairo university, and through my exposure to the study and analysis of several literary works of writers such as Natsume Sōseki, Mori Ōgai, Akutagawa Ryūnosuke, Dazai Osamu, and Kajii Motojiro...etc, I concluded that this study could be based on the assumption that “despite the difference between the Japanese and Arab communities intellectually, culturally, and historically,” there are still similarities and points of convergence like a thin thread that links the two peoples and their literary products in particular.

This study is mainly to shed light on the strong similarities between each of the stories of (Ten Nights of Dreams) by the great novelist Natsume Sōseki (1867–1916) published in the “*Asahi*” newspaper in the period from 25th July to 5th August in 1908, and the story of (I Saw as the Sleeper Sees) from the writer Naguib Mahfouz (1911–2006) “Nobel Prize winner in 1988”, which was issued in the year 1982. However, we may also be exposed in this study to a dream or two of the story of (The Dreams of the Recuperation Periods) from the same writer.

The fourth article is “Juhūd Ruwwād al-Nahḍa wa al-Majāmi‘ al-Lughawīya fī lhyā’ al-Lugha al-‘Arabīyah wa Taḥdīthi-hā fī al-‘Ālam al-‘Arabī al-Ḥadīth (Efforts of the Pioneers of Nahḍa (Renaissance) and Language Academies in the Revival of Arabic and its Modernization in the Arab World)” by TAKEDA Toshiyuki. The outline of this article is summarized as follows.

This article aims to examine the process of the modernization of the Arabic language in the 19th century and early 20th centuries known as the nahḍa period. In particular, I will focus attention on the efforts of two Arab Intellectuals from the Levant, one is Aḥmad Fāris al-Shidyāq and the other is Ibrāhīm Nāṣīf al-Yāzījī. In this paper, I discuss how they contributed to the development of Arabic studies especially in the field of modern lexicography with an observation on a cultural awakening of their consciousness based on the Arabic language, dealing with their methods of coinage of new words for modern inventions and scientific terms, and also their attempts for simplification of pedagogical grammar.

While focusing on this modernization of Arabic, the discussion will consider the following four points mainly behind the social and cultural changes in the Arab society,

- 1) Technical and scientific progress activated from the encounter with the West.
- 2) Improving literacy and the spread of education.
- 3) The development of typography and the growth of publishers and rapid dissemination of print media (magazines and newspapers etc.)
- 4) Increase in the establishment of academic institutions and the rise of Arab intellectuals.

As for the last point, academies of Arabic language have played a major role in modernizing Arabic, of which this article explores the historical backgrounds to their establishment advocated by the figures in the Nahḍa Period and also shows some examples of paraphrases of foreign words which have been proposed by the academies and the Arab intellectuals, especially their attempts for Arabicization of new notions and daily cultural words (*alfāz al-ḥaḍāra*). Finally this study will

clarify from linguistic and socio-cultural perspectives the role of Arabic in the formation of the modern Arab world and its changes to this day.

The last article of the Arabic part is HIRANO Junichi's "al-Kawākibī bayna Iqāma al-Khilāfa al-‘Arabīya wa Iqāma al-Dawla al-Madanīya (Between the Establishment of an Arab Caliphate and a Civic State: A Study of ‘Abd al-Rahman al-Kawakibi)." The summary is as follows.

This paper aims to reveal the thoughts of ‘Abd al-Rahman al-Kawakibi with reference to two of his main books, *Umm al-Qurā* and *Ṭabā’i’ al-Istibdād wa Maṣāri’ al-Isti’bād*.

On the one hand, it is a well-known fact that al-Kawakibi began proposing Islamic political and religious solidarity against the invasion of Western imperialism and colonialism in the latter half of the nineteenth century. On the other hand, it has been pointed out that he advocated some reformative programmes in the Arab Islamic world, which is symbolized by his advocacy of the introduction of constitutionalism and parliamentary democratic politics into the Islamic community, and his calling to reconfirm proper Islamic teaching and instill in Muslims the world over an active attitude toward their religion.

Bearing this fact in mind, this paper firstly examines previous studies on al-Kawakibi, especially those conducted in the latter half of the twentieth century, and finds two different perspectives in these studies, one highlighting the Islamic aspect of his thoughts and another shedding light on the secular aspect of his thoughts. Secondly, based on this point, the paper reviews two of his main books, *Umm al-Qurā* and *Ṭabā’i’ al-Istibdād wa Maṣāri’ al-Isti’bād*, which were published in Egypt in the early twentieth century; scrutinizes the contents of both books; and reveals that al-Kawakibi proposes to establish an Arab Caliphate for Islamic solidarity in *Umm al-Qurā* on the one hand, and appeals to found a civic state which respects human rights and the separation of politics and religion in *Ṭabā’i’ al-Istibdād wa Maṣāri’ al-Isti’bād* on the other hand. Finally, the paper points out that al-Kawakibi gives us some intellectual implications on the so-called Arab Spring, which refers to the recent sequence of events in the Arab Islamic world; this ‘Arab Spring’ aims to democratically and peacefully construct a civic state (*al-dawla al-madanīya*) instead of a tyrannical state (*al-dawla al-mustabidda*).

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