

An English Summary of This Issue

We are pleased to present the *Kyoto Bulletin of Islamic Area Studies*, vol. 10. This issue consists of two parts, English and Japanese.

The first part, which is in English, is divided into three sections; the first is entitled “Special Feature,” the second, “Article,” and the third, “Research Note.” The second part, which is in Japanese, includes section titles such as “Interviews with the Precursors of Knowledge,” “Articles,” “Research Notes,” “Research Reviews and Research Trends,” “Material Research,” “Translations,” “Book Reviews,” and “Practical Research Information.” These two parts are outlined respectively as follows:

English Part:

The first section is a special feature, entitled “Toward New Studies on Islamic Moderate Trends.” There are four articles: KOSUGI Yasushi’s “Islamic Revival and the Majority Trend of Moderation: Personal Reflections on a Half-Century of Japanese Studies,” YOKOTA Takayuki’s “Egyptian Politics and the Crisis of the Muslim Brotherhood since 2013,” KURODA Ayaka’s “What does Islamic Centrism in Egypt Strive for?: Reflection on Ṭāriq al-Bishrī’s Formulation of ‘*Tayyār Asāsī*’,” and IKEHATA Fukiko’s “Aspiring to be a Leader of Moderation: A Study on Jordan’s Islamic Policy.” Please refer to the Editor’s Note by KOSUGI Yasushi, the editor of this special feature.

The second section is “Article”. In this section we have one contribution, entitled, “Identity, Religion and Construction of Community: The Case of Ibn Taymīya,” by Mohd Khair Eiedat. In this article, the author demonstrates that all the major concepts which Ibn Taymīya used add up and could be reconstructed to form a clear notion of community.

The third section is “Research Note.” In this section we have one contribution, entitled, “Profiled Figures: The Modes of Representation of Faces in South Asian Painting”, by IKEDA Atsushi. It is summarized as follows:

Various facial modes characterized South Asian paintings in each period. On the basis of studies conducted by Khandalavala and Chandra (1969), and Wright (2008), I choose to first survey previous studies on profiled figures. After that, I argue that South Asian people’s physical features such as the eye and the nose prompted painters to render figures in profile in the early modern period. Subsequently, I

investigate the religious significance of the three-quarter face, the profile and the frontal view. I will pay equal attention to both Islamic and Hindu interpretations. On the one hand, in Hinduism, the frontal face remains for worshipped deities. The profile has become the standard for profane authorities. The three-quarter face is used for secondary deities such as goddesses and ascetics. On the other hand, in Islam, a frontal view was not popular due to Islam's strict prohibition of idolatry, although it was sometimes used in portraits of rulers. The three-quarter face which was dominant in Persian painting might also be used as a concessional expression for a frontal view. Intriguingly, the profile depiction seems to have illustrated a manifestation of the independency of the Mughals from Persian culture, which enabled the conflation of Islamic and Hindu artistic traditions.

Japanese Part:

The first section is “Chi no Sendatsu-tachi ni Kiku (11): Miyaji Mieko Sensei wo Omukaeshite: Maguribu Kenkyū to Bunka Jinrui-gaku: Josei-tachi tonon Deai wo Kasanete (Interviews with the Precursors of Knowledge (11): Special Lecture of Prof. MIYAJI Mieko: Maghrib Study and Cultural Anthropology: From Encounters with Women),” which consists of a record of the lecture meeting held on February 6th, 2016 at Kyoto University, whose contents were the lecture delivered by Prof. MIYAJI Mieko entitled “Maghrib Study and Cultural Anthropology: From Encounters with Women,” and the subsequent open discussion, in addition to her life and works. Prof. MIYAJI Mieko, a Professor Emeritus of the Tokyo International University, is a cultural anthropologist specialized on the Maghrib area. This lecture covers a variety of topics, such as the anthropological perspective, viewpoints of female researchers and so on, based on her wide knowledge and experience.

The second section of the Japanese part is “Articles”. In this section there are four articles. The first is entitled, “21 Seiki-gata Isurāmu-gaku no Kakujū to Katsuyō e Mukete: 5 Kōmoku no Senryaku-teki Teigen (5-Point Strategic Proposal to Strengthen the Study of Islam Appropriate for the Global Era of the 21st Century),” written by KOSUGI Yasushi et al. It is summarized as follows:

The research project has been conducting its activities for four years. It aims to investigate the state of Islam-related studies both in Japan and in the world, and lay the foundations for Islamic studies/the Study of Islam suitable to the current era under globalization. Traditionally, Islamic studies has been conducted on historical periods rather than the modern and contemporary periods. Specialists on the

modern Middle East and other parts of the Islamic world are less trained in Islamic studies. The cleavage between the two has been quite deep. However, since the Islamic revival in the last four decades has been advancing in various fields, this division has become a barrier to comprehensive understanding of the current affairs of the Islamic world.

This project has been examining the up-to-dateness of studies in Islam and Islam-related fields as well as the pressing contemporary issues of the Islamic world today, thus paving a way to gather specialists in both historical and contemporary periods so that Islamic studies suitable to the current era of globalization can be feasible.

Laying the foundational ideas and methodological suggestions, the project team wrote down a “5-Point Strategic Proposal” as an interim report, as follows: 1) This new scheme of Islamic studies must be connected with other branches of humanities and social sciences, and specialists from these branches should be invited to the coming stage of the new Islamic Studies; 2) We should construct and develop a system to gather academic knowledge and relevant information on the Islamic world, with special attention to the resources in the area languages; 3) The objectives of such Islamic Studies must be connected with Japan’s comprehensive public interests, which include promotion of multi-cultural cohabitation and global and human common goods; 4) We ought to develop “intellectual infrastructures,” in such a scheme so that it will be beneficial, not only to specialists of Islam and Islam-related fields, but also to scholars and specialists of all fields of humanities and social sciences; and 5) We should expand international networks of researchers and research institutions while knowledge generated in Japan must be disseminated far more extensively.

The second is TANAKA Yuki’s “Gendai Ribia Seiji ni Okeru ‘Buzoku’ to ‘Chiiki’: Kazzāfī Seiken Ikō-ki no Shihai Akutā ni Chakumoku Shite (Tribalism and Localism in Modern Libyan Politics: A Study of Ruling Actors in the Transition Period from the Kingdom to the Qadhdhāfī Regime).” It is summarized as follows:

This paper examines the appointment of political elites and the transformation from the United Kingdom of Libya to the founding of the Great Socialist People’s Libyan Arab al-Jamāhīrīya, established in 1977.

First, this paper analyzes how Mu‘ammar Qadhdhāfī took power after the 1969 coup d’état using the perspectives of Libyan tribalism and localism as its theoretical framework. In particular, localism is appropriate for analyzing modern Libyan politics because the United Kingdom of Libya was formed in 1951 by the

three regions—namely, Tripolitania, Cyrenaica and Fezzan.

Second, to demonstrate the continuity and transformation of the political elites, this paper focuses on the allocation of political posts in the Kingdom of Libya (1951–69). During the federal era, the local tribal leaders obtained ministerial posts in the local governments; however, the central government abolished the federal system in 1963. The allocation of political posts to the Cyrenaican notables engaged with the King's aides, caused an imbalance among these regions. Additionally, the fact that the Sanusi did not assume the features of a ruling family; Herb (1999) indicated that the more political posts which were allocated within the ruling family, the more resilient the governments were.

In 1969, the statement of the Free Officers Movement promised to root out corruption and guarantee equality among the Libyan citizens. However, this analysis shows that Qadhdhāfi appointed members of the prominent tribes of Cyrenaica as ministers and he made use of their power to manipulate the political institution and security organizations. Thus, despite his promises, Qadhdhāfi included the ousted regime. Qadhdhāfi deeply understood how difficult yet important it was to manipulate the stability of Libya's three regions and its tribal society.

The next article is “Osuero Gōi Ikō no Erusaremu Mondai to Seichi: Isuraeru Ryōnai ni Okeru Isurāmu Undō no Kassei-ka (Jerusalem Problem and Disputes over Sacred Sites after Oslo Accords: Revitalization of Islamic Movement inside Israel),” by YAMAMOTO Kensuke. The outline of this article follows:

In Palestine/Israel, there are numerous sacred sites related to the prophets of Abrahamic monotheism, and some of them are revered by more than one religion. Historically, at large, around these sites, people lived together and practiced their religious rituals without provoking others. However, the situation has changed as time passes and worsened particularly after 1967. This article treats al-Haram al-Sharif/Temple Mount in Jerusalem as a politically charged case of religiously intermixed sacred sites. Much of the previous literature about the Jerusalem Problem tends to fail to grasp the dynamics of Palestinian resistance; in other words, many researches focus more on the deeds of the Israeli government or the religious Zionists. To address this problem, this article focuses on the Islamic Movement inside Israel and addresses its social practices. This movement was shaped in the 1980's among the Palestinians living in Israeli proper and since the 1990's, particularly the 2000's, the movement has newly become one of the stakeholders in the Jerusalem Problem. Some researchers see its rise as the

movement that filled the power vacuum in Palestinian politics in Jerusalem. However, in addition to this, the article contends that, through observing the development of disputes over sacred sites in Jerusalem, the rise of the Islamic Movement could be seen as a result of actively coping with the predicament of Palestinians, which has been aggravated by Israeli policies especially since the 1990's. This point will be supported empirically by analyzing the social practices of the Islamic Movement concerning the Jerusalem Problem.

The last article in this section is “Peresutoroika-ki ni Okeru Koryo Saramu no Aidentiti Keisei: 1986–1991 no ‘Rēnin Kichi’ no Bunseki Kara (Identity Formation of the Korean Diaspora in USSR, Koryo-saram, in Perestroika Period: An Analysis Based upon Articles of *Lenin Gichi*, 1986 to 1991),” written by LEE Jinhye. The outline of this paper is described below:

This paper focuses on the discourse surrounding ethnic regeneration during the *Perestroika* (перестройка) period of the former Soviet Union and considers the development and nature of this discourse through case study analysis of the *Koryo-saram* (the Korean diaspora of the former Soviet Union) and its newspaper, *Lenin Gichi* (The Flag of Lenin). The case study in this paper reveals a focus on independent approaches to ethnic regeneration within *Koryo-saram* society during the *Perestroika* period. Although during the Soviet era all *Koryo-saram* were Soviet citizens, they were “nationalized” by the respective countries of the former Soviet Union following its collapse. As opposed to the national integration process on the basis of nationalism of the title nation of each country, the *Koryo-saram* societies of each country transformed, while responding in various ways to the governments and systems that had acquired their own individual characteristics. In order to study the dynamics of modern *Koryo-saram* society, it is undoubtedly necessary to consider the transformation of *Koryo-saram* society after the collapse of the Soviet Union. Therefore, the objective of this paper is to focus on the changes in the *Koryo-saram* society during the *Perestroika* period, which was a crucial turning point in its transformation, and investigate and analyze the response of *Koryo-saram* society to *Perestroika*.

The third section of the Japanese part is “Research Note.” In this section there are two research notes. The first is entitled, “Diasupora Afuganisutan Chishiki-jin to Isurāmu: Hāshimu Kamārī no Kiseki to Shisō (Afghan Diaspora Intellectual and Islam: The Locus of Mohammad Hashim Kamali’s Life and his Ideology),” by KIRIHARA Midori. It is

summarized below:

This paper discusses how the Afghanistan Diaspora uses common religious and cultural trends in the realm of the Islamic World, and how they adopt strategies to consolidate their humanosphere. Islam is among the most important bonds for the Afghanistan Diaspora and, when they live in a Muslim country, it is also a common bond between the diaspora community and their Muslim host society. Strategies to consolidate the humanosphere provide a necessary foundation for human existence, for example, the natural environment (e.g. soil, air, and water), economy, networks of people, family, education, and the community. I am deeply interested in surveying the function of Islam in connecting the Muslim diaspora community with their host Muslim country. In this context, I am also interested in studying the thought of an Islamic intellectual, originally from Afghanistan, who has been very active in Malaysia. He is Mohammad Hashim Kamali. He is an intellectual leader of international influence. I also briefly want to mention Islamic Cosmopolitanism, where 'Cosmopolitanism' refers to a citizen of the world. In addition, to further understand some of Hashim Kamali's literary work, ideas, thoughts, and wide-ranging vision in this rapidly changing global world, I introduce the term 'Islamic Cosmopolitanism.'

The second is SHIOMI Hiroyuki's "Iran - Iraku Kankei no Henyō: Isurāmu Kakumei Shisō no Tenkai to Hakyū (The Transition of Iran-Iraq Relations: The Expansion and Influence of Iran's Islamic Revolutionary Thoughts)." The summary of this paper follows:

This paper examines Iran's external relations and international strategies after the Iranian Islamic Revolution in 1979. Currently, the Islamic Republic of Iran is one of the most influential states in the Middle East and the Islamic world. Iran's international politics is based on Ayatollah Khomeini's ideas. He proclaimed the importance of the unity of Islam, and the Islamic community or 'Ummah.' His Ummah thoughts were applied to Iran's political movement, which I have defined as 'Ummah politics' in this paper. Iran has been trying to achieve the unity of Islamic countries with its 'export of revolution' strategy; accordingly, this strategy plays a big role in 'Ummah politics.' Therefore, it can be said that 'Ummah politics' is at the core of Iranian politics. So, this paper examines Iran's Islamic revolutionary thoughts that are the foundation of 'Ummah Politics' with a special focus on Iran-Iraq relations because, for Iran, its relationship with Iraq is of the utmost importance. Saddam's Iraq challenged Iran's revolutionary movement. Moreover, Iran-Iraq Islamic international relations have been extremely important and in existence since ancient times; therefore, addressing this relationship is

essential for Iran. From the perspective of Iran-Iraq relations, this paper analyses Iran's own political characteristics.

The fourth section of the Japanese part is "Research Reviews and Research Trends." In this section there are two research reviews. The first is entitled, "Kyū-Soren Ken Musurimu Chiiki no Gendai Isurāmu Kenkyū Dōkō to Kadai: Isurāmu no Shakai-teki Ichizuke wo Megutte (Research Survey on Contemporary Muslim Region in the Former Soviet Union: In Regard to Social Position of Islam," by IWAKURA Ko. It is summarized below:

This paper aims to examine previous studies on the Contemporary Islamic Studies of the Muslim region in the former Soviet Union, and in particular, the social function of Islam. The Muslim region in the former Soviet Union is the area where Muslims were in the majority or had an important significance in the USSR. The former Soviet Union Muslim region once constituted a part of the Soviet Union. This area can be equated to the Soviet era policy on Islam.

Up to now, western scholars have paid attention to the "parallel Islamic theory." The theory is that non-governmental Islam is more vigorous than governmental Islam. However, anthropologists and sociologists have criticized this, because the true practice of faith cannot be grasped. Even now, their research is within the framework of the "parallel Islamic theory."

While the prior research has had valuable outcomes, there are also some big challenges to overcome. For this, we need more research on governmental side Islam.

The second is MADONO Kotoko's "Osuman Chō-ki no Sūfizumu Shisō Kenkyū ni Kansuru Senkō Kenkyū Rebyū: Niyāzī Musurī ni Kansuru Kenkyū Dōkō to Kongo no Tenbō (A Survey of Previous Studies on Niyāzī-i Mīsrī, a Sufi Poet of 17th Century Ottoman Empire)." The summary of this paper follows:

This paper aims to examine previous studies on a Sufi poet of 17th century Ottoman Empire, Niyāzī-i Mīsrī (d. 1105/1694). Mīsrī is mostly known as a Sufi poet (Mutasavvıf şâir) from Malatya, because of the images of him derived from one of his main works, *Dīvān* (collection of poems). He devoted the first half of his life to wandering around Anatolia and the Arabic world seeking a true master, and the remainder to grass-roots activities as a Sufi sheikh. He was affected by the anti-Sufi oriented stagnation movement known as the "Kadıze movement," and so he lived in exile on Limnos Island in his later years. He is counted among the school of Ibn 'Arabī (d. 638/1240), whose thought on the Unity of Existence, Waḥda

al-wujūd is well known. Mīsrī had also written many articles (risāle) affected by Ibn ‘Arabī’s ideas. Despite the publishing of many books or translations about Mīsrī’s works, especially about his *Divān*, most studies on him are based on his literary or historical methods and only a few studies have focused specifically on his thought from the philosophical perspective by reference to his risāles. In order to uncover Islamic thought in Ottoman Empire and Sufi’s agency of reception of the ideological heritage, which was inherited by the school of Ibn ‘Arabī, I would like to raise issues concerning the necessity for philosophical analyses of Mīsrī’s works and suggest a new perspective on Mīsrī, as a Sufi thinker.

The fifth section of this issue is “Material Research.” This issue presents TAKEDA Mari’s “Nihon ni Aru Kuruān Shahon: Kokuritsu Minzokugaku Hakubutsukan Shozō Shahon (The Qur’ān Manuscripts in National Museum of Ethnology in Osaka)” under this category. The summary follows:

Some universities, libraries and museums in Japan hold Qur’anic manuscripts, such as The University of Tokyo, Kyoto University of Foreign Studies, Tenri Central Library and Toyo Bunko (the Oriental Library). The National Museum of Ethnology in Osaka, also, holds several manuscripts of the Qur’an, but they are not widely known. The purpose of this essay is to introduce some of the Qur’anic Manuscripts held in this museum.

The Qur’anic manuscripts introduced here are as follows;

I: part 11 of a 30-part Qur’an in Bihari script with a Persian translation. It includes an endowment text in Persian (probably early 10th century A.H.).

II: a Qur’an in Persian Naskh script with a beautifully illuminated double spread page containing the first sura and the beginning of the second sura. It has a colophon signed by Muḥammad Muḥsin al-Nayrīzī, dated 1121 A.H.

III: two unbound Qur’ans in Sudani script, one of which is kept in a leather bag. Both of them have colorful patterns to mark divisions of the text.

IV: a Qur’an from Aceh, Indonesia, with illuminated double spread pages in three places; at the beginning, the middle and the end of the Qur’an.

V: two Qur’ans in Ottoman Naskh script produced in accordance with the standardized page-setting of the Ottoman Qur’an in the 18th and 19th centuries. One of them is signed by Ḥasan al-Ḥusni, dated 1279 A.H.

The sixth section in the Japanese part is “Translations.” This section consists of two annotated

translations into Japanese. The original texts of these translations are in Persian or Urdu.

The first translation is “‘Naki Haha no Omoide’: Ikubāru no Urdū Shi (10) (‘Wālidah-e marḥūmah kī yād mēñ (In Memory of My Late Mother): A Japanese Translation of Iqbāl’s Urdū Verse (10)),” translated by MATSUMURA Takamitsu. The summary follows:

This is a Japanese translation of an Urdū poem titled “Wālidah-e marḥūmah kī yād mēñ (In memory of my late mother)”, composed by Muḥammad Iqbāl (1877–1938). It is one of the most famous *marthiyas* (elegies) in Urdu.

Iqbāl composed this poem when his mother Imam Bībī died in his hometown Sialkot on 9th November, 1914 at the age of 78. He included it with some modifications in his first collection of Urdū verses, *Bāng-e Darā* (The Sound of the Caravan Bell) published in 1924.

This elegy can be read as a philosophical poem as well, because Iqbāl tried to console himself by speculating on the nature of life and death. The main philosophical theme—the immortality of the human essence and its rebirth in the next world—was an integral component of Iqbāl’s so-called *falsafah-e khwudī* (the Philosophy of Self), which was expounded in his two long Persian poems, “Asrār-e Khwudī (The Secret of the Self)” and “Rumūz-e Bē-Khwudī (The Mysteries of Selflessness)”, published in 1915 and 1918, respectively.

The second part of “Translations” is “Muhammad bun Mafumūdo Tūsī Cho ‘Hizōbutsu no Kyōi to Banbutsu no Chinki’ (10)” (“Muḥammad b. Maḥmūd Tūsī’s ‘*Ajāyib al-Maḥlūqāt wa Ġarāyib al-Mawjūdāt* (10)),” translated by MORIKAWA Tomoko et al. The translator’s outline follows:

This article is a translation of ‘*Ajā’ib al-maḥlūqāt*’ part nine, which deals with birds. The chapter is separated in four parts. It starts with a legendary bird, the Anqā, also called the Šimurg. Then follow huge birds, mainly raptors like eagles, vultures, ostriches, falcons, bustards, hawks and so on. Another legendary bird, the Humā is also in this part. The next part is on birds that eat seeds or insects, like pigeons, roosters, hens, ducks, quails, parrots, peacocks, and cranes. It also includes some constellations named after birds such as Cygnus. The third part is on rare birds that dwell in various parts of the world like Berber, Damāvand, Zanzibar, Armenia, and legendary birds such as the phoenix (Aġīnīlūs) and the firebird (samandar). The fourth part deals small raptors of ill omen and small birds. These are owls, storks, hoopoes, crows, sparrows, swallows, bats and other unknown birds.

The seventh section of the Japanese part is “Book Reviews”. In this section we have selected

seventeen books. Thirteen books are written in Japanese, and four are in English. We have included Horiuchi Masaki, Nishio Tetsuo, *“Dan” to “Zoku” no Chūtō: Hi-kyōkai-teki Sekai wo Oyogu (“Disconnection” and “Connection” in Middle East: Study in Non-Boundary World)*, Tokyo: Yushokan, 2015, reviewed by TAMURA Airi; Yasuda Shin, *Isuramikku Tsūrizumu no Bokkō: Shūkyō no Kankō Shigen-ka (The Development of Islamic Tourism: Commercialization of Religion)*, Kyoto: Nakanishiya Shuppan, 2016, reviewed by AKAHORI Masayuki; Kamada Shigeru, *Isurāmu no Shinsō: Henzai Suru Kami towa Nanika (The Depth of Islam: What is “the Ubiquitous Allah”?)*, NHK Shuppan, 2015, reviewed by NOMOTO Shin; Tonaga Yasushi, Imamatsu Yasushi, *Isurāmu Shinpi Shisō no Kagayaki: Ai to Chi no Tankyū (Brightness of Islamic Mysticism: Study of Love and Knowledge)*, Tokyo: Yamakawa Shuppansha, 2016, reviewed by MISAWA Nobuo; Kagaya Hiroshi, *Kagaya Hiroshi Chosakushū 1–3 (The Collection of Kagaya Hiroshi, 1–3)*, Kyoto: Kyoto Daigaku Daigaku-in Ajia Afurika Chiiki Kenkyū Kenkyū-ka Fuzoku Isurāmu Chiiki Kenkyū Sentā, 2013, 2014, 2015, reviewed by INOUE Aeka; Akiba Jun, Hashimoto Nobuya eds., *Kindai, Isurāmu no Kyōiku Shakai-shi: Osuman Teikoku kara no Tenbō (History of Education and Society in the Modern and Islam: A Perspective from the Ottoman Empire)*, Kyoto: Shōwadō, 2014, reviewed by HATTORI Mina; Kosugi Yasushi, *Isurāmu wo Yomu: Kuruān to Ikiru Musurimu-tachi (Understanding Islam: Muslims living with the Quran)*, Tokyo: Taishūkan Shoten, 2016, reviewed by YAMANE So; Hasan Bannā, *Musurimu Dōhō-dan no Shisō: Hasan Bannā Ronkōshū*, Tōkyo Iwanami Shoten, 2015–2016, (Originally published: Ḥasan al-Bannā, *Majmū‘a Rasā’il al-Imām al-Shahīd*), reviewed by SUECHIKA Kota; Nara Masashi, *Gendai Chūgoku no “Isurāmu Undō”: Ikinikusa wo Ikiru Kai-zoku no Minzoku-shi (“Islamic Movement” in Modern China: Ethnography of Hui Muslim who live in Minorities)*, Tokyo: Fukyōsha, 2016, reviewed by NAKANISHI Tatsuya; Sunaga Emiko, *Gendai Pakisutan no Keisei to Henyō: Isurāmu Fukkō to Urudū-go Bunka (Formation and Transformation of Contemporary Pakistan: Islamic Revival and Urdu Culture)*, Kyoto: Nakanishiya Shuppan, 2014, reviewed by TAKU Toru; Hattori Mina, *Musurima wo Sodateru: Indonesia no Joshi Kyōiku (Education of Muslima: Girls’ Education in Indonesia)*, Tokyo: Yamakawa Shuppansha, 2015, reviewed by KUSHIMOTO Hiroko; Ito Miku, *Sennen no Koto Jenne: Taminzoku ga Kurasu Nishi-afurika no Machi (Djenné, A Millennium City of West Africa)*, Kyoto: Shōwadō, 2016, reviewed by FUJII Chiaki; Kubo Keiichi, Suechika Kota, Takahashi Yuriko, *Hikaku Seijigaku no Kangaekata (Introduction to Comparative Politics)*, Tokyo: Yūhikaku, reviewed by WATANABE Shun; Bassel F. Salloukh, Rabie Barakat, Jinan S. Al-Habbal, Lara W. Khattab and Shoghig Mikaelian, *The Politics of Sectarianism in Postwar Lebanon*, London: Pluto Press, 2015, reviewed by OKABE Tomoki; Sugawara Jun and Rahile Dawut eds., *Mazar: Studies on Islamic Sacred Sites in Central Eurasia*, Tokyo: Tokyo University of Foreign Studies, 2016, reviewed by SHOJI Tsubasa; Zachary Valentine Wright,

Living Knowledge in West African Islam: The Sufi Community of Ibrāhīm Niasse, Leiden: Brill, 2015, reviewed by SUENO Takanori; Daniel Byman, *Al Qaeda, the Islamic State, and the Global Jihadist Movement: What Everyone Needs to Know*, New York: Oxford Univ. Press, 2015, reviewed by TAKAGI Soichiro.

The last section is “Practical Research Information.” We include “Senegaru Kenkyū no tameno Purakutikaru Gaido (“Practical Information on Booksellers and Libraries in the Republic of Senegal””, written by SUENO Takanori.