

Constructing a System of Collecting and Studying Source Material for Islamic Area Studies: Focus on A Renewed Perspective on the History of Chinese Islamic Studies in Japan

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Abstract

In Worldwide Chinese Islamic studies are consisted of two schools, “Western” and “Japanese.” I will focus my research “On Western Study on Chinese Islam” and “Chinese Islam in Japanese Study”. This will be a groundbreaking piece of work in Worldwide academia. Western study on Chinese Islam began in the latter half of the 19th century. With the opening of China, western missionaries, ambassadors and merchants entered into the inner China region and encountered Chinese Muslim society and culture. About the

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Japanese study on Chinese Islam, I have listed four stages of the development. There are representative figures, academic achievements, and different traits for each stage. My research will give detailed comments, so have a fuller understanding of the development of the studies of Islam and Muslims in China conducted by the Western scholars and by the Japanese scholars, including research orientation, foci, traits, and so on. A unique research project on how Chinese Islam was studied and understood in the West and the Japan since the first encounter between European Western and Japanese scholars and Chinese Muslim. It also will be a useful reference for the cultural exchange, and the development of Worldwide scholarship.

Keywords: Western, Japan, Chinese Islam, Muslim, Academic Value

Introduction

December 2012, the author published “Research on Chinese Islamic Studies in Pre-1945 Japan”¹ that contained a literature review: Akira Haneda(羽田明) explained that “Research on Chinese Islamic Studies in Japan began in the year 1911-12 (Meiji 44-First year of Taisho era/明治四十四年—大正元年) by both Endo Sazayoshi(遠藤佐々喜) and Jitsuzo Kuwabara (桑原隲蔵)and especially by Dr. Kuwabara ”², Further, results of the research by Jitsuzo Kuwabara and Tasaka Kohmichi(田坂興道) and wartime investigative reports are briefly analyzed for the first time and Haneda concludes, “I cannot help but feel that, on the whole, research on Chinese Islamic studies, has not been fully explored”³. Kazutada Kataoka (片岡一忠)divided the history of Chinese Islamic studies in Japan into three phases, namely, the first period (before 1930), the second period (1930-1945), and the third period (after 1945), and briefly introduced the research results from 1910 to 1980;⁴ however, but no specific clarifications have been made from the perspective of the social sciences. Hirofumi Tanada’s(店田廣文) research presented only an analysis of documents in the Waseda University library (referred to as “Islamic Bunko” /イスラム文庫, within the university) related to the Dai Nippon Kaikyo Kyokai(大日本回教協会/Greater Japan Muslim League, established in 1937, dissolved in 1945) to evaluate the results of the research on Islamic studies in Japan during the war period.⁵ Additionally, materials including Hiroshi Osawa’s(大澤広嗣) “Islamic Studies in the Early Showa Period-Kaikyoken-Kenkyujo (Institute of Islamic Area Studies) and Okubo Koji”⁶and Yoshinobu Nakata’s (中田吉信)“Literature on the Hui People” (in the Institute of Asian Economic Affairs “A Comprehensive Study of Modern Islam” [Showa 44 Interim Report (II)], 1970) ⁷were also referred to.

Based on the results found in the literature, the author published a study on the “History of Islamic Studies in Japan—Volume on China.”⁸ In this book, the author clarifies the research conditions of researchers considered to constitute the foundation of post-war research on Islamic studies in China and re-evaluates how each example of research and the activities of the various institutions were inherited by research in post-war Japan on Islamic studies in China. This study attempted to compensate for the insufficient research

in certain areas in Islamic studies in Japan and provide a novel research perspective to Islamic studies in Japan.

This study comprises four chapters: Chapter 1 “Early Period (before 1931)”, Chapter 2 “The Tense War Period (1931–1945)”, Chapter 3 “Post-war Period of Reform (Transformation) (1945–1979)”, and Chapter 4 “The Period of Reconstruction (1979-present).” Chinese Islamic studies in Japan garnered attention starting in the 20th century. The Meiji government, influenced by Europe and the United States, recognized that gaining an understanding of the Islamic world was indispensable and realized that an interest in Islam in China had to be nurtured, to begin with, and in Muslims of all regions including Central Asia, West Asia, and North Africa. However, Japan’s interest was neither in Islamic religious faith and culture nor the Muslim religious life. Islamic studies in Japan originated in the context of a period of aggressive overseas expansion measures in the Meiji era. These critical points are also connected to the later approach of the South Manchuria Railway Research Department toward research and pedagogy. The following is a study on the characteristics of each period.

1. Early Period

In Japan before the ninth century, little information was available about Chinese Islam and the concerns of Muslims. Chinese Islam garnered attention in Japan after the twentieth century. At the end of the Meiji era, Japan, which was influenced by the West, was urged to recognize the necessity of gaining an understanding of the Islamic world, and developed various “movements” for Muslims in regions such as Central Asia, West Asia, and North Africa, including Muslims in the Chinese region. At first, Japan was interested in learning about the politics and economy of the various Islamic countries due to the aggressive overseas expansion that occurred in the Meiji period rather than learning about Islamic faith and culture or Muslim religious life.

The history of Chinese Islamic studies in Japan is closely related to the history of Sino-Japanese relations. After the Meiji Restoration, Japan began to invade China, and in 1931, the “Manchurian incident” (満洲事変) occurred. In 1932, Fugui (溥儀, the last Emperor of the Qing Dynasty) established the “Manchukuo or State of Manchuria” (満洲国). This event increased the Japanese people’s interest in the north of Mainland China and made them aware that the Hui people who lived there were directly connected to the religiously distant regions of the Steppes of Central Asia and the Arabian Desert, and this served as the impetus that finally led to the earnest study of the religion of Islam in Japan. Thus, 1931 was a notable year in the history of Chinese Islamic studies in Japan.

In the early period (in the 25 years from the beginning of the 20th century to 1931), in 1906, the first paper in Japan on Chinese Islam and concerns of Muslims was Hirono Tomizu’s (戸水寛人) “Muslims among the Beijing Zhangjiakou”⁹ was published. However, I assert that Sasaki Endo’s (遠藤佐々喜) “On China’s Muslims”¹⁰ published in 1911 marks the beginning of the history of the research in this field. Most of the

literature on Chinese Muslims in this period, especially Huizu Muslims, was undertaken by private organizations unaffiliated with political and military activities. However, the motivation and purpose were, understandably, closely related to Sino-Japanese relations at that time. Two research reports, namely, “Problems of Chinese Muslims”¹¹ and “*Mantetsu Chosa Shiryo* (South Manchuria Railway Research Documents) Volume 26-Research on Chinese Muslims”¹² are especially important in the research in this period. These reports present systematically organized historical sources of Chinese Islam and concerns of Muslims from a sociological and anthropological perspective and an indexical incorporation of research results of various foreign countries. The period of research began with translation and annotation, and the basis of the research was established. Rokuro Kuwata (桑田六郎) was a major researcher in studies on Chinese Islamic classics and had a great influence on Chinese scholars, especially his 1925 paper “Minmatsu Shinsho no Kaiju (Chinese Muslim scholars from the End of the Ming Period to the Early Qing Period)”¹³. Additionally, a notable part of research in Japan on Chinese Islam and Muslims is the research achievements of Japanese Muslims who converted to Islam. According to Fujio Komura’s (小村不二男) “History of Islam in Japan”¹⁴ Muslims in the early period referred to researchers on Chinese Islamic studies including Bunhachiro Ariga (有賀文八郎), Kotaro Yamaoka (山岡光太郎), Torajiro Yamada (山田寅次郎), Ryouichi Mita (三田了一), Teijiro Sakuma (佐久間貞次郎), Ippei Tanaka (田中逸平), and Kyodo Kawamura (川村狂堂).

Field research on Chinese Islam and Muslims in the 1920s and 1930s in Japan was politically related to the history of Japan’s invasion of China; however, from the academic perspective of the current Islamic studies in China, they have great value and significance.

2. The Tense War Period

The 1930s was a period when military tyranny advanced, for example, the outbreak of the Manchurian Incident (満洲事変) of 1931, the Shanghai Incident (上海事変), the establishment of Manchukuo (満洲国建国), the May 15 Incident (五・一五事件) in 1932, the February 26 Incident in 1936, the 1937 Marco Polo Bridge Incident (盧溝橋事件), the outbreak of the Second Sino-Japanese War (日華事変), and Japan’s imperialistic expansionism. Most notably, 1932 to the end of World War II was a period when the following occurred. First, the Dai Nihon Kaikyo Kyokai (大日本回教協会/Greater Japan Muslim League) was established; next, the Islam Bunka Kyokai (イスラーム文化協会/Association of Islamic Culture), Kaikyoken-Kenkyujo (回教圏研究所/Institute of Islamic Area Studies), East Asiatic Economic Investigation Bureau of the South Manchurian Railways Company Islam Division (満鉄東亜經濟調査局回教班), and Ministry of Foreign Affairs Research Department Islam Division (外務省調査部回教班) were established and historical materials on “*Islam (Islamic Culture)*” (イスラーム (回教文化)), the “*World of Islam*” (回教世界), “*Islamic area studies*” (回教圏), “*Islamic affairs*” (回教事情) and the “*New Asia*” (新

亜細亜) were published. As evaluated in the “The First Boom of Islamic Studies in Japan”¹⁵, in this period, research, pedagogy, and awareness programs on Islam were actively conducted, and researchers and Japanese Muslims or Muslims who were foreigners residing in Japan, practitioners, and military personnel also participated in these activities. The various Islamic research institutes were founded based on the urging contained in these national policies and possessed diverse characteristics.

“The Association of Islamic Culture” was established to study, research, and introduce an “accurate understanding of Islamic culture and facts about its people,” and its primary purpose was to conduct research on Islam in China and the concerns of Muslims. The number of papers on Chinese Islamic studies and concerns of Muslims published in magazines was one third of the total number of papers, and I observed that these areas were regarded as important.

“The Institute of Islamic Area Studies” and the magazine “*Islamic Area Studies*” were developed to facilitate and publish the research, pedagogy, and philological work related to Islam in China including the following works: “On the Daido Kiyozane Temple’s ‘Mikotonori Ken Kiyozane Temple Monument Records’” (Tazaka Kodo)¹⁶, “Some Considerations on the Dungan People” (Eiichiro Ishida)¹⁷, and “Muslim Merchants of Beijing and Friendly Relations (Noboru Niida)¹⁸; however, the majority of the research papers and materials introduced were on the theme of northwest Chinese Muslims and ethnic problems. In addition, in Islamic area studies, information on northwestern Islamic organizations and the circumstances of the Muslim people have been actively introduced. I noted that even among Islamic regions, emphasis was placed on research on Islam in China and the concerns of Muslims.

The research objective of the “Greater Japan Muslim League” was to explain the conditions of Islam in China and the concerns of Muslims and to raise the importance of research in Islamic regions, including the Central Asia region, Turkey, Iran, and various countries of Africa. In the institute magazine “*Kaikyu Seikai (The Islamic World)*” publishing research on Islam in China and on Muslims was the most important objective, and studies were categorized into introduction of results of overseas research, such as “The Muslim People in China” (Bai Jinyu)¹⁹, research using philological methods such as “Arabian Records on China” (Mikinosuke Ishida)²⁰, and fieldwork in Japan’s military-occupied areas, such as “Trend and Development of Various Peoples in Manchuria ”²¹ The majority of these works were developed based on the theme of Islamic Muslims and ethnic problems in China.

Research by the Ministry of Foreign Affairs Research Department Islam Division was mainly conducted on the themes of Islam in China and the concerns of Muslims. Most of what the magazine “*Islamic Affairs*” published were anonymous studies by researchers that belonged to the research department of the Ministry of Foreign Affairs, and the papers had presented an analysis of the contemporary situation from a sociological perspective. However, no detailed analysis was shown, sources were not cited, and the content requires careful consideration when using it for research purposes. Papers can be divided into the

introduction of results of overseas research, studies using philological methods, such as “The Great Learning of Islam (*Qingzhen Da Xue*) by Wang Daiyu”²² and “Clarifying Misunderstandings about Islam (*Qing Zhenshiyi*) by Jin Tianzhu,”²³ historical research, such as “The Anti-Islam Policy of the Early Qing Period-Especially about moukyu Musilim Huimin”²⁴ and sociological field surveys, such as “The Northwest Han Hui Society”²⁵ Most of the literature and documents introduced were developed based on the themes of Islamic Muslims and ethnic issues.

Certain literatures demonstrate the East Asiatic Economic Investigation Bureau of the South Manchurian Railways Company Islam Division and studies conducted by it. Following the 1939 expansion of the South Manchuria Railway Research Department, the Bureau was again integrated into the South Manchurian Railways Company and came under the management of the Major Research Department and also the division in charge of the domains of World of Islam, Southeast Asia, and Australia. Shumei Okawa(大川周明), who guided the research activities of the East Asiatic Economic Investigation Bureau of the South Manchurian Railways Company, was a Japanese philosopher who conducted research on Islam, was the author of the reports, such as “Introduction to Islam”²⁶ and contributed research results on Islam in China.

Results of studies on the Huimin in moukyu(蒙疆), conducted by Shinobu Iwamura (岩村忍), Toru Saguchi (佐口透), and Shinobu Ono (小野忍) at the *Minzoku Kenkyujo* (Institute of Ethnology), were published in 1944 as “Survey Items of the first period of research moukyu Huimin” (第一期蒙疆回民調査項目) which was jointly edited by the *Minzoku Kenkyujo* (Institute of Ethnology) and *Seihoku Kenkyujo* (Northwest Research Institute). In 1945, Iwamura published the “Social Structure of the moukyu Huimin” (蒙疆回民の社会構造) in the “Bulletin of the Institute of Ethnology (Volume 3)” (民族研究所紀要) based on research cards and interim reports and compiled these into two volumes after the war.²⁷ This group has also presented the most research findings in the form of papers even after the war. After the war, Saguchi continued his research on a specialized area of Oriental history and asserted that his time at the Institute of Ethnology was able to help establish the foundations of his research.

The Toa Kenkyujo (東亜研究所/Center for East Asian Studies) established as the national institution in the Imperial Academy of Japan in 1940 by the *Toa Shominzoku Chosa Iinkai* (東亜諸民族調査委員会/Research Committee on East Asian Peoples)” aimed to study the ethnic groups of all East Asian regions. In 1942, the same committee dispatched Eiichiro Ishida(石田英一郎), Masayoshi Nomura(野村正良), Akiyoshi Suda(須田昭義), and others to conduct research on the Huimin of moukyu (蒙疆). The reports were destroyed by fire in the war, but an outline of the studies are in the “Reports of Research Projects on East Asian Peoples for the Years 1941 and 1942”²⁸. Additionally, Ishida Eiichiro’s “Some Considerations on the Dungan People”²⁹ published in “Islamic Area Studies” and Masayoshi Nomura’s “Records of 23 Islamic Narratives Regarding the moukyu ”³⁰ were based on these research results.

Regarding research trends in this period, the translation of studies on Chinese literature and the results of

Western studies were a critical aspect, and philological research was even more actively conducted. Historical research on the introduction of Islam in China acquired the attention of researchers as a new research area of the 1920s and 1930s. A representative work is Kodo Tazaka's "Islam in China: Its Introduction and Development" (Volumes I and II).³¹

After 1930, Japanese researchers advanced research activities on Islam and Muslims in China from sociological and ethnological perspectives and achieved results. The characteristics of these studies differed from those of historical and philological research and focused on the range of actual societies, ethnicities, economies, and customs of Chinese Islam and Muslims. These research achievements are critical reference materials for research on Islam in China and the concerns of Muslims prior to the establishment of the Chinese Republic.

3. Post-war Period of Reform

China's Islamic studies that had gained momentum during the war changed drastically after the defeat in the war in 1945. All the various institutions of the South Manchurian Railway Company on the continent were requisitioned to the Soviet Union or China. In Japan, the Kaikyoken-Kenkyujo (Institute of Islamic Area Studies) had been burnt down in the war, and various research institutions including the Center for East Asian Studies and the Institute of Ethnology established due to the demands of the situation and related to the implementation of the national policies were closed, the researchers dispersed, and the literature and research documents were either damaged or removed from their official locations. However, I must mention that "one can say that although they were scattered, given that the collection of the East Asia Economic Research Bureau was seized by the United States Army and taken away to the United States, there is some comfort in that they were stored again in other research institutes and libraries in the country"³². In Chapter 3, I discuss the various research institutions and research departments established during the war period including their research work and achievements and conduct a comparatively detailed analysis of their post-war fate.

Research conducted in Japan on Islam in China and the concerns of Muslims is related to the history of the establishment of Japanese imperialism, and it was the defeat in the war that caused China's Islamic studies in Japan to temporarily stop after the war. The doors to the various institutions established during the war were closed after the war and the staff dispersed. However, Hirofumi Tanada (店田廣文) indicated, on the basis of documented material, that Islamic studies in post-war Japan increased with the establishment of the "Islamic Association of Japan," (日本イスラーム協会) who attempted to continue the academic research of the Greater Japan Muslim League, which had been dissolved. Tanada stated, "I hesitate to affirm that the achievements of Islamic studies at the Greater Japan Muslim League disappeared after the war without being inherited, but I can neither affirm positively that the route to further development with these

achievements as the foundation has been opened.”³³ The association’s connections between its pre-war and post-war times are a notable topic to explore.

Should pre-war research not be related to the war, the situation of the new research trends after the war would have been completely different. Norio Suzuki’s(鈴木規夫) paper published in China states that “Research on Islam and the Middle East in Japan has developed with resolute steps in terms of both quality and quantity since the 60s of the 20th century”³⁴. Additionally, “Exchanges between the academic community in Japan and Chinese Muslims began before the war, and continue till today. Naturally, it was temporarily interrupted because of the post-war ‘cultural revolution’, but since the start of the opening of reforms in China the relations between both have completely recovered”³⁵. In other words, the cause of the stagnation in Chinese Islamic studies in Japan after the war is closely related to the political situation, for example, the “cultural revolution,” and revival in the interest in the opening of reforms in China.

Post-war studies in Japan on Islam in China and Chinese Muslims encountered a variety of problems. As people involved in the study of, and research on, Islam in China before and during the war shifted the focus of the research to other themes or died, new researchers who could be called the post-war generation appeared one after another. Among the researchers who were experts on Islam, some who themselves left this field of study because of the defeat in the war; however, there were others who did not abandon the study of Islam in China despite facing difficulties. The most representative of these experts is Kodo Tasaka (田坂興道) .

The most important academic journal in Japan on the Islamic world and concerns of Muslims, “*The Islamic World*,” was launched in 1964; however, in this period, papers on Chinese Islam and concerns of Muslims were few, and there was an indifferent attitude toward this field of study in Japan. However, for researchers of Islam in China, the concerns of Chinese Muslims are a notable part of the Islamic world, and the consciousness that the study of Islam in China would be critical for studying the Islamic world gradually began to emerge.

Research in the post-war period was in a stagnant state, but various studies were conducted based on pre-war resources, and some research papers and works were published. One of the characteristics of these studies was that they were conducted from a philological perspective including, collection, organization, and analyses of pre-war research materials. In summary, because the war was over, researchers had no opportunity to conduct research and surveys in the field in areas, such as Central Asia and China, and promoting sociological and ethnographical research was difficult. However, conducting research from a philological perspective was not significantly difficult. For example, one of the achievements of this period is Shinobu Iwamura’s(岩村忍) “The Structure of Chinese Islam Society” (Volume I and II, 1949.1950).³⁶

After the war, Japanese researchers lost the opportunity to conduct field research in China, and certain types of studies, for example, sociological and ethnological research, were temporarily stopped. Notably,

studies based on pre-war resources progressed.

4. Period of Reconstruction

Since the 1980s, the field of Islamic and cultural studies in Japan has welcomed new research trends. Various research institutes were established, the number of researchers increased, and academic exchanges deepened. These institutions were directly related to research on Chinese Islam and concerns of Muslims. Unlike in the war period, Islam and Muslims in China came to be studied as a relevant part of the Islamic world and the Muslims world.

From 1945 through the 1980, Japanese researchers did not organize, analyze or evaluate the history of Islam in China and the concerns of Muslims in pre-war Japan and Japan during the war. However, beginning with Kazutaka Kataoka's (片岡一忠) "Brief History of Chinese Islamic Studies in Japan"³⁷ in 1980, documents that organized, analyzed, and evaluated the history and achievements of pre-war research, appeared one after another; among these, Akira Usuki(臼杵陽) asserted that Islamic studies in Japan were discontinued after the defeat in the war in 1945 and "disintegrated both organizationally and conceptually with the collapse of the Empire of Japan," and "one had to wait till the 1970s to the 1980s for the resurgence of Islamic studies in post-war Japan when it came to be recognized both by itself and others as an economic power."³⁸

Although cultural exchange activities between Japan and China were limited to the private sector from 1945 to 1979, the passage of the "Agreement between the Japanese government and the government of the People's Republic of China for the promotion of cultural exchanges" in 1979 provided political security to the cultural exchanges between the two countries, welcoming a new phase. Although there is no direct relationship between the history of Chinese Islamic studies in China and the history of research in Japan, an ideal research environment has been established by this agreement.

Under this new trend since the 1980s, institutes for research on Islam were established one after another. The "Chinese Muslim Research Association" (中国ムスリム研究会) is directly related to Islamic studies in China. The main objective of the activities of this research group includes conducting research on the various concerns related to members of the Muslim minority groups in the People's Republic of China and on immigrants who have migrated from China to Southeast Asia, Central Asia, and West Asia and to promote mutual exchanges among members. The members' fields of specialization include a wide range of areas, for example, historical studies, cultural and social anthropology, geography, sociology, education, and regional studies, and active discussions are held in regular meetings. In addition, the "Studies in Chinese Islamic Thought" edited by the "Association of Studies in Chinese Islamic Thought" (回儒の著作研究会 / Association for Research and Publishing by Chinese scholars on Islam) features excellent young researchers, such as Takashi Aoki(青木隆), Gao Kuroiwa (黒岩高), Minoru Sato(佐藤実), Tatsuya

Nakanishi(中西竜也), and Hiharu Niko(仁子寿晴).

The field of Islamic area studies is a new field of research that aims to create a system of empirical knowledge about Islam and the Islamic civilization. For the development and promotion of this field, the National Institutes for the Humanities (NIHU) started the NIHU Program (Islamic Area Studies [IAS]) in 2006, a collaborative research network linking the five bases: Waseda University, University of Tokyo, Sophia University, Kyoto University, and Toyo Bunko. This program aims to combine research on Islam as a religion and a culture and new regional studies, and analyze the relationship between Islam and the regions in a multifaceted manner while deepening the overall understanding of Islam and the regions.

After the war, especially after the 1980s, the ideas, social background, and research methods of studies in Japan on Islam in China came to have completely different characteristics from the pre-war period. Compared with the research in the pre-war and wartime period closely related to Japan's military strategy, research in the post-war period regarded Islam in China as a relevant part of the Islamic regions.

We re-evaluated the research and results of pre-war studies, for example, Hirofumi Tanada analyzed the historical background of the first Japanese Muslims, evaluated their research achievements, and attempted to critically examine the gap between pre-war research on Islam and post-war research on Islam and the "rise of new Islamic area studies brought about as a consequence of this lack of continuity."³⁹ Chinese Muslims and concerns of Muslims were regarded as a relevant part of Chinese culture and as a part of the Islamic civilization of the world. Specifically, research was conducted by dividing Islam in China and Chinese Muslims into two areas of study, namely, the Hui people and the Gokturk language (Turk language) ethnicities and by dividing studies into two spheres, namely, historical research and socio-ethnographical research.

5. Comprehensive Analyses of Research Characteristics

- 1) The history of Chinese Islamic studies in Japan is closely related to the relations between Japan and China.
- 2) The military and geopolitical interests of Japan were emphasized in the research in the pre-war period, and notably, I cannot assert that sufficient research was conducted on the recognition of Islam in China at that time. However, post-war studies indicate that the character of the organizations was not something with strong militaristic nature. Thus, conducting a detailed analysis using materials that have studied these points is critical.
- 3) Research in the pre-war period is quite significant because it became the basis of post-war studies on Islam in China. However, the characteristics of pre-war and post-war research differ.
- 4) From the perspective of globalization in the areas of politics, economics, and culture, rather than the narrow consideration of Islam as religion, it is critical to elucidate the various concerns in the Islamic

regions of the world, including Islam in China, in a basic and comprehensive manner based on historical perspectives, and analyze and evaluate it in a more detailed manner.

Further, it is necessary to analyze and evaluate the transition in the research in this field from a historical perspective without depending on the political background. In the Japan of the pre-war period and the wartime period, policies and research activities about Islam in China and the concerns of Muslims in a wide range of areas including Chinese society, economy, and the culture were conducted for the purpose of military strategy. In this study, the achievements inevitably had the war period as their background. However, based on the research history, I assert that research results during this period constituted the basis of academic development in various fields of study today and are hence of great value and significance. Although interest in Islam in the pre-war period certainly had a strong militaristic color, the interest was also in academic research on Islam. In this study, I have especially focused on post-war Chinese Islamic studies in Japan and the work of researchers and introduced their respective research conditions in detail. Further, I re-evaluated how their research the University of Tokyo and the activities of the various institutions during the wartime period were continued.

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NOTES

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