

## YUZO ITAGAKI AND HIS SCIENTIFIC ACHIEVEMENTS FROM AN IRAQI POINT OF VIEW

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**Abstract:** The current study is an attempt to trace the efforts of Professor Yuzo Itagaki in the field of Arab Islamic and Middle Eastern studies according to the Iraqi understanding. The study of these efforts contributes in one way or another to understanding the academic of status Itagaki and his scientific achievements.

Historian Yuzo Itagaki focused his first study on the development of the British labor movement through its original documents, based on its local sources and in the British archives at the University of Tokyo in Japan, then he turned to the study of modern Arab history. He devoted special attention to the Arab culture, where he spent many years in the Arab countries and wrote solid scientific studies on the history of the Middle East, intertwined with the theory of modernity and Islam, the development of Arab societies and correcting the concept of the Japanese people about Arabs and Islam Which have been transported through Western Orientalism since the era of the enlightened emperor Meiji.

He supervised a large number of important translations published by Edward Wadie' Said on orientalism, and he monitored of the impact of external colonialism in hindering the development of Arab societies and imprisoning them in the context of the continuing underdevelopment; hence the modernity in many Arab and Islamic countries has turned into alienation and plundering rather than to a sound modernity which protect heritage and drives the society to a true contemporaneity in order to be able to face the challenges of globalization and to take advantage of its many positive aspects instead of the constant fear of its innumerable disadvantages.

Key words: Yuzo Itagaki, Iraqi Point of View, Chinese Association for Middle East Studies- CAMES, Arab Islamic History.

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### AIMS OF THE STUDY

The current study aims at:

- Yuzo Itagaki mission's to the Arab countries from 1965-1978, his interest in the Palestinian cause, worked in the history of the Palestinian cause.

- Analyze and criticize American and Israeli policy stances towards the Arab world.

The role of Yuzo Itagaki in the dialogue of civilizations, was chosen as the representative of the Japanese Ministry of Foreign Affairs in the Arab countries, within the plan of Yohei Kono - the Japanese Prime Minister 2000-2009 - to open a joint dialogue with Arab countries - called the Dialogue of Civilizations - and he began holding conferences in Bahrain, Saudi Arabia, Tunis and Kuwait.

### PROBLEM OF THE STUDY

The current study shows that the Islamic culture is not a Bedouin culture in the desert, but it is distinguished by its urban architecture as long as it developed from cities and thus a number of different cultures were formed. Compared to European culture and its cities in the Middle Ages, which excluded peasants and strangers and granted citizenship only to the people of the country.



## INTRODUCTION

The Itagaki school was crystallized in its understanding of the Middle East, based on another vision of its history, deviating from quotes of Western Orientalism, which studied Arabs and Islam in accordance with racist and colonial ideologies that understood what was happening in the Middle East according to the concept of "Western Centralism." "Itagaki School" tried to be closer to the Middle East and its just causes. The school showed empathy for the Arabs and a broader understanding of their issues with a Japanese prism, especially after the great transformation and support of Islamic and Middle Eastern studies in Japan after the 1973 oil shock. Accordingly, a new generation interested in Arabic was created. This generation -on base of Professor Itagaki's advice- was orientated to the Middle East and the Arab countries rather than directing themselves to the west and the United States to study. The vision of Itagaki and his generation stressed that it is better for the new generation of the Japanese orientalists to visit the Middle East and the Arab world and to study its language, study in its facilities, get acquainted with its manuscripts and books for a wider understanding of its history through its fundamental sources and to move away from the preconceived concept of Western literature, which formed a stereotype of Arabs, Islam and the Middle East. So, there appeared a new generation of Japanese which can be called the third generation, which bears new features that are sympathetic to Arab issues. Of the most prominent orientalists of this generation are Tsukitaka Sato, Yasushi Kusoji, Masashi Haneda, Toru Miura, Keiko Sakai, Eiji Nakasawa, Keiko Sakurai, Nabo Misawa and their generation, which marked a new Japanese vision of Arab and Islamic issues. The majority of this generation visited the Middle East and interacted with its people and issues, contributing to the extension of "Ittakaki school" to the structure of Islamic and Middle Eastern studies(Mahmood, 2017).

We find the orientalist Yozu Itagaki as a contemporary Japanese who have gathered their knowledge and passion for this specialty of the first generation who have lived in Arab countries for years, in particular, learning and mastering the Arabic language, they wrote important studies expressing deep respect for the history, heritage, culture and struggles of Arabs, and founded a vast cultural movement. The first stage witnessed the birth of many cultural centers that taught Arabic, and in the period from the end of the Second World War until the oil crisis of 1973, there has been great interest on the part of successive Japanese governments in Arab and Islamic countries. Japan has established specialized institutes to study the history of Arab and modern Arab culture. Pioneer scholars have benefited from the imposition of the Western arms embargo on Japan, to establish a new pattern of scientific orientalism fundamentally differing from the Western Orientalism.( Al-Zahir ,2009,P,31-33).

Yuzo Itagaki was born in 1931 in the town of Hongu Nishi-machi which is originally from the Bonico Bunkyo district of Tokyo Prefecture. His father was a worker in Hokkaido Prefecture . He completed his high school and enrolled in the Faculty of Arts of the University of Tokyo Western Literature Department of History where he studied history in 1949. He received a bachelor's degree in literature from the University of Tokyo in 1954. He benefited from his studying there to prepare his master's thesis on the movement of the Egyptian Wafd movement at the San Francisco Peace Conference,( Al-Zahir, 2009, p. 31-33), and of its most important achievements.

### **Yuzo Itagaki Mission to the Arab countries**

Yuzo Ittakaki traveled to Egypt on a scientific mission in 1965 to 1967 at the expense of the Institute of Developing Economics. That mission created an important coup in its scientific life, leaving a significant impact on his scientific composition and research methodology. He

went on to study the history of the modern Middle East and deepened the study of the history of the Palestinian issue and the Egyptian issue. He has acquired new research skills and a rare opportunity to deal in English and Arabic in the field of academic interaction and in English writing. He became directly involved in the Arab society and the recognition of its culture with knowledge of the principles of the Arabic language,( 板垣雄三,2014,P.55.), and direct contact with the Arab society under influence by his Professor Mohamed Anis, supervisor of the Mission at Cairo University. The biography of Dr. Rauf Abbas, the Egyptian historian, indicates that while Yuzu's return to Japan, he contributed to the creation of a department of Japanese language and literature at the Faculty of Arts, Cairo University, which opened its doors to study in the university year 1974 - 1975, after it was decided to establish it at Tel Aviv University(板垣雄三,2014,P.55).

He then had the opportunity to visit the Arab countries of Egypt, Saudi Arabia, Iran, Iraq, many times to learn about the various aspects of life in the country from 1975 to 1978 11 May the Middle East cultural mission

In 1978 commissioned by the Japanese government under Prime Minister (Tucuo Fukuda). Then he attended the Conference on Zionism and Racism, held at the University of Baghdad, Centre for Palestinian Studies in 1976 and participated in research entitled Japan and the Arabs(Al-Allaf,2017).

After returning to Japan, he worked on drafting a report and presented it to Prime Minister Tucuo Fukuda, the main part of the report was the establishment of a National Institute for Middle East Studies based in Egypt. He was constantly invited to participate in workshops, seminars and conferences held by Arab and Japanese universities, and provided them with researches in English and Japanese.

He was also graduated from the Tokyo Institute for Oriental Culture, the Faculty of Arts and Sciences and he was head of the Higher Studies Department at the University of Tokyo,( Mahmoud,2018 ). He announced the proposal of establishing the National Middle East Institute. According to Yuzo, they receive the words of hope and encouragement, and one of the most important recommendations in the report was the establishment of the National Institute for Research in the Middle East, which will be a base for field research for researchers in the Middle East and must be established in Cairo, which is the center of academic and cultural transport and communication, and emphasized on personal exchanges such as inviting cultural peoples in the Middle East to Japan(Yuzo ,2001:p.16).

"We need to think about studying the Middle East in a scientific way," said Yuzu. I have to think about whether I should study the feasibility of Middle East studies with Japan now. For this reason, we initially thought that intensive research meetings would be held to communicate with Middle Eastern researchers in Japan and to exchange information between researchers. For this purpose, I applied for a scholarship subsidy from the Ministry of Education, and the necessity and the support were understood. "

In this way, the research group--which summarized the Middle East Symposium--generated the "current situation and prospects for Middle Eastern regional studies in our country." It was a three-day period from March 19, 1979 and was the place at the Ethnographic National Museum in Senree, Osaka Prefecture.

At this Symposium, the idea of establishing a research institute was not a direct item on the agenda. However, on the occasion of the meeting after the end of the session, I presented the proposal that I was thinking about and gathered the views of the participants. The mark here is almost a draft plan at the time. However, it is a proposal as well as a special bill, and we do not seek to take responsibility as a joint supporter of participants.

This does not mean that the researcher assumes responsibility as a co-supporter. Middle East as a big urban area what kind of job would it do by creating such a lab? Also, in Japan, there

are a certain number of researchers in the Middle East, and several researchers and research institutes are also working. With regard to trends in each country, particularly the economic conditions surrounding oil, the information is not entirely noticeable.

The excavation of the ruins of the ancient civilization is conducted on part of it. However, while looking at the current state of the Middle East Studies in our country, the biggest drawback is that this region is seen as a civilized region, so the point of view in understanding civilization as a whole is missing. I will do because they say that specialized economic and political information is not necessary.

But what is more necessary is to understand civilization in the full form of a thorough understanding of these data. The region called the Middle East is only aware of the oil in Japan. It is also conscious as an area of international disputes, centered on the Palestinian problem. Where there is hardly anything more, there is a crucial beginning to recognize the Middle East in Japan.

As it is said that there is almost nothing about the recognition of the Middle East in Japan. The Middle East is a vast and undeniable region of civilization, not only in the historical world but also in the modern world. Until the 15th century, in the western half of the ancient world, the history of the world has always progressed in the formation of Europe and the Muslim world.

The Islamic world was the civilized world equivalent to Europe or even outside it. Since the expansion of Europe since the 16th century (同じ出典,2014:p.91. ).

The formation of Europe to non-Europe was dominant throughout the world, but in the Middle East the conflict between Europe and the Muslim world was still before the 15th century.

In the modern world, the Middle East region, along with East China, is considered to be one of the important civilizations that determine the direction of world history. In other words, the search in the Middle East

Is not a dimension issue such as the collection of information on individual economic and political issues(Yuzo,2001,P.19). This is, as it was, the question of the world's recognition of the Japanese nation. Or it's a global policy issue. Even in the mission's earlier report, it is the same awareness that the Middle East studies are developed in the context of cultural exchange, more cultural exchanges are being developed as part of the security policy to promote peaceful diplomacy based on it.

Basic research essential is that the research necessary for this purpose is only for the comprehensive search of civilization, not the search for every limited realistic purpose. It is a fundamental research that supports the effectiveness and reliability of such individual research. The main purpose of the Middle East Research Institute is the basic research on the Middle East civilization. From a realistic point of view, it seems to be a really twisted way, but the search is like that.

We have to start with the basic search. For realistic or pragmatic purpose, we must not find anything useful for direct vision in the near term. Basic research takes a long time. It is a huge waste of results that we want to get results directly after neglecting basic research. I think I'm coming when it's time to lay the groundwork for basic research on Middle East research (Mahmoud,2018).

### **His interest in the Palestinian cause**

During his rich cultural career, Yuzo Itagaki presented outstanding research on Middle East studies, especially the Palestinian issue, describing it as the Palestinian problem as a central focus of the problems facing the entire world, and when Yuzo Itagaki sought to supervise the translation of Edward Said's book into Japanese, to cast important scientific spotlight on the development of the European colonial Movement in the light of the study and theory of Edward

Saeed for orientalism showing how the difference between East and west and the fact that Japan is an eastern country.

He worked on the history of the Palestinian cause. He analyzed and criticized the positions of U.S. and Israeli policy towards the Arab world. By reading the personal interview of Prof. Eiji Naxawa with a number of Japanese historians, he edited them as Islamic Areas Studies program in Tokyo University in 2014. Yozo Itagaki mentions a question about the Palestinian issue that:

"Israel is a built -in colonial state for the administration of the Middle East", ( Nagaswa ,2015,P.54). which is the opposite position of the West as a colonial state in placement,

And that's what Yuzo confirms in his book Arab liberation, where he states that, the physical translation work that was done by Iguchi is, of course, a fundamental study of the problem of Palestine that has an important meaning that is directly linked to the modern history of Arabs and is linked to anti-Semitism in Europe also is based on separation of European and American Jewish and Christian factions; is considered an intervention phase in the Middle East of the East Asian problem in relation to the structure that turns into the next generation; was not a problem since the beginning of the twentieth century, and the secret agreement of Sykes-Pico and the Division of Arab States and that the incidents and management of the religious conflict which is called the Arab problem, and here the reason for discussing the problem of Palestine is to reconsider the modern Arab history that has moved to Japan through Orientalism studies, as reported by Yuzu : When I graduated from school I became a professor of Western history, but I began to think about changing and coming out of the western historical frame, with the support of Mr. Koji Izuka for academic construction from within and the transformation of the Third World study , and his study on the problem of Palestine to clarify the pros about the Arabs and Muslims and based on a firm conviction by Yuzu that this is a central issue and linked it to the 1967 war between Egypt and Israel when he says that upon thinking about the Palestinian problem we find it a product of Western Europe as East Asia and the global expansion of the Jewish problem of the structure, and this hypothesis can be tangibly proven in the middle of the sixties, and this what Yuzu Itagaki can prove based on a personal experience when he mentions: "When I went aboard on board of a ship from Alexandria to Beirut in 1965, I met a Palestinian vendor and I was able to listen to his family identity questionnaire and listen to the works and I knew that they were from Gaza and they took the advantage of the geographic feature of Gaza and the refugee status, starting from this meeting, I started thinking of The Palestinian problem"( Yuzo , 1982:p.7.).

He spoke in his book "listening to the Cry of a Stone" about the Palestinian cause and the theory of transforming Palestine after the First World War into a Zionist settlement illustrating this on a map and it was published in 1992. His research was widened in an encyclopedic form to include several topics, most notably: The Palestinian problem, and the benefit of document available at the Palestine Liberation Organization (PLO), based in Tokyo, with the help of some of its personalities close to him. He was very concerned about the study of the Arab nationalist Renaissance in Palestine and its relationship with Arab, Islamic and African countries on the one hand, and the positions of American and European policy towards the Arab world and the Arab Renaissance on the other. He elaborated on the analysis of the historical era in the time of Israeli occupation of Palestine. He presented an outstanding study on the historical roots of the Arab presence in Palestine and the reasons for the decline in the role of Arabs in the Palestinian cause. He analyzed the evolution of the Israeli-British relations that have colored the history of modern Arabs, analyzed their ongoing crisis for subjective and objective reasons, and focused on the luminous aspects of the history of the Arab Renaissance. It is one of the most important scientific studies that addressed Arab issues with in-depth analysis in the early 1950s and 1960s and 1990s of the twentieth century.

It remains to recall the importance of the establishment of international People's Court in Tokyo in 1982 after the Israeli invasion of Lebanon, Yuzo Itagaki presented an editorial in the book explaining how the idea began to set up an international popular court. Ado Makoto says: "In the aftermath of the events in Lebanon which the media dealt with, I also felt disgusted and outraged, and from this motive, I consulted Professor Yozo Itagaki and Mr. Shibo Mitsukazu in 1982 and we proposed the idea of a conducting a popular court, they both mentioned a forum where their voices can be heard, and this project has brought to fruition the testimony of the People's court hearings held from 18 to 21 March 1983(Yuzo,1982: P.8) ".

This court reveals a delicate national and patriotic sense of the work of its founders. The success of the court is attributed to the determination of many people in many territories that the voice of popular anger against the invasion is loud and clear and that these actions are the result of this collective effort and as the following testimonies illustrate the testimony of an Arab Palestinian in Israel Tawfiq Ziyad, how is a mayor of Nazareth explains the great danger of the renewed aggression in the Middle East and includes Israel's attack not only on Lebanon but on Syria, which would complicate the problems in the Middle East.

The Tokyo court granted an expression of the peoples' aspirations for a democratic restructuring of the relationships on base of the Principles of ethical Justice. It was discovered too that the court is an active method of achieving those aims as Yuzo Itagaki said: As a student of historical science, I have also begun to recognize the implications of approaching the global problems of history study, that the problem of Palestine by its nature is a global concern affecting the entire world, so the convening of the international People's Court in Tokyo has a special relationship with Japan(yuzo,1982,P.9.) ".

This indicates that many of the Japanese are not satisfied with the role of their countries as a great economic power and they are willing to provide a meaningful contribution to the cause of peace in the Middle East and the world.

Of the significant personalities participating in the court was an Israeli Jewish in opposition to war, Amnon Zakharouni, who is an Israeli lawyer, and Hirokawa Riyoushi, a Japanese photographer of the Sabra and Shatila genocide, who said in his testimony: it was shelter for the kids in Tal Al Zaater, it contained children whose fathers were killed at the Palestinian Tal Al Zaater camp on 12 August 1976 located near Shatila in Beirut, and I took a photo on 3 September 1982 to the camp.

The first photo shows how internationally forbidden arms were used by the Israelis against this institute although they knew it was an orphanage shelter. The phosphor bombs have melted the poles of the windows ". These photos have raised the interest of the jury of the court and were submitted to prove the crimes of the Zionist entity against the Palestinian people and exposes the false truths presented for the Japanese people through the books of the Europeans Orientals regarding the Palestinian issue and the state of Israel.

As for the most important positions which Yuzo filled: the head of Joint Association of Middle East Studies (JAMES) at Tokyo University, 1984.

He supervised the position of Head of the Asian Associations Federation for Middle Eastern studies, and a Professor at Ain Shams University- the center of Middle East studies, a member and a Professor at many establishments and institutes specialized in international relations and regional studies- international studies and studies of the Islamic movements and concept.

#### 1. The role of Yuzo Itagaki in the civilizations' dialogue

He was chosen as a representative of the Japanese Foreign Ministry at the Arab countries, within Youhi Kono's plan- Japanese prime minister 2000-2009- to open a joint dialogue with the Arab countries- called the dialogue of civilizations- and he started to conduct conferences in Bahrain, Saudi Arabia, Tunis and Kuwait. The aim of the civilization dialogue was

to strengthen the relation of Japan with the Arab countries, not only from the cultural aspect, but also from the economic side too (Japanese Prime Minister ).

In one of the conferences, Yuzo mentioned: " the role and mission which the researches of the Middle East accomplish is focused on interests. What we mean by interests is not interest in the political economy of the world only, but also the knowledge and mentality of domination principals which revolves around the west and which has controlled the Japanese mentality, taking into consideration its first motive against the Middle East civilization as a constructive pole. Europe, the United States and the western world should be sifted, and this is a theoretical ideology, and a dual sub-vision dividing method, a law of subjugation, analysis, summarizing, the Orthodox Christian supremacy, exclusive land control directed to the legend of the agricultural lands, ect (Saleem ,2005,P.4.) .

Yuzo presented a wholistic view to describe the Japanese interests in the Middle East which is the power in the 21<sup>st</sup> century. And there are considerations which call the Arabic strategic and civilization awareness to understand the uprising eastern power and study it. Yuzo Itagaki presented many works of significant scientific value, the most prominent of which is "Modern Arab History" on 1959, "the current and regional studies of history", 1992 and "listening to the cry of a stone" in 1992 too and many others.

He also supervised the book of Tokyo's peoples' court, in a meaningful indication to the Zionist, Israeli aggression on Lebanon on 1982 (Saleem ,2005,P.4.) His published Japanese researchers are characterized as modern, since they are the first scientific studies published by a Japanese researcher on the Arab countries, moving far from the previous personal impressions and arriving at the precision in scientific research and objectivity in analysis.

He published two books, the first is " the Israeli invasion of Lebanon, 1982: a record of the international peoples' court about the Israeli invasion of Lebanon, Tokyo, Sanysha, 1984". The second book was: " conception of the different cultures: the Islamic culture and Japan, Tokyo: the institution of Japan, 1981 (Yuzo,1991: P.10).

His Japanese works are considered significant studies which tried to exit from the circle of impressiveness and step into the deepened scientific analysis about the countries of the Middle East; as they are documented studies accompanied with actual inspection.

### **The theory of Yuzo Itakaki on modernity and Islam**

Itagaki views the state and religion in Islam such as politics and religion to the contrary because it is divided into two aspects of the political or religious, which is the State policy institution that desecrate religion because the state policy is portrayed by Yuzu as a political game, Yuzo Itagaki said that: "The situation in which Islam was born was not a large organization called a state that was born at the same time of the emergence of Islam, the so-called religious community (the nation), the reality is time, place and actions brought a realistic organization, the Prophet Muhammad is the prophet who conveys the revelation of God in this society and I think he comes as a political leader has taken over the Islamic propaganda of the city complex.

Therefore, the caliphs do not know what the prophets did, and the group of nations around which the Roman Empire and the Sassanid Persian Empire existed were also involved in the dispute too (Yuzo,1991:p.12).

Yuzo raises questions about the Islamic community, whether Sunni or Shiite or any kind of opposing religious community; in the sense that the movement is a resistance movement against the policy of the born nation, and here I wonder if society is ready to have the same political dimension to the Society of Prophet Muhammad (prayers upon him) after the formation of society in Mecca and here we explain the different functions that the Prophet possesses to form the state as a religious leader, there is a way to widely understand that the

side of the political leader and the side of the religious leader are inseparable and this explains the theory of the Islamic State and the leadership of the Prophet as a religious leader and this is inseparable position.

Yuzo explains the theory of the Islamic state and the leadership of the Prophet as a religious leader and explains that the inseparable position between the state and religion is the most reliable, since it is a message from God(Yuzo,2001: p.33).

If so, the daily life demands the guiding principles of Peace there, and Yuzo Itagaki trusts the creation of the universe caused by God and his direct ruler as long as there is no hypothesis, so God sent the supervisor to convey the revelation, which is more reliable to convey the word of God and here refers to the common guiding principle of both Christianity and Muslims, and this is what I have seen in his talk about Islam with Kogiro Nakamura(Nakamura ,1993).

In conclusion, Yuzo was a deeply committed humanist in the Arab popular classes, and the national forces struggling against external domination such as the PLO, and was very much convinced of the ability of Arabs to build a successful modernization movement, so he searched for the roots of the Arab Renaissance and the reasons for its failure, and the extent to which Japan benefited from the experiences of other peoples to build their prospective renaissance after the end of the Cold War.

A historian, a very privileged scholar, he suffered the bitterness of injustice for many years during the Second World War and spent his life as a solid defender of the rights of the Arab world and the Palestinian cause. He was a solid advocate of a new cultural renaissance

So, he delegated the task of doing it to a new Japanese generation, to which he gave his most beautiful works: «The history of modern Arabs and listening to the Cry of stone».

The Association of Middle East Studies at the University of Tokyo was founded in 1984 by Yuzo Itagaki to expand the cultural exchange between the countries of the Middle East and Japan, and then the Union Asian Association of Middle Eastern Studies AFMA was founded in Seoul in October 1995 by the three associations listed below, to promote Middle East studies in Asia by enhancing cooperation and communication among member federations.

The first conference was held at Hancock University of Foreign Studies in Seoul on 21 October 1995, and the representatives of member associations: Chinese Association for Middle East Studies (CAMES), Japan Association for Middle East Studies (JAMES), Korean Association of Middle East Studies (KAMES).

A declaration was signed there after the approval of the general regulations and the election of the board of directors and the first president of AFMA,( De/Re-constructing Middle East Studies,2014 )<sup>1</sup>. Yuzo Itagaki, from which the study of the Middle East region was launched with an important project, the regional studies.

One of the most important scientific projects of Yuzo Itagaki, funded by the Ministry of Education, Science, culture and Sports of Japan, titled "Urbanization in Islam, a comparative study" at the Institute of Oriental Culture at the University of Tokyo 1988-1991.

This project proved that Islamic culture is not a Bedouin culture in the desert, but it is characterized by its urban architecture as long as it has evolved from the cities and thus has formed a number of different cultures. Compared to the European culture and its medieval cities, which excluded peasants and strangers and only granted citizenship to the country's native residents, Islamic cities

Have realized a high level of flexibility that allowed it to solve similar problems, and this project succeeded in holding a round table on Islamic Urbanization and Professor Sato edited the proceedings of the roundtable, after he visited Lebanon and Palestine and had a good relationship with the PLO. He also criticized the Jewish and Japanese writers and joined a



number of authors in the Encyclopedia of Islam Project as a guide for Japanese researchers on Middle Eastern studies.

He gained the respect of a large number of intellectuals who have got acquainted to him, listened to his lectures, or read to him.

### **Promotion of regional Studies in Japan**

Yuzo Itakaki was a highly motivated Japanese researcher in the Middle East to establish contact and cooperation with academia from various other regions of the world, and many of the world's issues are linked to Middle Eastern countries, for example, the question of Jerusalem and its history cannot be addressed For the Middle East can't be separate and that's what Yuzo Itakaki pointed out in his research on research areas saying:

"Japanese researchers from the Middle East may find a solid ground for a realistic study of Middle East issues, which is why they are keen to create global studies and to create a new global vision, while studying the theory of the region, coexistence is the re-installation of the idea as a result of which changes happen in the region this is unification with a lot of regions of the Middle East is complex identity as regional territorial theory; in other words a conclusion or partnership and thus links the theory of identity and regionalism and the establishment of different regional studies.( Yuzo,2002: P.13)

In this way, Yuzo explained his understanding of the Middle East and Islam, where he carries on saying:

" In fact, studying the Middle East is an attempt to go out with people in the Muslim world or live on the site, where you feel through communicating in such places. I started with a very experimental theory and tried to verify it and I worked it myself, and now I'm doing this kind of relationship

Through seminars or conferences and to show the importance of the historian on how to handle the topics he works on with the reality of the region(ibid : p.15) "

Yuzo Itakaki opposes the traditional idea that modernity was rooted in Europe and the Western influence has criticized the modernization in other zones of the world.

This interpretation is based on the western Orientalism in history, so the central role of Islamic reconstruction must be explicitly recognized in accelerating and modernizing.

The European modernization was an extension of Islamic civilization and modernity, as if Europe was the open mouth of the Islamic whale(ibid : p.50).

In this way, Yuzo Itakaki confirms the theory of regional studies that revealed the impact of urbanization and Islamic modernity on western values by saying: "It is not appropriate to attract unity, as in the Middle East and Europe, both of which share the common basis of the value system.

The process of modernization started in China, India and South-East Asia, under the encouraging influence of Islamic civilization long before the alleged Western influence took control. Japan entered the modernization process and, albeit indirectly, responded to the influence of the Islamist and modern figures on neighboring countries.

"This study illustrates the reflection of the Western Orientalism on the minds of Japanese thinkers who were hesitant between Asian Westernization and they have constantly asked themselves whether Japan should have belonged to the Western club or to take sides with its Asian neighbors, questioning is a reflection of their efforts to adapt to the division of the Western Orientalism.(Yuzo,2001:p.14)

Therefore, Yozu Itakaki has strengthened the study of the Middle East near and far from the influences of Western studies as a Middle East researcher who lives in the reality of the region as a composite of standardization, identity and regional theory.

## The unification between Buddhism, Christianity and Islam

By conducting a large-scale survey of the historical link between the Muslim world and Japan, one can describe it as limited to indirect exchange. It is known that the house of Shachen treasures in Nara City has preserved the various kinds of antiques and medicines brought from the Middle East in the era of Islamization.

Musical instruments, glassware, and TIRYDQ (antidote) are the most famous, among others. In the framework of scientific research, there are not only material residues such as style, arabesque design, stone monument construction technique, but also the names of immigrants and the borrowed vocabulary of Persian and Arabic languages.(Yuzo,2001: P.14) .In the early 13th century, Kizi Shonen (1189-1268), a Japanese Buddhist priest who studied in China, met Iranian merchants by accident in the port of Quanzhou (olives in Arabic) and asked them to write something as a souvenir. The Paper document is still preserved in Kyoto Temple; the writings on it are the Persian poems (Sugita ,1995).

The Iranian carpet has always registered the remarks in the Gion celebrations parade in Kyoto. The Toyotomi Hideyoshi coat is manufactured by the battlefield of the imported Damacek. Persian translators in Nagasaki were stationed in business by Tokugawa Shogunate (Nagashima, 1992).In the early 18th century, Arrey Hakowski (1657-1725) tried to describe the world of Islam based on his limited knowledge gained through the interrogation of Giovanni Battista Sedotti, the detained Jesuit missionary. All these events are anecdotal episodes, showing the indirect relationship with the Muslim world, which was far from the eyes of the Japanese. They are constantly assuming that the Muslims who met them in olives or Nagasaki are people from India, the land of the Buddha(Yuzo,2001: p.15).

China, India and Southeast Asia have entered the modernization process under the influence of urban networks. Modernity in the history of the world spread in this way after the advent of the Muslim Ummah in the seventh century.

The modernization in China under the Sung and Yuan Dynasty was marked by changes in the urban space and living, the economic development of South China, the formulation of the new Confucianism, the vitality of Taoism, and Islamic networks for trade transactions and technological knowledge.

The modernization of India after the 10th century was referred to by converting Buddhists into applause through Sufism. The emergence of Sikhism, the flow of the Persian language and culture and the state system in the Mongol Empire.

As for Japan, Its modernization process was responsive to the social and cultural changes in China, Korea, Ryukyu, south-East Asia, as well as the influence of the 16th century Christianity in Andalusia, an Arab land just half a century ago.

Such a response on the Japanese side was indirect but sympathetic to the networking of Islamic planners. It is important to explain why Japan remains out of Islamization while adapting to modernity(Yuzo,2001:p.14).

The traditional idea that modernity has its origins in Europe and the Western influence has caused to criticize modernization in other parts of the world. Apart from such a euro-based interpretation in history, the central role of Islamic reconstruction in accelerating and modernizing humanity must be explicitly recognized. The European modernization was an extension of Islamic civilization and modernity, as if Europe were the open mouth of the Muslim whale (Figs. 2T 3).

Since Western values are attributed to urbanization and Islamic modernity, it is not appropriate to attract unity, as is the case in the Middle East and Europe, both of which share the common basis of the value system. Modernization in China, India and Southeast Asia has begun under the encouraging effect of Islamic civilization long before the domination of the Alleged Western influence. Japan entered the modernization process and responded, albeit

indirectly, to the impact of Islamic and modern-age charts on neighboring countries. Establishment of an association to study the Middle East and Islam in Nagano.

## CONCLUSION

- It is evident that Yuzu Itagaki, a researcher at the Middle East Study in Japan, pays more attention to this type of vital socio-political relations (or state society) than to the fixed infrastructures of societies in the region.
- The traditional elements (religions in particular) have not lost their socio-political influence, in contrast to the simplified expectations based on modernization theory. On the contrary, these elements have revived themselves in the era of rapid social change after the oil crisis. The religious revival came not only in the form of Islamic political movements, but also through the Christian societies in the region and even in the form of Jewish fundamentalism.
- The intellectual crisis resulting from the failure of the national projects of the post-colonial regimes in the region also required studies to reconsider modern intellectual history by Yuzo Itagaki, Seniki Nakaoka and others.
- The shift in the aforementioned subjects appeared as a change in the fields of Yuzo Itagaki among individual scholars who shifted from studying Egyptian history to studying socio-political history and Islamic studies. Yuzo Itagaki's transformation from Egyptian studies to Palestinian / Israeli studies was also another example of this shift.

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