

# ISLAMIC CULTURE FORUM

1

SEPTEMBER 1974



ISLAMIC CULTURE SOCIETY (JAPAN)



Night scene of the Badshahi Masjid, Lahore, on Eid-ul-Fitr

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# ميدان الثقافة الإسلامية

## ISLAMIC CULTURE FORUM

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SEPTEMBER  
1974

OVERSEAS  
EDITION

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## EDITOR'S NOTE

*ISLAMIC CULTURE FORUM* is an English language bi-monthly organ of the Islamic Culture Society (Japan).

*ISLAMIC CULTURE FORUM* does make efforts to promote understanding of Islam as a cultural force.

*ISLAMIC CULTURE FORUM* also does make efforts to foster mutual understanding among peoples irrespective of race, religion or geography.

*ISLAMIC CULTURE FORUM* does not associate itself with any political, nationalistic or ideological platform.

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*ISLAMIC CULTURE FORUM* sends five copies of the issue, or more on special request, to a contributor when his article is published.

*ISLAMIC CULTURE FORUM* is distributed free of cost to overseas friends of Islam.

**ABU BAKR MORIMOTO**

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## Message

### on the occasion of the publication of "ISLAMIC CULTURE FORUM"

Forty-two years ago, in 1932, 17 scholars of the Japanese academic world concerning Islam joined their hands together and established an organization called "The Islam Institute" and made great efforts in their respective fields to promote understanding of Islam by the Japanese people in its true perspective.

With the lapse of time, 12 out of the 17 members of the Institute passed away and only the remaining five members devotedly continued their efforts to achieve the purpose of the Institute.

During this passage of time, our country Japan has undergone a great amount of difficulties and changes through the Japan-China Wars and the World War II. In the Islamic world also, great changes occurred through the independence of a large number of Muslim countries in Asia and Africa, which had hitherto been foreign colonies.

Although many of the members of the Institute died of old age during this long period of time after its establishment, a number of young and new but eminent scholars have come up and are being groomed as their successors.

Since the relations between Japan and the Islamic world have become closer than ever before, mutual understanding has become a very important topic even in diplomacy or economic cooperation.

Forty-two years ago, we published a quarterly magazine called "ISLAM CULTURE" and continued our movement for the diffusion of knowledge and understanding of Islam and the Islamic culture. After a lapse of so many years, we have now decided to revive the magazine under a somewhat new title: "ISLAMIC CULTURE FORUM." While reviving it, our aim

does not limit itself within Japan, but broaden itself toward the deepening of the exchange of thoughts through mutual understanding among all the peoples of the world including, of course, those in the Muslim world for this is an age when our thoughts and actions ought to be useful to the peace and happy of the whole mankind.

## CHISHU NAITO

Tokyo, September 1974



Prof. (Dr.) Chishū Naito  
President of Islamic Culture  
Society (Japan)

A versatile scholar of great repute, Professor Dr. Chishu Naito, President of Islamic Culture Society (Japan) was born in Yamagata Prefecture in 1886. After graduating from the Tokyo Imperial University (now University of Tokyo) he served under the Japanese Foreign Ministry and was stationed in various Japanese Embassies in Europe for many years. In 1932, he obtained his Doctor of Literature degree and worked as professor at several universities.

Dr. Naito is a pioneer of Islamic scholastic activities in Japan and wrote many books on Islam and the Muslim world and is regarded as a top Japanese authority on Islam, reputed for attempting to introduce Islamic studies in Japan in the true historical perspective.

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### Members of The Islam Institute (1932)

Arata Aoyama  
Chijō Akamatsu  
Mikinosuke Ishida  
Tadazumi Iida  
Seitarō Okajima  
Kōji Ōkubo  
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**“ISLAM AND JAPAN”**

Tadazumi Iida

Here we put a glimpse to the past as to how a non-Muslim Japanese scholar viewed Islam more than four decades ago. Reproduced on this page, with some omissions, is an English article under the above title. The author was a founding member of the then “The Islam Institute” which published “ISLAM CULTURE,” a research journal on Islam. The present article was published in the first issue of this journal in 1932. Apart from its historical value, the views expressed in the article, specially in the last paragraph, hold fast even today, more than four decades later, rather with a greater importance at a time when a new era of understanding between Japan and the Islamic world is emerging – Editor.

History teaches us what a Titanic things the Islamic civilization has created. This is a most powerful branch of the Eastern civilization; and at the same time, the mother of Modern European civilization. What a splendid history the Mussulman nations had! To check back the Western barbarian invasions towards the East, and thereby to keep the classical learnings and culture untouched from those invaders, was a holy role that they played. In this chaotic state of the whole world as now, Islam may play its great role once more, for Western and Central Asia, a good part of the Indian subcontinent, and North and Central Africa are under the spiritual rule of Islam.

An old saying is very popular: “ex oriente lux.” And so was once Islam to Europe. In sincere estimation we, the Japanese nation as a branch of the Asiatic, hold Islam and the Mussulman nations—a powerful religion in the East and the nations belonging to the East. But once very rare were the chances for us to get into direct contact with them. Unfortunately as we happened to know the Christian civilization previous to the Islamic, even though the former is very much antagonistic to the latter, when the latter were not so well situated politically in the world in modern ages, our understanding of Islam has been too much crooked mostly because of the anti-propaganda on the part of the Christian nations.

As it is, the time is now with us at last when we can hold our cordial hands forth to Moslem people. Friendship is ensured, and our door is open to the Islamic nations. Traffic is now vivid between them and us: we may fully grasp a true idea of them through direct and non-prejudiced media. Recently the number is enormously increased of students and investigators among us who are deeply interested in things Islamic, and the glory of Islam is being widely known to us. Even several moves are suggested with a view to distributing thorough information about Islam and Islamic nations to wider extents. Our organization, "Islam-Bun-ka-Kenkyujo" (The Islam Institute, Tokyo) is actually an example thereof. Frankly speaking, now in Japan there rises a wide and striking movement of Orientalism to the effect that the Islamic spirit is just within its easy reach.....

Already in the middle of the 7th century, Islam was first introduced to China en route the Continental trades as well as on board Persian merchant-vessels; and then in the 13th century, even to the South Seas. But partly because there had been no direct communications between Japan and the Islamic lands for a long time and partly because Buddhism had prevailed as a popular religion in Japan since the remotest past, it was not until the twenties of the Meiji era that Japan learned about Islam and received the Musulmans.

As years went on, the number increased of those who were interested in Islam in Japan. Above all, it cannot go without saying that so many studies has been reported on diverse occasion about Islam and Islamic civilization since a few decades. Several books of travel in Islamic lands are published, among which some are very valuable and interesting. Even the Koran (Qur'an) was rendered into Japanese and published with an enormous circulation in 1921; and further reprinted in 1930. But, to our great regret, it was translated not from the original Arabic but from some English version. Recently, a group of fervent academic scholars who form the organizing body of our institution are making a special study of Arabic language as well as Turkish and Persian with a view that they may have full ideas of Islam and Islamic nations through direct media and that they may prepare the authentic Japanese version of the Koran, too.

It is our sincere desire that Japan and Islamic nations are in concert to contribute to the further progress of human civilization and the establishment of peaceful state of international life, both scientific, political, commercial and industrial, through mutual understanding.

# Why Education?

by Moulvi Thaika Shuaib

It was those golden days of the distant past. A man was continuously engaged in writing. Yes, he was producing books on History, on Sociology, on Quranic Exegesis. It seemed to be a never-ending pleasant task for him. And those were the days when reeds and wooden sticks were being used as pens, and it was natural that he had to sharpen them quite often. He had used so many pens that their shavings, quite naturally, grew into a big heap. But, what was not natural was that, this learned man was taking great care to preserve this heap of wooden shavings.

Why should he take such meticulous care to keep those wooden shavings safe with him instead of throwing them away? Nobody knew the reason. When asked about this, he gave the following explanation. He was preserving those wooden shavings with the sole intention that they should be used to heat the water which would be used to give the pre-burial ritual wash to his dead body. What an answer?

Such was the great spirit of sanctity with which Muslims associated themselves with the noble task of spreading knowledge!

And who was this great man who gave such an answer? He was none other than Ibn Jareer al Tabari, the great historian who wrote the first com-

plete history of the world. Prior to Tabari, historical notes were available in certain countries but they were of a scrappy nature. There was nothing worthy to be called world history.

Tabari not only wrote the first world history but also perfected history into a Social Science.

Islam attaches the greatest importance to education and learning an importance which is deeper and more significant than that education and learning get elsewhere. While the importance which Islam attaches to education and learning is well recognized and duly appreciated, what is not known is the fact that Muslims have surpassed all others in rendering yeoman service to the cause of education and learning.

Their services were so all pervasive that they stand in a powerful position of throwing out the challenge that every subsequent intellectual activity for the welfare of mankind is nothing but a mere copy of what they have already done. Whether it is the social welfare legislative measure, or the scheme of compulsory education, or conscription, or laws protecting the rights and interests of the labourers, or the abolition of corruption and gambling, or the introduction of prohibition, or prisoners' reform laws, or the laws to enable the sharing of profits with the employees,

or the scout movement – yes, each and every one of these and many other measures could be easily traced to the laudable work originally done by Muslims. Muslims considered the spread of knowledge and creative thinking as an integral part of their public duties. This was quite natural because the Holy Quran gave a death-blow to all hindrances and obstacles placed by various religionists in those days in the path of intellectual pursuit.

The social reforms, the economic achievements and political thoughts that were quite in keeping with the thirst for intellectual progress were introduced by Islam before the modern era.

Even before the exploration of the western hemisphere long before the dawn of the Modern Age, the Muslims rendered great services to the cause of education and learning, and it is in these services that we find the seeds of modern scientific development.

When people in other parts of the world were not even aware of the geographical details of their own lands, Muslims had for the first time in history set up an observatory at Shamassisya and were collecting meteorological data.

The modern world can never afford to forget the noble services rendered by the great astronomers like Yahya bin Ali Mansur, Khalid bin Abdul Malik and Muhammad bin Musa al Khwarizmi. Important astronomical observations regarding many celestial phenomenon were made by them and other Muslim astronomers. It is not an exaggeration to say that the space flights of today would not have been possible if these ancient masters had not done the groundwork in this field.

It was Abul Hassan who did something remarkable which had been totally unknown to the world. He invented the telescope which has proved to be a boon to astronomers.

At a time when Christian Europe was executing those who refused to subscribe to the view that the world was flat, Muslims on the shores of the Red Sea successfully determined through their scientific ventures for the measurement of globe.

The sons of Musa bin Shakir, the able and eminent engineer, made remarkable discoveries in the movement of the sun and other bodies. Details regarding the circumference of the earth, the obliquity of the ecliptic, the variations in the lunar latitudes, the precession of the equinoxes and many other facts were duly ascertained by them, and the science of astronomy became richer because of such discoveries.

Abu Musa Jafar of Kufa is hailed as the father of modern chemistry.

Baladuri and Hamadani were famous historians, Tabari Masudi, Ibnul Atheer and Ibn Khaldun whose method and approach are most modern and scientific, were not only historians; these great men were also encyclopaedists, philosophers, mathematicians and geographers. Ibn Khaldun, in particular, is hailed as the father of 'Sociology'. His 'Muqaddima' (Preface to history) is said to have been translated into many languages. It is not without any reason that no less a person than the great historian, Toynbee, has chosen to describe Ibn Khaldun as the greatest historian of the world.

Another greatman, Al Kindi (the

Europeans called him Alchendus) produced more than two hundred works on various subjects like arithmetic, medicine, geometry, philosophy, meteorology, etc.

In the field of secular knowledge, the great philosophers Abu Ali Sina and Ibn Rushd, who had become famous in Europe as Avicenna and Averroes, respectively, greatly influenced the European philosophical thought.

The achievements of Yasir and Ammar in the field of Surgery are remarkable: 'Hayatul Hayavan', the first text book on Zoology is a Muslim contribution.

The Indo-Saracenic style of Architecture, the principle of the separation of the judiciary from the executive, the abolition of cruel unsocial and superstitious customs, the well-knit irrigational system, the system of land survey, the revenue system and the universal postal system—all of which we see today in India are also the contribution of Muslims' intellectual progress.

When Muslims were thus producing prodigious works on various subjects such as human learning and education, Architecture and Arabesque, Calligraphy and Archaeology, Philology and Etymology, Geology and Theology what was the condition in all other parts of the world especially in Europe?

As has been very aptly pointed out by Lane Poole: when Europe was dark, the streets of Cordova shone with bright lights; when Europe was dirty, the citizens of Cordova changed their underpants regularly, when the Aristocrats of Europe could not sign their names, the children in Cordova went to school in rows.

Thus the modern world is very much indebted to the unparalleled services rendered by Muslims for the cause of education and learning.

It is generally believed that the civilized life which we enjoy today is the result of the contribution made by Europe. But those who are well aware of the facts of history will have no hesitation in declaring that the credit really goes to Muslims because it is they who had originally filled the empty mind of the ignorant Europe with lofty intellectual thoughts and knowledge. The Muslim universities of Cordova, Granada, Seville, Sethi etc., opened the doors for the Christian Europe and gave them facilities for free education and learning.

While thus enumerating the contributions of Muslims to education and learning, mention must be made of the fact that all their achievements in the field of secular education and learning were based on the firm foundation of religion. They were impelled towards acquisition of knowledge of secular subjects because they had a strong moral base as a result of the religious education they had received. The sacred statement of the Holy Prophet (Salam) to the effect that this world is the farm wherein the crops of the hereafter have to be grown (Ad Dunya Mazra'atul Akhirah), made Muslims zealously render services to the cause of education and learning also, because rendering services in any form for the good of mankind, goes to make the crop of the hereafter more valuable and profitable.

A tendency that religious education is of no use at all has, unfortunately, started showing its ugly head now. Those who have become the victim of this

tendency, and are, therefore, engaged in the act of spreading only secular education and learning, are hopelessly deceiving themselves. The system of education and learning they want to build up, will never help them to prosper in this life, and it is totally incapable of being useful to them in the life hereafter.

Some fail to realise that Prayer, Zakat, Fasting and the adoption of virtuous deeds and such other obligations, are all meant to give adequate training to make us fit to serve our brethren.

It is wholly repugnant to the fundamental religious belief of the Muslims to entertain the ideas that life in this world is all that matters and that there is nothing after this.

We find that in these days, the maximum duration of life for an individual on this earth is about one hundred years. To think that there is nothing beyond this short wordly life, betrays a narrow-minded inferiority complex which has nothing to do with Islam.

The truth that after the limited span of life on this earth there is the long, limitless and endless life hereafter, is an integral part of Islam.

Muslims should never allow themselves to be caught in the disastrous trap of the petty pleasures of this short earthly life and thereby disregard and lose the benefits of long and limitless life hereafter.

Equipping ourselves with necessary spiritual strength by living this worldly life within the restrictions imposed by Islam so as to be blessed with the unrestricted life of the limitless hereafter, is what constitutes the true education in Islam. Islamic belief is incapable of being deceived by the concept that this

earthly life is an end in itself. On the other hand, Islam enables us to know that this earthly life is a means to an end – the end being the long, endless, limitless and happy life hereafter.

It should also be remembered that there is no asceticism in Islam. To a true Muslim, the very concept of the 'Mayaxi Philosophy' is simply ridiculous. In fact, Islam is the only religion which considers wealth as a divine blessing provided it is acquired and spent properly, justly and righteously as laid down by its noble laws.

Only that is true education and learning which helps us realise that we have to make ourselves ready now, during this earthly life itself, for all our requirements of the life hereafter because we can never get them there once we pass away.

Education may be broadly divided into two categories. One is that kind of education which helps man to get material gain during his short and active years – between 20 to 75 years. And the other is that that kind of education which helps man in the endless and limitless life hereafter – a life of innumerable multi-millions of years which man is totally powerless to avoid.

Only that kind of service which helps the growth and spread of both these categories of education and learning is true service to the cause of knowledge. Hence, those who serve the cause of such materialistic education alone and totally exclude religion as something most unwanted, are undoubtedly committing the unpardonable crime of deceiving the younger generation.

It is in this context that we have to recall with the deepest sense of

gratitude the noble services rendered by His Holiness Thaikah Sahib Waliullah, the greatest saint in South Asia in the eighteenth century, who established an Arabic Madrasa at Kilakarai in line with other religious institutions founded by his great grand-father Imam Sadaqatullah Appa. To his son-in-law, the great Imamul Aroos, goes the credit of having enlarged and extended this institution as Madrasa Aroosiya for the most laudable purpose of imparting religious education.

The existence of institutions like the Aroosiya is a veritable source of spiritual strength to the Muslim Community in South India, Malaysia and Ceylon. We are, therefore, bound to thank all those who are associated with it today. Its present trustee, His Holiness Shaikhu Nayagam deserves all praise and admiration for taking very keen interest in guiding the affairs and education of Aroosiya on proper lines.

It is the moral and religious duty of the Muslim community to ensure that all their religious institutions including the Madrasas continue to function according to the laudable objects for

the achievement of which they were originally founded.

When such is the onerous religious responsibility of the Muslim community, it is really regrettable to hear some fanatics of the modern cult among the Muslims condemning all that is truly Islamic. Further, these modern fanatics (or lunatics?) are engaged in the nefarious act of creating a feeling of hatred and prejudice against the real Ulama in the innocent mind of the Muslim masses. When we look at this evil act of these self-styled intelligentsia of the Muslim community, we fear whether the time of which our Beloved Master (Salam) warned us, has started to show its ugly head — the time when an intense feeling of hatred and prejudice would be let loose against the Ulama so as to isolate them from the Ummat.

Living as we do under such circumstances, it is a matter of immense pleasure to see that Shaikhu Nayagam has taken great care to guide the affairs of the institution in accordance with the original ideals, ideas and intentions of his illustrious fore-fathers.

**May Allah bless them all with noble rewards!**

**May Allah create in our heart reverence for the Ulama and other holy men of Islam!**

**May Allah instil into our heart the noble desire to acquire such knowledge which would be truly beneficial both here and hereafter! Ameen.**

**WA AKHIRU DA WANA ANIL HAMDU LILLAHI RABBIL ALAMEEN**

# Basis of Economic Cooperation between the Islamic Countries and Japan

by Abdur Rahman Siddiqi

With the recent dramatic developments, in terms of trade of oil producing Islamic countries which will lead to rapid increase in their financial resources, an un-precedented shift is taking place in the global monetary and financial balance of power. It, therefore, goes without saying that the Muslim World will now be able to participate in the financial and economic decisions of the world with due measure of influence. These Islamic Countries are not going to allow the advanced countries to decide their fate on their behalf. They are now determined to free themselves of dependence on foreign powers in whatever from it may be.

In brief, these Islamic Countries (which not in very long run would form a block) are now so placed as to be able to play a most constructive and rewarding role for

cooperation among themselves and with other countries of the world.

With the background stated above, the recent Islamic Summit Conference made some definite decisions and emphasized economic development and international cooperation. There are at least three, out of the six economic objectives declared by the Islamic Summit, in which Japan can cooperate:—

- i) Eradiction of poverty, disease and ignorance from Islamic countries.
- ii) Ending exploitations of developing countries by the developed countries.
- iii) Regulating the terms of trade between developed countries and developing countries in the matter of supply of raw materials and import of manufactured goods and know-how.



The writer

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Brother Abdur Rahman Siddiqi of Pakistan received his higher education in Japan. He possesses rich experience and knowledge about the Japanese land, people and life. We highly value the opinions of our foreign Muslim brothers who in some way or other maintain close relation with Japan and we believe that they would greatly help furthering mutual understanding. Brother Siddiqi's article will be reproduced in the subsequent Japanese edition of Islamic Culture Forum. Many more such views will be most welcome  
— Editor

After the declaration of policy by over 30 Islamic countries, it would be wise for a country industrially advanced but lacking in raw materials such as Japan, to forge closer cooperation with the Islamic countries on a sound basis. It is time to capture the opportunity.

While all these Islamic countries have at one time or the other suffered at the hands of colonialism, politically, economically and culturally, there is no such problem as far as Japan is concerned. The relationship between Japan and the Islamic countries has been quite cordial in general except in the case of two Asian Countries. But that is a matter of the past and can be rectified by creating trust and overall cooperation.

The Islamic countries which are going to be a strong economic power in the long run, deserve full attention of Japan as there are certain advantages available to her. The most important one is that Japan by nature is not an expansionist country. Japan does not try to thrust on or propagate any particular 'ISM' to the people. Last but not the least important is the fact that Japan belongs to Asia and, as a nation, shares and respects the spiritual and moral values of the East.

The Islamic countries of Western Asia and Africa know Japan as a peace-loving country and have goodwill for her. The Islamic countries regard Japan as an industrial power with advanced techniques and know that it can be adapted to their needs easily.

There are, unfortunately, certain disadvantages with the Japanese people. Language barrier, though now breaking down, yet poses a difficulty in communi-

cation between the foreigners and the Japanese people. A certain section of the people of Japan is getting too much money-minded and materialistic in its approach and the spiritual and moral values of their own, and much less of Islam, are hardly comprehended.

The Islamic countries, on the other hand, have very high regards for their faith and religion. This requires understanding of their attitude of life by the Japanese people. The earlier the Japanese people rid themselves of the anti-Islamic propaganda such as "Islam means four wives, sword and camel", the better. It must be recognized that Islam propounds equality, justice and peace. It advocates universal brotherhood, international cooperation for mutual benefits. History is a witness that Islam's message spread far and wide through trade and commerce. Trade and commerce is, therefore, nothing foreign to Islamic people. It is not necessary to accept an ideology or a religion, only understanding and mutual respect is important.

Japan has recently stepped up its international economic programmes. This is more evident in the case of South East Asian countries. Japanese planners must have learnt a lot of lessons after coming in contact with the outside world, and surely, they will not repeat the mistakes and wrongs in the Islamic countries as they might have committed elsewhere. Special care would be required on the following lines: —

1. No strings should be attached to the Economic cooperation. Fair and mutually beneficial projects should be located and worked upon. Japan should not look for quick profit by

exploiting the urgent desire of the Islamic countries to develop themselves.

2. Enough capital is available with the Islamic countries in general, but some lack in it. In case Japan invests its capital, it is to be ensured that it does not give the impression of economic colonialization.
3. Used equipment is cheap and may, some times, be preferred by a country. But supply of after-sale service and dispute on spare parts may cause irritation. It is, therefore, better to avoid it and remove the cause of future ill-reputation.
4. High regard should be paid to the religious, moral and national values of the people of Islamic countries. Everybody loves his own culture, customs and manners.  
It may appear that certain aspect of life in Islamic countries are not as one would like to see it. But one has to accept the facts. Men of character and understanding only be sent to the Islamic countries.
5. Japanese are famous as a friendly people. There is, however, a general complaint against the Japanese firms and industries in foreign countries that their treatment of the local staff is not very exemplary. The locals are barred from policy decisions and, of course, never given salary equal to a Japanese. The promotions are very slow or nil (Ken-shu: Vol.50, December 1973). Such mistakes continue to accumulate and do the damage in the long run. It must be avoided.
6. Till the relation with the Islamic countries is well established on

sound basis, Japan should consider the cooperation on more humanitarian basis and not with quick-profit motive.

These are just few points which may be considered for a sound cooperation and to lift Japanese economy to a new plateau of sustained growth.

The cooperation between Japan and the "Islamic Block" should be so planned that it may set an example for others. No doubt, the details of relations between Japan and an Islamic country would not be the same in each case. However, a general outline could be reached by contact with the Islamic Summit Secretariat which, I am sure, would welcome Japan's cooperation in transforming the lot of the people.

It is heartening to find that many private enterprises of Japan and the Islamic countries have already started co-operation talks and some new concerns are being set up for boosting trade and industry. The Japanese Government would do well to make the things easier for crowning these efforts with success. A little support of the Government and removal of undue restrictions could greatly encourage the process.

Japan should now take the initiative by declaring its intentions to help the Islamic countries in their efforts of industrialization and economic upliftment. This would be a matter of pride and pleasure to see that Japan and the Islamic nations are working together for peace and prosperity of the world.

In their efforts for establishing economic cooperation, Japan as well as the Islamic countries should not forget that the large number of students and trainees who have studied at the universities of Japan, have got rigorous training in that country and are now working in various fields in their own countries. No doubt, they can be very effective media of cooperation. They are an asset both for Japan and the Islamic countries.

# Islam in Sri Lanka

by Abu Bakr T. Morimoto

Where is the country named Sri Lanka?

There might be many people who would ask this question. The Republic Sri Lanka is an island country near the southern tip of the Indian peninsula. This 'Pearl of the Indian Ocean' was well-known as Ceylon until June 1970.

In Japan, and in many other countries, the name Ceylon is well-remembered for its 'Ceylon Tea' or as a Buddhist country. It is true that 66.3% of the people are Buddhists and everywhere in the country there are innumerable Buddhist temples and historical spots. Buddhism has also been recognized as the national religion of Sri Lanka.

Besides the Buddhists, there are the Hindus (18.5%), the Christians (8.4%) and the Muslims (6.7%) living together in Sri Lanka.

According to the statistics based upon the 1963 census, the total population of Sri Lanka was 10,582,000. Among them 724,000 were Muslims. The 1971 census showed that the total population of the country exceeded 12,000,000 and, naturally, the number of the Muslims also is expected to have considerably increased, to nearly one million. These about one million Muslims are scattered all over the country with larger concentrations estimated to be in Colombo,

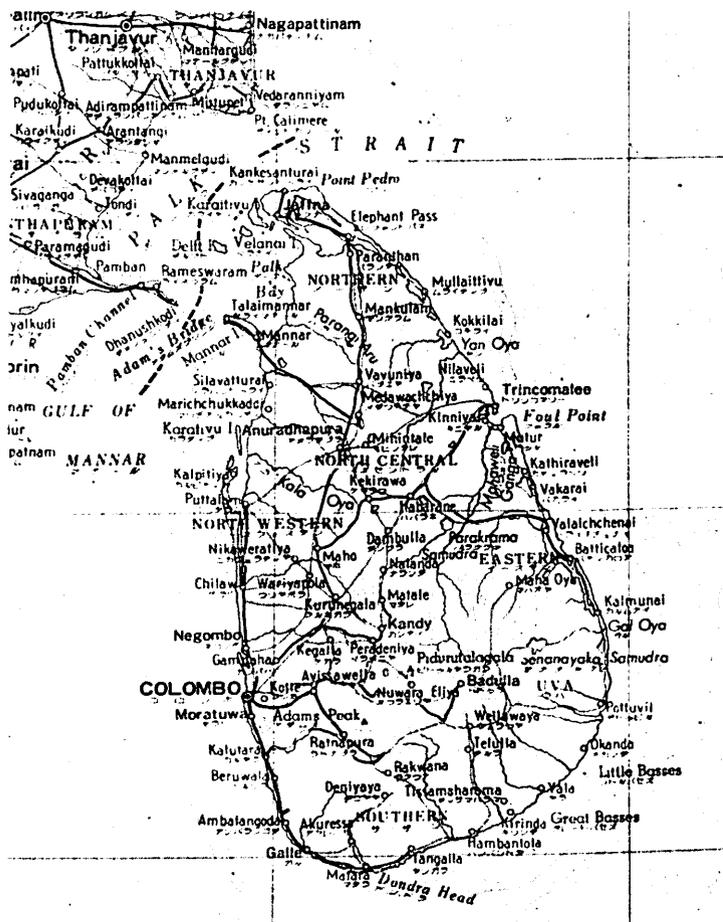
Batticaloa and Kandy. In the capital city of Colombo alone, it is said that the number of the Muslim population is 80,000, and there are 58 masjids in the city, that is, one masjid for nearly every 1,500 Muslims. And the total number of masjids all over the country is 1,500. One million Muslims in a predominantly non-Muslim country means an equivalent of one-half of the total of two million population of the Libyan Arab Republic which is a part of the Muslim world and where 96% (per cent) of the people are said to be Muslims. This fact has always been overlooked in geography.

That so many Muslims live in Sri Lanka is not a fact established only recently. They possess a long history of the arrival of Islam in the early age. Since then, along with the history of the country, the Muslims also have undergone many changes and faced ups and downs in their social evolution surviving many upheavals. Specially, the history of the country saw the advents and invasions of the Portuguese in 1505, of the Dutch in 1602, and finally of the British in 1795, who occupied the country. During these events the Muslims of Sri Lanka were subjected to severe persecution and bloodshed. Even today,

they have to struggle for the protection of their culture, community and religion within an environment of various other religions such as Buddhism, Christianity and Hinduism, and are continuing their efforts with great perseverance to promote their faith and to bring up their future generation as Muslim.

Although the Muslims of Sri Lanka are in a minority in number, their life and working ability are never poor or miserable, nor are they inferior to other

communities. A concrete example is given on another page of the number of masjids in the business centre of the capital city of Colombo, which speaks eloquently of their circumstances. Building so many masjids in the vicinity of the Colombo Port developed under successive invasions and occupation by the Portuguese, the Dutch and the British clearly proves the economic prosperity and strong unity among the Muslims.



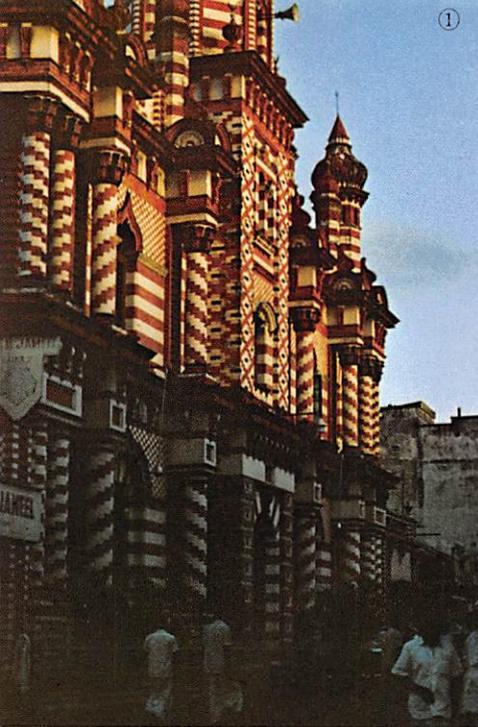
Sri Lanka and its neighbourhood



### Islam in Sri Lanka

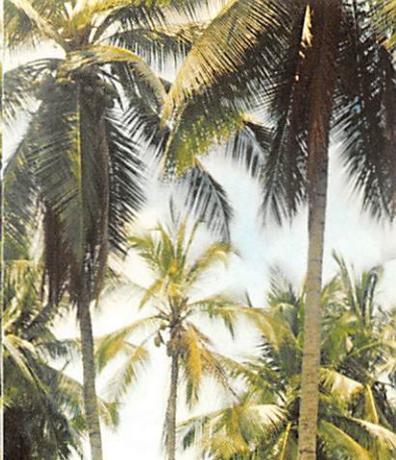
At Negombo Masjid: The writer surrounded by the Muslim children of Sri Lanka.

"After Jum'a Prayer, many Muslim youngsters thronged around me at the entrance of the Masjid. On their lively faces, no shadow of so many hardships now being faced by Sri Lanka can be traced. I wish that these standard bearers of the next generation grow in a carefree life in respects of their body and mind as well as their faith, and that education alone will be the mainstay of making their community strong and vital."



1. A Colombo Masjid shining under the dazzling sun.
2. The simple premises of Galle Muslim Cultural Assoc.
3. A small Masjid on the roadside near a driveway on Kandy Road.
4. The coconut tree symbolizing the image of Sri Lanka.
5. Maradana Masjid at downtown Colombo.
6. The Faithfuls having a talk in front of Maradana Prayer.
7. An old Islamic Masjid facing to the remains of a beach in Galle.



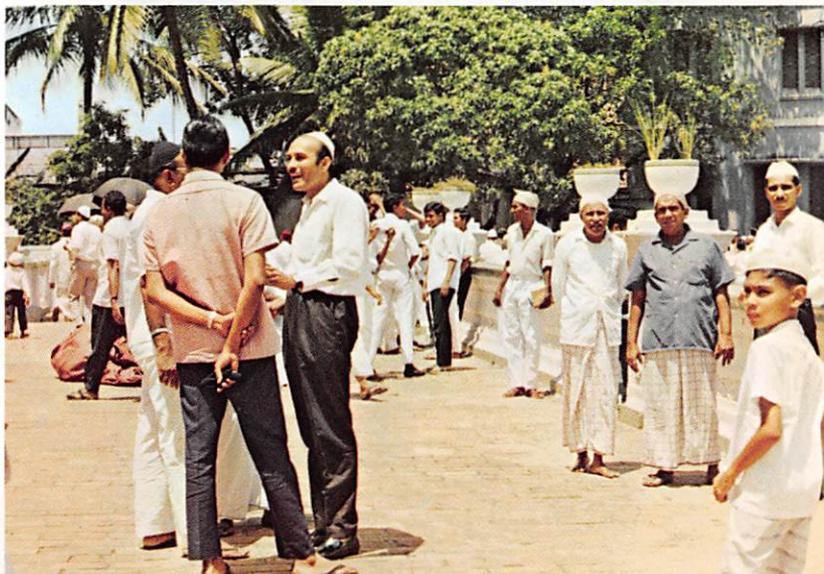
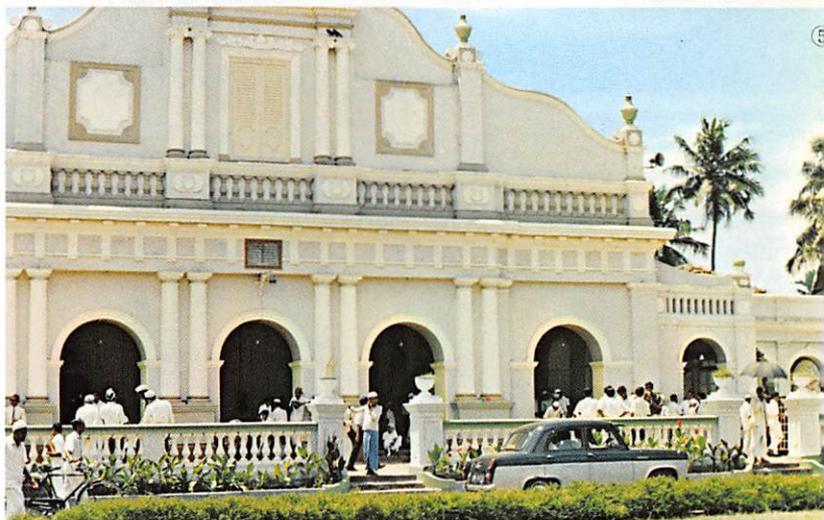


ation facing the sea.  
along the Colombo-

a.

Masjid after Jum'a

Portuguese fort at



# Central Colombo

Colour dots indicate  
the location of Mosques

H A R B O U R



The fact that there are various religious groups in Sri Lanka means the population of the country is divided among different races. The following is the broad classification of the races:

- |  |       |
|--|-------|
| 1. Sinhalese   | 71%   |
| 2. Tamils (Tamil speaking Indian immigrants)             | 21.6% |
| 3. Moors (South Indian Muslim immigrants)                | 6.4%  |
| 4. Malayans (Immigrants from Malaya)                     | 0.3%  |
| 5. Burghers (descendents of Portuguese & Dutch settlers) | 0.5%  |
| 6. Veddas (aborigines) & others                          | 0.2%  |

Of course, it is difficult to make a sharp division among these races because of inter-mixture through marriages.

Among these divisions, the Moors and Malayans are the main communities of Muslims. Among the Moors there are two lineage. One is the descendents of the Arab traders of the early periods and the other is the Muslim immigrants from South India. In case of the Malayans, they are the descendants of the people of the Malay Peninsula (Western Malaysia), who were brought into Sri Lanka as labourers or soldiers during the periods of foreign occupation. One of the special characteristics of the Sri Lanka Muslims is that while the majority Sinhalese people speak the native Sinhalese language, the Muslims speak Tamil, a language of South India. Furthermore, while the prayers at masjid are said in Arabic, all the "du'a", preachings, lectures, etc. are performed in Tamil. In the past the Government tried to make Sinhalese as the only national language of Sri Lanka, but due to strong opposition from the Muslims and other Tamil-speaking communities, now

Sinhalese, Tamil and English have been recognized as the official languages of the country.

The historical source regarding the period of the advent of Islam in Sri Lanka is obscure. But there is no denying the fact that during the 7th and the 8th centuries when Islam was firmly established in the Arabian Peninsula, it also found its course toward this island across the Arabian Sea along with the Arab traders. Islam was never imposed by any kind of invasions.

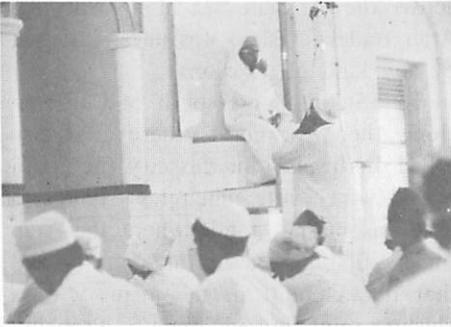
To 55 kilometers south of Colombo along the west coast, there is a city called Beruwela. In this city there is a masjid with white minarets. It is said that this masjid stands where the Arab traders first landed in this country and that it was built in the memory of a Muslim saint buried there. Probably here is the place where the first Moor settlement was established.



Beruwela Masjid

The Muslims of Sri Lanka are well-known for their trading genius and business acumen. Specially in the field of gem trade, one can say that it is almost their monopoly. Some other Muslims took agriculture for their vocation. In

the past, some Muslims wielded even political influences. According to Ibn Batuta, a Muslim called Jalasti was quite a powerful figure in Sri Lanka in the 14th century. From this fact, it can be understood that although the Muslims of Sri Lanka were a minority community, they did not have a hostile relationship with the other races. There were times when they fought along with the Sri Lanka rulers against foreign invasions.



A prayer scene

Among the foreign invaders, the Portuguese were specially hostile to the Muslims. They resorted to all kinds of harassment of the Muslims, attacked them in sight and plundered their properties. For a time, they also tried to prevail upon the King to expell all Muslim traders from his ports.

There are several Muslim religious spots in Sri Lanka. Apart from the Beruwela Masjid, mention may be made of Dafter Zailang Muhiyaddeen Masjid, and Rock-cave Masjid near Balangoda. And the most famous place is the Adam's Peak, or Sri Pada in Sinhalese, which stands with all its majesty in the mountains of the south-west region of the island, about 150 kilometers from

Colombo. This 2,243 meter high mountain peak is clearly visible even from a long distance. The Muslims of Sri Lanka believe that Adam, the first man of this world, put his first steps on this peak when he came down to this earth from the paradise. They revere it as a holy place and every year they go to this peak on pilgrimage. Ibn Batuta mentions about his visit to the peak during his travel to Sri Lanka. One very interesting matter is that this Adam's Peak is a holy place not only for the Muslims, the Buddhists and the Hindus also consider it as a holy place and perform pilgrimage there.

The long struggles and efforts of the Muslims of Sri Lanka for the protection of their religious and community interests are highly laudable. But it is a really difficult task for the Muslim minorities anywhere in the world, including Sri Lanka, to preserve the purity of Islam alone. They must be encouraged, supported and their potentiality reinforced through the concerted efforts by the Muslims of the Muslim countries. Only through such efforts the realization of the hopes and aspirations of the Muslim world can be achieved. In the case of Sri Lanka, it can be said that there is a good example of efforts for the maintenance of purity of the Muslim in an extremely laudable manner.

These efforts were started in the 19th century when Islamic education and culture were in stake with the invasion of un-Islamic education systems under a foreign rule. The Muslims of specially south India and Sri Lanka started a renewal movement of Islamic religion



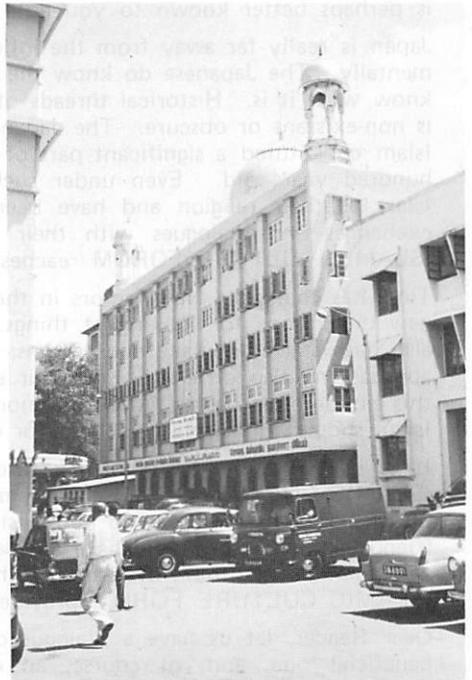
A Muslim wedding ceremony at Colombo

and education under the leadership of such high personalities like Maapillai Alim, Siddi Labbai and many others. Through their strenuous efforts various Islamic educational institutions and masjids were established in Sri Lanka. In particular, the leadership of Alimul Aroos <Maapillai Alim> is of historical significance. During his lifetime, a large number of such educational institutions and over 300 masjids were established all over Sri Lanka by which the Muslims of that country were greatly benefited. His noble works were continued by his son Jalawat Nayagam and also by his grandson Shaikhu Nayagam. Various other Muslim religious dignitaries from India, Arabia and other Muslim countries also helped the Sri Lanka Muslims to become so well-known for their devotion to Islam.

At present, there are a number of Muslim religious and cultural organizations in Sri Lanka, which are devotedly endeavouring to keep the standards of Islam high. Some of these organizations are listed below:

- 1) All Ceylon Moor's Association
- 2) All Ceylon Muslim Educational Conference

- 3) All Ceylon Muslim League
- 4) All Ceylon Muslim League Youth Front
- 5) Anti-Marxist Muslim United Front
- 6) Ceylon Moslem Educational Society
- 7) Ceylon Muslim Missionary Society
- 8) Ceylon Muslim Traders Association
- 9) Ceylon Muslim Writers Association
- 10) Moor's Islamic Cultural Home
- 11) Muslim Girls' Orphanage Committee
- 12) Muslim Hospital Association
- 13) World Muslim Congress (Ceylon Branch)
- 14) Youngmen's Muslim Association
- 15) ditto (Kuppiya Water)
- 16) ditto (Maliga Watte)
- 17) ditto (Main Street Kegalle)



Premises Moor's Islamic Cultural Home

In sum, Muslims of Sri Lanka are a minority community in that country. But as Muslims, they have set an example as to how a Muslim can exist as a good Muslim even in unfavourable circumstances. The Muslims of many other Muslim minority countries can take lessons from them, at the same time, the Muslim World can be expected of showing greater interest in the well-being of the Muslim minorities.

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1967

### TO OUR READERS

Dear Reader,

Assalamu alaikum. It is Allah's immense blessings that today I can present myself before you with a copy of this first issue of ISLAMIC CULTURE FORUM. You might have been surprised to receive this small booklet from an unknown hand in Japan, a veritable non-Muslim country, which is perhaps better known to you as a major economic power.

Japan is really far away from the influence of Islam, both physically and mentally. The Japanese do know the name 'Islam' but very few of them know what it is. Historical threads of relations between Japan and Islam is non-existent or obscure. The Japanese' knowledge that a religion called Islam constituted a significant part of the humanity is even less than one hundred years old. Even under such circumstances, some people took Islam as their religion and have been making strenuous efforts to have exchanges and dialogues with their brethren the world over. Hence, ISLAMIC CULTURE FORUM reaches your hands.

Time has changed. New factors in the international relations have created new dimensions for looking at things. Accordingly, the Japanese people also have started to take new lessons. Even then the aim is different, the approach is also different. But our efforts are to add new elements to this aim and approach. What was ignored before must be taken care of now. Islam should find a place at least for discussion in the Japanese society.

It is in this context, Islamic Culture Society (Japan) was formed and ISLAMIC CULTURE FORUM has emerged. I hope you will agree with me that the Japanese should know Islam and, at the same time, that our friends abroad also should have an idea what the Japanese, both Muslims and non-Muslims, think of Islam. Both sides, then, should have a dialogue. ISLAMIC CULTURE FORUM provides a forum for that dialogue.

Dear Reader, let us have a dialogue on this forum, a constructive one, a beneficial one, and, of course, an understandable one that will help establishing peace and happiness for the whole mankind.

Editor

# Muslims in Poland

by Omar Amin Szwarc



The writer

## POLAND:

Known today as the People's Republic of Poland, Poland is situated in Central Europe and has an area of 312,520 square kilometers, and a population of 32,555,000 people and its capital is Warsaw.

The people are mainly of Polish origin, a branch of the Slavonic race. They lived in the land from olden times, taking in agriculture for their occupation. Around the Tenth Century, Poland became a unified country and for the following several centuries it left the mark of a high level of civilization and culture in the history of the West. About 94% of the population were Catholics and the rest belonged to other religions. During the middle of the Thirteenth Century, the Tartars from Central Asia invaded Poland and, for a time, confusions followed. Again in the Fourteenth Century, Poland was re-unified, became a prosperous country and founded a high standard of culture. In 1364, a university was established in the then capital of Cracow. Commerce and industry also flourished.

But during the later times, followed a frequent political and military intervention by the neighbouring big powers and, consequently, during the period between 1772 and 1795, Poland was partitioned among Russia, Prussia and Austria. This is the famous Polish Partition, well-known in the history of the West. Thus, the land called Poland, was wiped out from the map of Europe.

After World War I, Poland was freed from foreign occupation. Thus, getting back independence, it became a republic. But again it suffered a great deal with the outbreak of World War II. Finally, in June 1945, Poland made a new start as a socialist state and made a big stride for progress in commerce and industry.

The very first historical notes on the territory of the great Lithuanian Principality in which the Tartars settled down date back to the Fourteenth Century. There are some reasons saying why the Tartars settled down in Lithuania.

Vitold, the Prince of the Principality, waged wars against the Tartars and took

many of them as prisoners. Then the imprisoned Tartars were taken to Lithuania. Vitold appreciated the courage and bravery of the Tartars. He wanted to push them into fight against the Teutonic knights who threatened to break into the Lithuanian frontiers. Therefore, the Tartars were given freedom including religious

freedom in exchange for which they had to go on military service. Internal fights in the Golden Tartar Camp also contributed to their settlements as well as arrival of new groups of the Tartars in search of asylum there. Here we should remember that Lithuania was united with Poland in the Fourteenth Century.

In 1564 A.D., the Sejm of Lublin, a town in eastern Poland, permitted the Tartars to build mosques and schools. Although the Tartars could not participate in the political life of the country, they were sent by the Polish kings as special messengers to the Turkish Sultans or the Tartar Khans. Of course, Poland was under the rules of various kings, and each of them represented different attitudes toward the Tartars. During the reign of King Sigismund August, the Tartar Muslims were given complete freedom and taken into confidence. But during the reign of King Sigismund III, they were again persecuted. Many of them had to leave Poland emigrating to Turkey or the Crimea. But it so happened that the Turkish Sultans who carried the dignity of the Caliphs had no sympathy for the Polish Muslims in these hard years of their existence. During those hard years many religious books of great value, such as the manuscripts of the

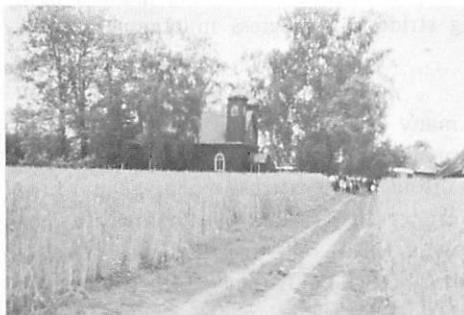


A Muslim cemetery in Warsaw

Holy Quran, prayer books (Chamail) and "Kitabs" (books containing facts of Prophet Muhammad's life, legends, etc.) were destroyed. It was a big loss that the Tartars forgot their mother tongue very early so that at the end of the Seventeenth Century only few could use it. Majority of them used Polish or Byelo-Russian.

As the true sons of Poland, the Muslims had to share the agony of its tragic moments and were always ready to sacrifice their lives for the sake of the freedom of their country.

Between the two World Wars, there appeared a great development of the Tartars cultural and religious life. The main centre of that life was the town of Vilnius. In that town was the residence of the Great Mufti and the Tartar Cultural Association. Not long before the outbreak of World War II, every effort was made to build a mosque at Warsaw where a suitable place was procured. But unhappily, the War destroyed all the attainments achieved in 20 years between the two Wars. After World War II, the Muslim population in Poland decreased. As a result of the changed eastern frontier of Poland, many Polish Muslims found themselves outside the Polish territory. Now in Poland, there live



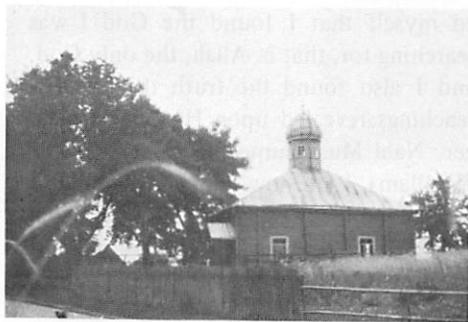
A masjid at village Bohoniki

about two thousand Muslims, scattered all over the country. There are two small wooden mosques in two villages in the north-eastern Poland.

It must be noted with great sorrow that the Polish Muslims do not know their religion, and their religious practices are not always correct. I may mention here the funeral customs of the Polish Muslims: putting fragments of the Suras of the Holy Quran and many Dua'as written in ink made of saffron on the breast, in the hands and inside the 'kafan' (the wrapping sheet of cloth) of the deceased. According to the Fatwa of Rabita-al-Alam-al-Islami, this custom is absolutely without precedence and its origin can be found neither in the Quran and the Sunnah nor in the writings of the religious leaders. The Polish Muslims do not observe either the five times daily prayers and Salat-al-Juma'a nor do they keep fasting in the month of Ramadan. The only prayers they perform are those of Eid-ul-Fitr, Eid-ul-Adha, Milad-un-Nabi and Salat-ut-Tarawih. Most young people do not know how to say the prayers at all. There is neither a Polish translation of the Holy Quran nor there is any Islamic literature in the Polish language. The few persons acting as Imams are not properly educated and they do not know Islam themselves. The existing Polish Muslim Association does nothing to enliven the religious life of the community. It does not publish any Islamic literature, either. I have translated some Islamic literature into Polish, but the Association is not interested in publishing them. All my call and admonition to the Polish Muslims met a deaf ear. The reason is that I am not a born Muslim, but embraced Islam only twelve years ago. Hope-

less is the future of these Muslims, not because they are oppressed but because they are slumbering and do not want to awake.

As for myself, I became a Muslim in 1962 when I was only 17 years old. I was brought up as a Protestant, but from a very early age I had doubt in the Christian teachings. I regularly attended the church every Sunday. However, the services and ceremonies seemed to me to be only theatrical acts. I had always strong faith in God, but I couldnot find Him in the church. I was thirsty for God, the only Creator and Sustainer of all mankind. I was searching for the truth in other religions such as Buddhism, Judaism and Hinduism, yet no one could give me the right



A masjid at village Kruszyniany



A Muslim cemetery at Bohoniki

direction toward the truth. During those days, fortunately, I came across a book on Islam which showed me the path of "Shahada La-Ilaha Illallahu Muhammadur Rasulullah". The Shahada exerted a miraculous influence upon my God-searching soul. Since then I determined to know much more about Islam.

In Lodz, the town I live, there were a number of Muslim students from the Muslim countries. I made contact with them and asked them to tell me about Islam. I am sorry to say that many of them did not prove themselves sincere in practicing their faith after arriving in a non-Muslim country. Nevertheless, I was fortunate to meet some really good Muslims who taught me about Islam and how to say prayers.

Thus, knowing Islam better, I convinced myself that I found the God I was searching for, that is, Allah, the only God, and I also found the truth through His teachings revealed upon His last Messenger, Nabi Muahammed (Sallallahu alaihe Wasallam). I am now happy to be a Muslim, a humble slave of Allah Subhanahu Ta'ala. Islam and Arabic, the language of the Holy Quran, guided me to chose Ori-

ental Studies as my major at the University of Warsaw from where I obtained my M.A. degree, Alhamdo-lillah, in June this year.

My embracing of Islam was not welcome to the Polish Muslims. For many years they maintained the misgivings that I accepted Islam for some material benefits. They did not try to understand that anybody can become a Muslim out of his sincere faith in Allah and Islam. Perhaps it is because of their ignorance about Islam.

For the purpose of enlightening the Polish Muslims about the true path of Islam, I started translating Islamic literature into Polish and hoped that the Polish Muslim Association would undertake their publication and distribution among the Muslims. Although I had no profit-making objectives, the Association was not and is still not interested in publishing them. My efforts to persuade them that they should observe the five times daily prayers, the Juma's prayers, keep fasting in the month of Ramadan and stop drinking alcohol were all crying in the wilderness. Maybe, that is just why I feel that I am a solitary Muslim.

**Read ISLAMIC CULTURE FORUM and also let others read it.**

ISLAMIC CULTURE FORUM is distributed free of cost to our friends overseas. Any body willing to have a copy of it may simply fill out the attached application card and mail it to our office in Tokyo duly stamped. You may also introduce your friends to become members of the Forum. As far as practicable, please type your names, etc. or write them in capital letters.

# Islam in the Broadcasts in Japan

by Abu Bakr Morimoto

## Importance of broadcasting in modern life

In the modern society, nobody can deny the importance of broadcasting. Today watching television has become as vital a part of the activities of life as sleeping and eating. According to a NHK survey on "How do people spend their time in Japan", 95% of the Japanese people watch TV everyday. And they usually spend about 3 hours a day watching TV. Among them housewives spend 4:30 hours. As a source of information, the listening frequency of TV is quite high and as an information medium it has a very strong appeal to the general public. Therefore, it will not be an overstatement to say that television has a great influence on the whole life of the people. For instance, it is said that during the last ten years the Japanese people go to bed 45 minutes late. According to the NHK survey, people going to bed at 11 P.M. constituted only 47% of the entire nation. It means a majority of the Japanese people keep awake later than before for watching television.

The quantity and the quality of information the people receive through broadcasting and the conditions for their recognition and understanding not only have a great impact on their life in matters of politics, economics, education or recreation, their considerable influence can also be expected on the people's religious life.

## Characteristics of broadcasting under the Japanese constitution

On 15 August 1945, Japan faced a great change unprecedented in its history in the wake of its defeat in World War II. In fact, it was a rebirth of Japan, and the country made a fresh start as a completely democratic state. In 1947, a new constitution came into force. Article 14 of this new constitution says: "All the people are equal under the Law and there shall be no discrimination, whatsoever, among the people politically, economically or in social relations because of race, religion, sex, social status or family titles."

Under this constitution, the Japanese are absolutely free in matters of religion. As long as one does not create confusion in the social order, one is completely free to believe in any god or to belong to any religious sect, and no persecution is permitted against belonging to a particular faith. But, on the other hand, the State does not belong to any particular religion, nor does it support any religion or propagate one, however superior a religion may be.

Under the provisions of a 1950 Law, there are two types of broadcasting organizations: one is NHK or NIPPON HOSO KYOKAI (Japan Broadcasting Corporation) which is a public body, and the other is private commercial broadcasting

enterprises. NHK being a public organization, its base of broadcasting is controlled according to the spirit of the constitution and, therefore, any broadcast supporting or propagating a particular religion is not permitted. But taking up religion as a theme of learning or as a cultural phenomenon is recognized. Accordingly, at NHK, recitation from the Holy Quran as is found in the Muslim countries or reading of Sutras found in some Buddhist countries is strictly prohibited. In the case of the private broadcasting companies also there is no place for propagation of any religion on the part of the organization itself. However, religious broadcasts on a commercial basis sponsored by religious organizations are, sometimes, on the air.

#### **An outline of broadcasting in Japan**

Broadcasting in Japan started in 1925 with only the radio broadcasting. As early as 1932, the number of listeners contract exceeded one million households. In 1940, the number was well over five million households. In 1950, under a law derived from the new constitution, Japan Broadcasting Corporation (NHK) was established and provisions were also made for the opening of privately managed broadcasting organizations under the same law. Accordingly, in 1953, Tokyo Broadcasting System (TBS) came into being. Meanwhile, television also made its debut in Japan and, in 1955, TV listeners contract surpassed the level of one hundred thousand households. In 1956, colour television broadcasting was started on experimental basis and, in 1960, actual colour television broadcasting was started in the cities of Tokyo and Osaka. In 1962, the number of colour television receiving

households exceeded ten million and, in 1967, the number was over twenty million households.

In this way, according to a figure of 30 June 1974, the number of households receiving the NHK broadcasts amounted to: 6,283,000 in black-and-white television and 18,867,000 in colour, totalling 25,150,000.

There are 88 private broadcasting stations all over Japan, among which five are in Tokyo. Various exclusive private channels taken together, the figure becomes really great. Until the end of June 1974, the number of households in Japan was 28,093,000 and among them the rate of using colour television is 66.4% and that of colour and black-and-white TV taken together is 89.1%. By the way, the present total population of Japan is 109,574,000.

#### **Islam as in the broadcasting programme in Japan**

From the conditions stated before, it is obvious that there is no instances of Islam being broadcast with the objective of propagating that religion. But with the opening of negotiations with various Islamic countries, today news and other information relating to Islam are being broadcast from various angles. Also, within the school education in Japan, Islam is included in the history curriculum. Through the Educational TV of NHK, too, Islam is being broadcast as a subject of the university and high school level correspondence courses.

Furthermore, in the news of the several Middle-East Wars or in the documentary broadcasts, their relation with Islam or the Arab countries could, by no means, be ignored. This became particularly ap-

parent after Japan which received the biggest shock through the worldwide oil crisis as a result of the suddenly broken out Fourth Middle East War. Beginning with the political and economic circles, the whole Japanese nation began to take great interest in the oil producing Arab countries, thereby in Islam which constitutes the very foundation of these Arab and other Middle Eastern countries. Starting from this period, reports from the Arab and other Islamic countries and the living conditions there have been frequently broadcast through various TV programmes. On the night of 31 December 1973, the eve of the New Year, which is of deep significance to the Japanese

people, NHK Educational TV broadcast a long programme on the actual situation of the Hajj performance at Mecca. This broadcast was a lofty present to those Japanese people who have interest in Islam.

From among these programmes pertaining to Islam, this writer took a number of photographs of the more remarkable TV broadcasts which were on the air from 1968 and recorded their voices in the tape-recorder and has preserved them. Some of the photographs are put below in chronological order for reference. It may be mentioned that a great many programmes could not be recorded because they were so many.



The NHK building in Tokyo



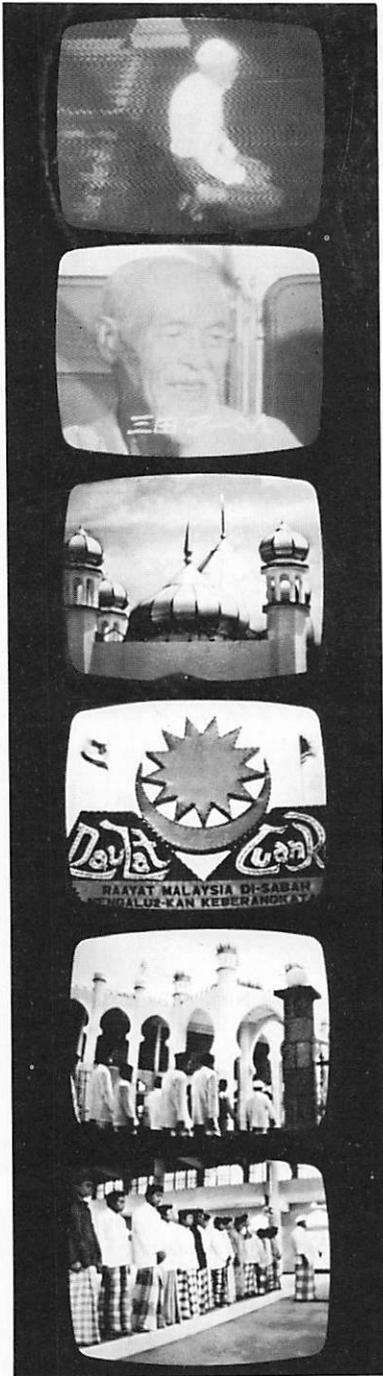
H.M. King Faisal of Saudi Arabia during his visit to Tokyo in 1971

### Chronological Programmes

**1968**

June 20, NHK Educational TV, World History "Growth of the Islamic Empire" by Prof. S. Maejima, Prof. G. Yoshida and Mr. K. Saishu

October 12, TBS Tokyo Broadcasting "A Foreign Land within Japan; A View of Prayers at the Tokyo Islamic Mosque" – Interview with Imam Ainan Safa and Mr. Abu Bakr Morimoto



1970

July 2, NHK Educational TV, World History-B  
 “The Crusaders and Islam” by Prof. S. Doi

July 2, NHK Educational TV, University Lecture  
 on History  
 “Muhammad and His Image” by Prof. S. Maejima

July 9, NHK Educational TV, University Lecture  
 on History  
 “The Caliph’s Empire and Tao Dynasty” by  
 Prof. S. Maejima

July 23, NHK Educational TV, University Lec-  
 ture on History  
 “Baghdad and Changan” by Prof. S. Maejima

July 30, NHK Educational TV, World History-B  
 “Prosperity of Islamic Kingdoms in Africa” by  
 Prof. H. Watabiki

July 30, NHK Educational TV, University Lec-  
 ture on History  
 “The Arab and the Oriental Medical Learning”  
 by Prof. S. Maejima

August 6, NHK Educational TV, University Lec-  
 ture on History  
 “Buddhism and Islam” by Prof. S. Maejima

August 13, NHK Educational TV, University  
 Lecture on History  
 “Activities of the Arab Traders” by Prof. S.  
 Maejima

August 20, NHK Educational TV, University  
 Lecture on History  
 “The Crusaders and the Islamic World” by Prof.  
 S. Maejima

September 3, NHK Educational TV, University  
 Lecture on History  
 “Ibn Batuta’s Travels” by Prof. S. Maejima



September 24, NHK Educational TV, University Lecture on History  
 "The Portuguese Sailors' Eastern Exploration and the Arabs" by Prof. S. Maejima

**1971**

April 14, NHK Educational TV, Educational Special

"The Desert Religions – World of the Bible and the Quran" by Mr. K. Nakazawa, Mr. J. Shimada, Mr. F. Yajima and Mr. T. Morimoto

May 24, NHK General TV, Special Programme  
 "Welcoming King Faisal of Saudi Arabia" Interpreter, Mr. T. Hayashi

June 10, NHK General TV, The Families of the World

"Dogmatic Living of the Muslims – Turkey"

June 17, NHK Educational TV, World History-B  
 "Growth of the Islamic Empire" by Prof. H. Watabiki

July 1, NHK Educational TV, World History-B  
 "The Crusaders and Islam" by Prof. H. Watabiki

July 8, NHK General TV, The Arab World – I  
 "The Bedouins"

July 15, NHK General TV, The Arab World – II  
 "Islam and Life"

August 12, NHK General TV, The Arab World (End)

"The Arab Mind – The People of Cairo" Al-Azhar University

August 16, Fuji TV

"Eleven Years of Devotion to the Translation of the Holy Quran" by an Interview with Haji Omar Mita

August 23, NHK General TV, The Arab World (Repeated)

"Western Africa – Maghrib"



September 5, NHK General TV, Overseas Reportage  
 "The Arab World – General Compilation"

**1972**

June 15, NHK Educational TV, World History-B  
 "Growth of the Islamic Empire" by Prof. H. Watabiki

June 17, Hippon TV, Non-Fiction Hour  
 "The Muslim World – Muhammad" an Italian Film

June 24, Nippon TV, Non-Fiction Hour  
 "The Muslim World – The God Living in the Desert"

June 27, NHK Educational Radio  
 "Muhammad (From the Holy Quran)" by Prof. T. Kuroda

June 29, NHK Educational TV, World History-B  
 "The Crusaders and Islam" by Prof. Horikoshi

November 23, NHK Educational TV, World History-B  
 "West Asia" by Prof. H. Watabiki

November 30, NHK General TV, Overseas Documentary  
 "Prayers to Allah – The Hajj" an English Film

December 29, NHK Educational TV, The Aesthetics of the World  
 "Islam in the West – Spain"

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March 21, NHK General TV, Overseas Reportage  
 "The Arabs and The Jews"

May 27, NHK Educational TV, Youth Forum  
 "Life in Japan – Sudanese Student Mr. Musa Mohammed Omar's Daily Life"



May 29, NHK Educational TV, High School Lecture, World History  
 "Growth of the Islamic Empire" by Prof. H. Watabiki

November 13, NHK Educational TV, High School Correspondence Course, World History  
 "West Asia – Rise and Fall of the Arab Empires with special reference to Egypt" by Prof. H. Watabiki

December 24, NHK General TV,  
 "Emergency Report on Oil (I)"

December 28, TBS-TV  
 "Women in Muslim Countries" by Miss K. Tatsuno

December 31, NHK Educational TV, Documentary Film  
 "Prayers to Allah – The Hajj" an English Film

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February 14, NHK Educational TV, Junior High School History Class  
 "Islamic World"

February 20, NHK General TV, News Special  
 "Interview with Deputy Prime Minister Hatem of Egypt"

April 5, NHK Educational TV  
 "Views about the Arab Countries – (I)"

April 6, NHK Educational TV  
 "Views about the Arab Countries – (II), The Palestine Problem"

April 7, NHK Educational TV  
 "View about the Arab Countries – (III), Tracing Courses of Exchange and Prospects" by Prof. Dr. Ali Hassan El-Samny, Mr. H. Tamura, Prof. K. Iimori, Prof. Y. Itagaki, Mr. S. Nohara and Mr. Y. Mudaguchi



April 9, Tokyo 12-Channel TV, The Arabian Gulf Coast; Special Series (I)  
"The People of Abu Dhabi"



April 23, Tokyo 12-Channel TV, The Arabian Gulf Coast; Special Series (II)  
"The People of Saudi Arabia"



April 28, NHK General TV  
"The Arab War Strategy" by NHK News Commentator Mr. Ogata



April 30, Fuji TV, Special Report  
"Desert and the White Crystals: Land of King Faisal"



May 3, NHK General TV, Race and Music, The Mediterranean  
"Maria Karta Fairouz"



May 5, Fuji TV, Special Report  
"The Middle East Oil and Japan" by Mr. H. Yamada (MP) and Mr. Kosaka

May 8, NHK General TV  
"Hassan, the Young boy of Yemen"

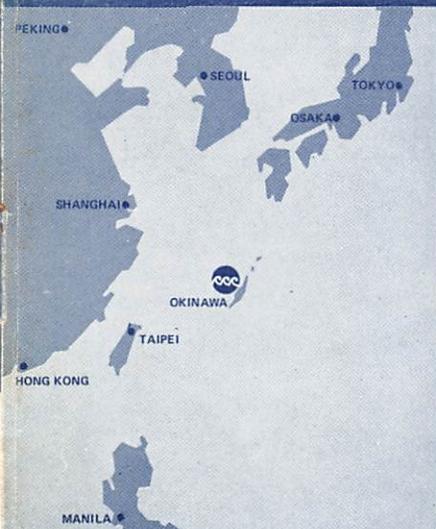
May 16, NHK General TV  
"Palestine Arab Camps"

June 18, NHK Educational TV, World History-B  
"Growth of the Islamic Empire" by Prof. H. Watabiki and Mr. Abu Bakr Morimoto (Japan Muslim Association)

June 19, NHK General TV, Race and Music  
"Damascus and Beirut"

August 7, NHK General TV, Race and Music  
"Morocco"

August 14, NHK General TV, Race and Music, The Mediterranean  
"Cairo, Tunis and Maghreb: The Beauties of Islam"



International Ocean Exposition, Okinawa Japan, 1975