

# ISLAMIC CULTURE FORUM

3

May 1975



ISLAMIC CULTURE SOCIETY (JAPAN)

## FORUM NOTE

*ISLAMIC CULTURE FORUM* is an English language quarterly magazine 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.

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

**ABU BAKR MORIMOTO**

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# ISLAMIC CULTURE FORUM

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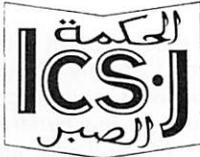
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May  
1975

## OVERSEAS EDITION

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## TO OUR READERS

Alhamdulillah, No. 3 issue of ISLAMIC CULTURE FORUM is out. Thus, we could proceed one step further in the long journey toward the fulfilment of our commitment. We also take this opportunity to express our hearty thanks to our well-wishers throughout this planet of earth for giving us encouragement in various ways.

No. 1 and 2 issues of ISLAMIC CULTURE FORUM were despatched to thousands of our brothers, sisters and friends in about 90 countries across the globe. Indeed, it is the greatest of our pleasure to read letters from our readers so full of warmth, encouragement and expectations. Treading the path of Allah is the greatest joy for man—this our conviction has grown stronger by the response of our readers.

Far away from the centre of Islam, that the Japanese Muslims are trying to communicate with their brothers, sisters and friends all over the world and to grow understanding among themselves is a matter of great pride and pleasure for us and ISLAMIC CULTURE FORUM shares the joy of a fulfilment though very small, and it vows to continue its striving.

When we say, "we Japanese Muslims," we say it with a fully conscious mind that we are not only a very insignificant minority—a drop in the ocean—but also 'minor' in our growth so far as Islam is concerned. Therefore, we never dare to preach to the 'grown-up' Muslims who have a long tradition of Islamic culture and life. But we are trying, through ISLAMIC CULTURE FORUM, to freely communicate the feeling, the needs, etc. of a 'minor' to the 'grown-ups' and, in this way, to ask for support, guidance, cooperation and so on. We are extremely happy that our grown-up brethren are responding favourably, specially in spiritual guidance.

Inshallah, we shall make our best of efforts to continue to express our requirements, soliciting help and cooperation from you by presenting to you every next issue of ISLAMIC CULTURE FORUM free of cost as usual. We also hope that your correspondences also will continue to pour in.

### **Islam in the Crossroads in Japan**

It seems that, Islam in Japan has now reached a new starting point after wandering a long period of about 60 years. We feel that at this turning point of the history of Islam in this country cooperation and support from our brethren abroad is all the more necessary. Only recently, a few hundred Japanese embraced Islam and they are in dire need of guidance and facilities. Their number is expected to increase in the near future when it will become a monumental task for arranging their proper teaching facilities, changing their life style, growing their own community and so forth. It is the duty and responsibility of all Muslims everywhere in the world. Of course, Allah will show us the way.

### About publications in Japanese

We are often asked about the publication activities concerning Islamic reading materials in the Japanese language. We are also aware of the needs for such publication activities. In fact, one of the avowed policy of Islamic Culture Society, publisher of ISLAMIC CULTURE FORUM, is publication of as many reading materials of Islam in Japanese as possible, depending upon the availability of necessary funds. The Society is now endeavouring to publish a few basic books of Islam in the Japanese language. Some are translations and some other are original in Japanese. Manuscripts are ready. It also wants to get a few earlier publications reprinted. All these publications need a considerably large fund which the Society lack. It is now trying to raise the necessary funds for those publications.

Our readers know well that Japan is an economic giant. Though there is truth in such a notion, unfortunately, the Muslims are not affluent enough to provide funds for such activities on their own. We would like to draw the attention of those who can afford and are willing to extend their helping hands in this endeavour.

Praying to Allah, the Merciful, for giving all of us strength to follow His noble path. AMEN!

### The countries where ISLAMIC CULTURE FORUM is reaching:

Abu Dhabi	Holland	Morocco	South Africa
Afghanistan	Hong Kong	Mozambique	South Vietnam
Algeria	Hungary	New Zealand	Spain
Argentina	India	Nigeria	Sri Lanka
Australia	Indonesia	Oman	Sudan
Austria	Iran	Pakistan	Surinam
Bangladesh	Iraq	Panama	Switzerland
Belgium	Italy	Papua-New Guinea	Syria
Burma	Ivory Coast	Philippines	Tanzania
Burundi	Japan	Poland	Thailand
Canada	Jordan	Portugal	Trinidad & Tobago
Comoro Islands	Kenya	Qatar	Tunisia
Denmark	Kuwait	Republic of China	Turkey
Dubai	Lebanon	Republic of Korea	U.K.
Egypt	Liberia	Rhodesia	U.S.A.
Ethiopia	Libya	Saudi Arabia	U.S.S.R.
Fiji Islands	Macao	Senegal	West Germany
France	Malawi	Seychelles	Yemen
Gambia	Malaysia	Sierra Leone	Zambia
Ghana	Maldives	Singapore	
Guyana	Mauritius	Somalia	

## IN MEMORIUM:

# THE LATE KING FAISAL

It was the greatest shock to us when we learnt that His Late Majesty King Faisal of Saudi Arabia was killed by an assassin's bullet on 25 March 1975. The incident was so sudden that it made us numb. Not to speak of our Muslim brothers, the people of the whole world mourned the sudden death of the King. Such was the importance of his presence in the world of today.

He was such a personality that the journalists the world over almost competed among themselves in the praise of his achievements. And much has also been written to mourn the death of this great King of the century. Therefore, we feel that there is no need to write more about all these matters. But as Japanese in general and as members of the extremely small Muslim community of Japan, we cannot stop from remembering him.



It was on Thursday, 20 May 1971, at 1:30 P.M. that King Faisal ibn Abdul Aziz Al-Saud first appeared before us on the soil of Japan when he came down from his special royal carrier at the Tokyo International Airport at Haneda. He was paying a state visit to Japan on invitation from the Government of Japan and stayed here for six days, together

with an entourage of 54 officials.

During his stay, he held meetings with the Emperor of Japan as well as the Japanese Government leaders. He also gave audience to the leaders of Keidanren, the top economic organization of Japan. Through those meetings, diplomatic relations and economic cooperation between Japan and Saudi Arabia were strengthened a great deal.



The Late King Faisal at the gate of Tokyo Mosque, 1971

The following day of his arrival was Friday. King Faisal attended the Jum'a prayer at the Tokyo Mosque, the only mosque in Tokyo, located in Shibuya area of downtown Tokyo. In the Mosque, he very closely mingled with the few hundred

Muslims, both Japanese and foreigner, who came to the prayer. On that day, we saw at the Tokyo Mosque the King's typical Islamic manners. There was no outward grandeur or exaltation of royalty. It was just that a Muslim came to the house of Allah to say his prayer to Allah with other Muslims. An extremely impressive spectacle to us!

In the same evening, His Late Majesty gave audience to the representatives of Muslims of various countries including those from the Republic of Korea, who specially arrived in Tokyo in connection with the Royal visit, and shook hand with each of them. Through that handshake, the Japanese Muslims deeply felt their affection and admiration for him and the Islamic movement in Japan was greatly encouraged.

On 24 May, a call of goodwill was made by him to the Japanese people through a programme called "Welcoming King Faisal of Saudi Arabia" over NHK Television. This was an interview conducted by NHK's News Commentator Mr. K. Hirasawa and interpreted by Mr. T. Hayashi of the Arabian Oil Company. This programme, lasted from 7:30 P.M. to 8:00 P.M., enhanced the Japanese people's admiration for the King to the greatest extent.

●

In April 1973, when the work on the Japanese meaning of the Holy Quran was completed by Haji Umar Mita, Japan Muslim Association sent a 4-member delegation led by its then President Abu Bakr Morimoto to Saudi Arabia to express its gratitude to King Faisal for his generously financing the project through

Rabita-al-Alam-al-Islam's goodwill. After performing 'umrah' and completing the business at the Rabita in Mecca, the delegation flew to Riyadh on 4 April. Next day, King Faisal gave audience to the delegation at the royal interview room and cordially shook hand with all the members. The delegation expressed their gratitude to him on behalf of the Japanese Muslims for his generous support for the publication of the Japanese meaning of the Holy Quran, through the interpretation of Mr. Ahmed Suzuki, an official of the Japanese Embassy in Saudi Arabia, and made a request for further support in future. The King expressed his willingness to extend support to the Islamic activities in Japan, including financial assistance as much as possible.



Japan Muslim Association delegation in Mecca, 1973. From left: Mohammad Atsumi, former JMA President Abu Bakr Morimoto & Hisham Kuroda. Another member of the delegation, Abdul Aziz Saishu, not in sight.



The Late King at his office, listening to petition from his subjects

On that day, no one could imagine that this very interview room in the royal palace would become the place for his last breath. How sad an incident!

Besides that interview with the Japanese Muslim delegation, King Faisal took special interest in Saudi Arabia's relations with Japan, and gave audience to many other Japanese visitors. He had great expectations regarding the economic cooperation with Japan for the reconstruction and modernization of Saudi Arabia. In the summer of 1974, King Faisal extended specially generous cooperation and assistance to the Kajima Productions TV team which visited Saudi Arabia in that year. Even privately, he showed special kindness to a Muslim Cameraman-Reporter,

Mr. Hussain Y. Hirashima. All these episodes impressed us beyond expression, and will last in our mind for ever.

On 26 March this year, we saw over the Japanese TV the scene of the last journey of King Faisal through satellite broadcast from Riyadh. From this scene of simple funeral ceremony, we feel that we were able to see the real image of Islam. We also have this feeling that, in the life-style of the late King Faisal, we had an opportunity to see the best example of a real Muslim, at the same time, a model of the Arab people.

May Allah bestow His limitless grace upon him! Amen!

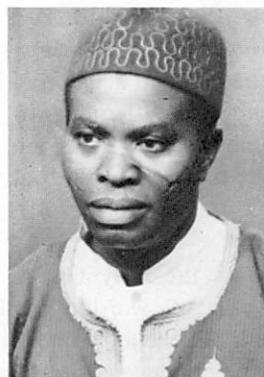
Islamic Culture Society (Japan)

# ISLAM

## — The Natural Religion

SALAHUDDIN. P. TAYO

Mr. Salahuddin P. Tayo, preacher and writer, received his Islamic education in various places including Lahore, Pakistan and is actively engaged in Islamic activities in his native country, Chana.



The writer

“Man” says an Eminent Muslim writer, “in the whole creation, has happened to be a worshipping animal.” Therefore, if there is any religion in the world today which infuses in man the fulfillment of his obligation towards his Creator, it is Islam which does so adequately. This is the reason why the Holy Qur’an says: “Surely the (true) religion with Allah is Islam.” [Q.3:18]

Moreover, Islam leaves no stone unturned about the existence of God and the creations. It also reveals the secrets of nature for the benefit of mankind and stresses that the main purpose of man on earth is to worship. So the Almighty Allah sayeth in the Holy Qur’an that: “I have not created the jinn and the men except that they should serve Me. I desire no sustenance from them, nor do I desire that they should feed Me. Surely Allah is the Bestower of sustenance, the Lord of Power, the Strong.” [Q.51:56-58].

Among all great religions of the world, Islam is the only one which absolutely takes up the indication given by Allah and by that it enjoins the

worshipper to recite this: “In the name of Allah, the Beneficent, the Merciful. Praise be to Allah, the Lord of the worlds, The Beneficent, the Merciful, Master of the day of Requital. Thee do we serve and Thee do we beseech for help. Guide us on the right path, The path of those upon whom Thou has bestowed favours, Not those upon whom wrath is brought down, nor those who go astray.” [Q.1:1-7]. The word, AMEN’ should be added, because, it is an exclusive communication between the Creator and His creature without intercession of any one even the angel.

Obviously, the potentiality of serving the Creator makes the world contain several methods or ideas of worshipping. But, it must be emphasized that not all methods or ideas are so compatible and acceptable to the Lord of the worlds, because, many religions are devoid of their natural concept. This is significant when the Almighty Allah sent our most beloved Prophet Muhammad (Sallallahu Alaihe Wassalam), to close the lineage of the Prophets, He urged the mankind that: “So set thy face for

religion, being upright, the nature made by Allah in which He has created men. There is no altering Allah's creation. That is right religion – but most people know not. Turning to Him; and keep your duty to Him, and keep up prayer and be not of the polytheists.” [Q.30:30-31].

As the Holy Qur'an says above, the mode of worship in Islam shows its natural phenomenon. In that five daily Salaats (Prayers) are imposed on man-Muslim and woman-Muslim within five periods of the day. The five Salaats, therefore, correspond with our five fingers on each palm and five toes on each foot while our natural senses are also five. Islam rests on the five pillars and becomes the most complete religion in the world. This fact is, however, justified by the Holy Qur'an thus: “This day have I perfected for you your religion and completed My favour to you and chosen for you Islam as a religion.” [Q.5:3]. Conclusively, the letters that make up the word “Islam” in Arabic and English are also five.

On the other hand, as it is often taught in the school that, “Cleanliness is the first law of health,” so it is in Islam, because, cleanliness is the first observation in the Islamic mode of worship. In this regard, the Holy Prophet Muhammad (S.A.W.) said: “Surely Allah is holy and He likes those who are purifying themselves” (Hadith). The Holy Qur'an also says: “O you who believe, when you rise up for prayer, wash your faces, and your hands up to the elbows, and wipe your heads, and (wash) your feet up to the ankles.

And if you are under an obligation, then wash (yourselves) . . . .” (Q.5:6). This is the law of ablation in Islam, but, the Prophet of Islam (S.A.W.) instructed that one should give an introduction to it by washing both hands and wash the mouth and carefully inhale little water into the nose and blow it out before proceeding with what Allah instructed.

It is interesting to note that unlike the Judaistic instruction (Cf. Exodus 30:17-21) which stipulates that the priests should wash only their hands and feet, Islamic ablation is complete and has its natural aspect in its performance. In that the Holy Qur'an instructed that the worshippers should wash four parts of the body and these four parts symbolize the four major divisions into which the human body is divided, to wit: “The Head, The Two Arms, The Belly, and the Two legs.” This shows that ablation in Islam is a complete purification of the whole body, and it makes one fit to stand before his Creator in Prayer.

Furthermore, the four postures of Salaat (Prayer) in Islam symbolize the human body from when one is standing in communication with his Lord, he makes the first posture and when he bends down glorifying his Lord the Great, he makes the second. After rising up and goes down putting his face to the ground glorifying his Lord the Highest, he makes the third. When he completes certain number and sits on his legs for concluding benediction, then he makes the fourth. So these four postures represent the four divisions into which human body is divided. Even,

if one marks down the parts of the Muslim's body which touch the ground in prayer when he puts his face down, it would give him seven dots as one on top and two in three places follow. No doubt, an artist could easily draw up a complete human body from these dots.

On the other hand, it is well noting that Arabic is the source of the Semitic languages and the mother of others. So if one turns upside down the name of the Prophet Muhammad (S.A.W.) in Arabic, it symbolizes the human body likewise. Because, it would be seen that the first letter "Mim" (M) shows the Head. The second letter, "Hau" (H) shows the two Arms. The third letter "Mim" (M) shows the Belly. The fourth letter, "Daal" (D) also shows the two legs. This might be the reason why the Holy Qur'an addressed the Prophet

Muhammad (S.A.W.) thus: "O man, By the Qur'an full of wisdom! Surely thou art one of the Messengers, On the right way." [Q.36:1-4].

I think, with this few explanations, it is seen that Islam is a natural religion and the one that could claim the total way of life. It makes one resign totally to the service of his Creator. Therefore, learned author of the "Gospel of Islam" also has this to say: "Islam is the religion of submission or self-surrender to God which alone can bring peace to the world and peace to the soul of man. Man if he is wise follows this religion with a mind set to obey his Maker's laws as revealed to him in many ways. Kindness and justice to his fellow creatures. Prayers and service both go hand in hand, this is the path of Islam that leads to peace and joy ineffable." (Introduction P. V11).

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## "THE ROAD TO HOLY MECCA"

by

**Hussein Yoshio Hirashima**

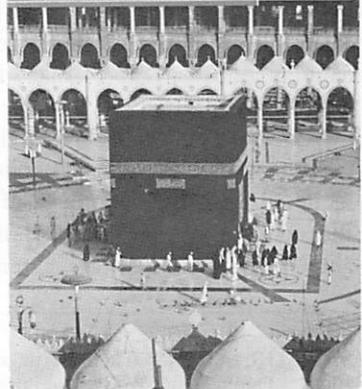
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The Road  
to Holy Mecca

HUSSEIN YOSHIO HIRASHIMA



# ISLAM

Paul Thomas Welty

**NOTE:** "Islam is a much misunderstood and misrepresented religion," says the author of this article and we find him in this article trying to dispel the misconception about Islam among the non-Muslims, specially in the West. The author's views might not be perfect in the eyes of some Muslims. However, we found it worth-reading specially as views of a Western writer and educator.

— Editor

Islam is a complete way of life. It embraces the social, political, economic, and cultural life of its followers as well as their belief in God and His commandments. Islam is concerned with the total man, and all his acts receive their justification and direction from the teaching that is ultimately embodied in the Koran, the holy book of the Muslims, which contains the final and complete revelation of God's truth to man. The Koran is filled with laws which should govern the daily practical affairs of man, for Islam is vitally interested in how men should live together and in their individual material welfare. Islam deals explicitly and in detail with the treatment of women, the conduct of war, race relations, the equality of man, marriage, interest rates,

health, and a host of other matters which are included in the whole life of man. Islam seeks to bring the total life of man into harmony with God.

## Misconceptions about Islam

Islam is a much misunderstood and misrepresented religion. Over the centuries it has been portrayed by many Western writers and speakers as an anti-Jewish and anti-Christian religion, while in fact Islam teaches religious tolerance. In his charter to the city of Medina, Muhammed, the prophet through whom God revealed the truths of Islam, said: "The Jews who attach themselves to our commonwealth shall be protected from all insults and vexations; they shall have an equal right with our own people to our assistance and good offices." He also stated that both Jews and Christians shall be permitted to practice their religion as freely as the Muslims.

Islam recognizes the truth that is contained in the doctrines of Judaism

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From **THE ASIANS: Their Heritage and Destiny** by Paul Thomas Welty. Copyright © 1966, 1963 by J.B. Lippincott Company. Reprinted by permission of J.B. Lippincott Company.

and Christianity and confirms Abraham, Moses, Isaiah, Jesus, and others as true prophets of God who preceded Muhammed. Muhammed was the last and final prophet and therefore is called "the Seal of the Prophets." Islam holds that the Old Testament of the Jews and the New Testament of the Christians were revelations from God, and those who believe in them are called "People of the Book." But these revelations are incomplete, and thus the necessity for the Koran, which embodies the complete and uncorrupted revelation from God. Although Abraham correctly revealed the oneness of God, the Jews who came after him forgot this revelation and took to themselves golden idols. Jesus was chosen by God to reveal this and other truths, but his followers made him a god, thus dehumanizing him and humanizing God. Jesus, like Muhammed, was a true prophet and a man, not a god.

Western novels and serious historical and religious works have often indicated that the sword was the primary instrument of conversion for Muslims. They allege that it was the practice of the Muslims to give the nonbeliever two choices—conversion or death. There have been incidents when Muslims, caught up in the fury of war or lacking knowledge of the basic tenets of Islam, have used force to convert others to their faith, but the history of many religions is strewn with zealots who have utilized torture and force for this purpose. The followers of Islam have probably sinned less in this regard than the disciples of other religions. Muslims, as a rule, adhere closely to the injunction of the Koran: "If

it had been thy Lord's will, they would all have believed,—all who are on earth! Wilt thou then compel mankind, against their will, to believe!" (Surah X, 99) And in the Koran it is also stated: "Let there be no compulsion in religion." (Surah II, 256) And "Unto you be your religion, and unto me mine." (Surah CIX, 6)

A conception of Muslims as addicts of war has also grown up in Western minds. Islam does permit its followers to resist evil, and those who injure others wrongly may be punished to the full extent of the injury. The Muslims also believe in the concept of a *jihad*, or "holy war," in which those who die become martyrs and go immediately to heaven. But this holy war must be a defensive one or waged to right some wrong. The Koran states: "Defend yourself against your enemies; but attack them not first: for God does not love transgressors." (Surah II, 190) Even when they are engaged in a righteous war, Muhammed required his followers to spare the women and children, sacred objects, and fields of grain and orchards, and to refrain from mutilating the wounded and the dead. Maddened by the passion of war, many forgot the precepts of Muhammed, but these are the basic teachings of Islam on the conduct of war.

Islam has been repeatedly slandered as a degrader of women and a refuge for lascivious men whose libidinous desires may be fully and legitimately satisfied under the protective cloak of religion. Numerous historical romances, past and present, employ this stereotype of Islam to inject sex and spicy incidents into the

story. Thus an image of Islam as basically carnal is passed on from generation to generation of Westerners. The only feature of Islam known by many Westerners is that it permits polygamy. Such an image does not present a complete and true picture of Islam's teaching and practice with regard to women. At the time Islam was born in Arabia in the seventh century, women were in a most degraded state. They were at the complete mercy of their husbands and fathers to do with as they liked; they had no inheritance rights; infant daughters were unwanted and frequently killed; and marriage was often conditional and temporary with no recourse for the woman should her husband divorce her, as husbands frequently did. Women were looked upon as mere playthings or work animals to be discarded when their usefulness was over. Muhammed did much to mitigate this evil. He prohibited the killing of daughters and demanded that they have the right of inheritance of the family property. His enlightened laws gave to the women of his day and later a status much higher than formerly and prepared the way for the astounding progress that the modern Muslim women are making today toward full equality with men.

Islam views marriage very seriously. A woman must give her full consent before she can be married to any man even if he is a king. Although divorce is permitted in Islam, it is not regarded as a routine solution but as an exceptional one. Before most Muslim marriages, the prospective husband is required to set aside for his future wife a certain sum of money which might be termed a dowry. She may take this dowry at the time of

marriage, but it is hers to claim whenever she desires it. Should they be divorced, she may take possession of this dowry, if she has not already received it at the time of the marriage or thereafter, and the former husband must support her until she remarries. The Koran states: "For divorced women maintenance should be provided on a reasonable scale. This is a duty for the righteous." (Surah II, 241) Wives are also permitted to initiate divorce proceedings themselves. Islam has elevated the status of women from its previous deplorable depths and given them a certain degree of social, legal, and economic security. But what about polygamy?

The Koran does state: "You may marry two, three, or four wives but not more." (Surah IV, 3) But Islam lays down a hard condition for those who desire more than one wife, for the Koran also states that if a man cannot deal equitably and justly with more than one wife, he shall marry only one. (Surah IV, 3) This means that a man cannot have more than one wife if he cannot give them all the same material benefits, the same love, the same respect, and the same treatment. Since this is an almost impossible condition for the ordinary man, the true follower of Islam cannot generally practice polygamy. This hard qualification has oriented most Muslims toward monogamy, and today there are relatively few Muslims who have more than one wife.

#### **Muhammed: The Prophet of Allah**

Muhammed was the man through whom Allah (God) transmitted the teach-

ings of Islam to His people. Though a prophet only, he was not an ordinary prophet, for to him God gave the special task of revealing His truth and His divine law in its most complete form. There were other prophets before him—Abraham and Jesus were two— but he was the last and final member of this chosen few. He was “the Seal of the Prophets.”

Muhammed was born in Mecca, a city located within the present boundaries of Saudi Arabia, about 571 A.D. His father, mother, and grandfather all died before he reached the age of nine. He was then brought up by a kindly uncle for whom he worked as a shepherd. Although he grew up in an atmosphere of lawlessness, sensuality, treachery, and war, he managed to remain aloof and unscarred by the atrocious practices of his time. He is described as a youth of mild and kindly disposition whose charity and helpfulness made him beloved by all who knew him.

When he was twenty-five, Muhammed was employed by a rich widow named Khadija. They grew to esteem each other's qualities and finally married, even though Khadija was fifteen years older than Muhammed. Muhammed was married to her for twenty-six years and took no other wife until after her death. He always spoke of her with endearment, and to all Muslims she is the epitome of the faithful and devoted wife. A man who, in a social environment which favored polygamy and temporary marriages, remained married to one wife for so many years cannot be said to have been overly inclined toward polygamy. Although Muhammed did take other wives after the death of Khadija and in the

last years of his life, there is no evidence that he was motivated by sensuality. His later wives were, for the most part, widows of his followers who had died in the cause of Islam, and he married them primarily to provide them with economic security and to prevent them from falling into evil hands. He married an African woman in order to teach his followers that Islam believes in racial equality. Islam is not color-conscious, and the spectacular successes it has had in Asia and Africa attest to the efficacy of its teaching on racial equality. It is reported that Muhammed treated all his wives with the same consideration and respect.

### History of Islam

From one point of view the history of Islam starts with God. God was the real founder of Islam, and the truth that was revealed through Muhammed is a truth that always was and always will be. Much of this divine truth had already been revealed to man through such prophets as Abraham, Moses, Isaiah, and Jesus, but Islam was its confirmation and culmination. The Koran states: “This Koran is not such as can be produced by other than God; on the contrary, it is a confirmation of revelations that went before it and a fuller explanation . . . wherein there is no doubt—from the Lord of the Worlds.” (Surah X, 37)

Muhammed traced the ancestry of the Arab people back to Adam through Abraham. Abraham had two sons, Isaac by his wife Sarah, and Ishmael by his other wife Hagar. Sarah forced Abraham to banish Ishmael and his mother from the

tribe, and they went to Mecca. Thus Ishmael became the progenitor of the Arabs, while the descendants of Isaac are the Jews.

From an external or historical point of view the history of Islam began in the seventh century of the Western calendar, when God revealed his truths to Muhammed. Muhammed was upset and puzzled by the barbarism and savagery which characterized the world into which he was born. Why must these conditions exist? What could be done to mitigate and modify the evil and folly of man? He sought answers everywhere to these troubling and perplexing questions, but mostly he sought within himself. He found a lonely desert cave outside of Mecca, and there he meditated for long periods of time on the vexing problems of life. There must be a reason and a solution for these evils which afflict mankind, for they were largely man-created.

Muhammed found the answer to his questions but not in himself; he found the answers in God. As he thought and fasted in his quiet cave, sometimes for nights and days without pause, the reality of God became more and more the content of his contemplation. God soon became the silent and unseen companion of his vigils; and then one night He spoke to him through one of His angels. "Proclaim!" He said. Muhammed was startled, and replied. "I know not how to proclaim." "Proclaim!" He repeated the second time. Muhammed was now thoroughly frightened, and again answered, "I know not how to proclaim." "Proclaim!" the voice demanded a third time. Muhammed could resist no longer, and

timidly he asked, "What shall I proclaim?" The answer came quickly:

**Proclaim—in the name of your God  
The Creator,  
Who created man from a clot  
Of congealed blood.  
Proclaim! Your God  
Is most generous,  
He who has taught man  
By the pen  
Things they knew not.**

—Surah XCVI, 1-5

From the moment on Muhammed knew no rest or peace on earth, for he was destined to cry out to all men, both present and future, the hope and glory and truth of Allah. He was committed to the divine purpose of bringing Allah to man, and man to Allah, and he could not pause while even one man did not know the revelation of Allah. The voice that was heard by Muhammed in the stillness of his desert cave so many years ago is still heard around the world today when the muezzin cries out, "I testify that there is no god but Allah. I testify that Muhammed is the prophet of Allah."

The citizens of Mecca did not find the new mission of Muhammed to their liking. His revelations of Allah demanded too much of the individual, threatened the established customs of their society, and, more important, might impede the flow of pilgrims into Mecca and wealth into their coffers. Pilgrims came to Mecca because of many gods, and if one God superseded them in Mecca, the number of pilgrims would certainly dwindle, for many gods have a greater pulling power than merely one. The pilgrims journeyed to Mecca to pay homage to their gods at the sacred shrine of Kaaba. Originally,

the Kaaba was built by Abraham and Ishmael and dedicated as a place of worship to the one God, but over the years the original meaning of the Kaaba was obscured, and it became a shrine of many gods. After the citizens of Mecca accepted Islam, Muhammed rededicated the Kaaba to Allah, and it became Islam's most sacred shrine. Today's pilgrims pour into Mecca from every part of the earth in numbers far exceeding those who came prior to the teachings of Islam. The power of the one God was a greater attraction to pilgrims than the power of many gods.

But Muhammed's fellow-citizens did not know this at the time, and they savagely persecuted him and his followers, who were beaten, starved, imprisoned, and finally driven from the city. The cruelties and tortures inflicted upon the early Muslims rival some of the sufferings of the early Christians. Thus in 622 A.D. Muhammed and his followers were forced

to flee secretly from Mecca to Medina where he was welcomed and honored. This migration is known as the Hijra, and the Muslims date their calendar from this year, using the symbols A.H., "After Hijra." This migration was the beginning of the amazing spread of Islam, and when Muhammed died in 632 A.D., or 10 A.H., all Arabia belonged to Islam. A century after his death the people of Armenia, Persia, Syria, Palestine, Iraq, Egypt, and Spain were ruled by the followers of Islam. They even crossed into France where their advance was checked by Charles Martel at the Battle of Tours in 732 A.D. But although frustrated in Europe, Islam continued to expand in Asia and Africa. Today there are about 500 million Muslims throughout the world, but the greatest concentrations of them are found in Asia, Africa, and the Middle East. Islam is a dynamic, living ideology which continues to attract millions of men and women. (To be continued)

#### 慶 祝

イスラム文化協会は、昨年発足以来出版活動を主軸として、イスラム及びイスラム文化の理解と、国際友好のために微力を尽してきましたが、昨年九月に海外版として第一号を発刊した「イスラム文化のひろば」は、今回漸く第三号を発行することになりました。これまでの配布先は、アジア、中東、アフリカに広がるイスラム教国は勿論世界各国のムスリム読者および支持の政府機関、団体並びに個人宛数千部を無料発送しておりますが、その宛先国はすでに世界の八十三カ国に達しており、またその反響も予想のほか大きく、激励共鳴、新読者の紹介などの通信が日を追って増加の一途をたどっております。

また昨年暮以来、新宿ロイヤルクリニックスの創設者ドクトル二木秀雄先生が、イスラムに入信されてから、その主宰する組織を挙げて、敢然イスラム布教活動に率先挺身されたため、半年を経ぬうち早くも千数百名の新入信者を獲得された事実はまことに驚嘆に価するもので、わが国イスラム史上画期的な壮挙と言うべきであります。われわれはここに、シャウキ二木先生の組織された、日本イスラム教団の今後の発展を祈念し、慶祝の意を表するものであります。

イスラム文化協会

# PAYMENT TO ALLAH

## An Advice to the Japanese Businessmen

Abu Bakr Morimoto

Last April I was invited by one of the top organizations of the Japanese businessmen to give a talk about the theme: The Religion of Islam. To an audience of about 50 top business leaders of Japan I tried to explain the principles of Islam for nearly two hours. That I was called to give a talk about Islam by a representative economic organization is an ample proof of growing interest in Islam among the economic world of Japan. After explaining the outlines of Islam as a religion, I emphasized in my talk the need for their understanding of how the people of the Muslim World including the oil producing Arab countries think about resources and what they expect of the Japanese enterprises as well as the government in relation to commerce and trade between Japan and the resources supplying countries. This is an impertinent question because relation between Japan and these countries has become extremely close today.

As I felt that I need not repeat here the whole text of my talk because its theme is well-known to our readers, I simply give the concluding remarks of my talk. Before that, I also like to put here a brief introduction of the condition of Japanese economy so that our readers also may have some glimpses of the reality in Japan.

### **A brief outline of the Japanese economic condition**

It is a well-known fact that with the defeat of Japan in World War II thirty years ago, almost all its cities were in ruins and all the industries destroyed. Immediately after the War, those were the days when the Japanese people having no food to eat, no clothes to wear and no place to take shelter, were in the state of total collapse. No body knew when this country would revive.

However, even in those days of prostration the Japanese people endured the trials and tribulations, repaired the destroyed industrial facilities, built their shelters by collecting whatever materials they could find and started production by sheer urge for existence. The revival of this nation was helped by the Amer-

ican relief aids, and with the adoption of principles of peace through the new war-renouncing constitution,\* the people started their new life under a democratic system.

In this way, after fifteen years of toils the Japanese people, finally, barely found the way of life, established a system of education and society, and saw the rays of hopes and aspirations of the future. Thereafter with the rapid growth of production, export trade also grew in a high pace and Japan fast became a strong member in the comity of nations.

During the second half of 1960's, as a result of technological innovations, industrial production expanded rapidly bringing about a high-rate economic growth, thus making Japan's GNP (Gross National Product) the second largest in

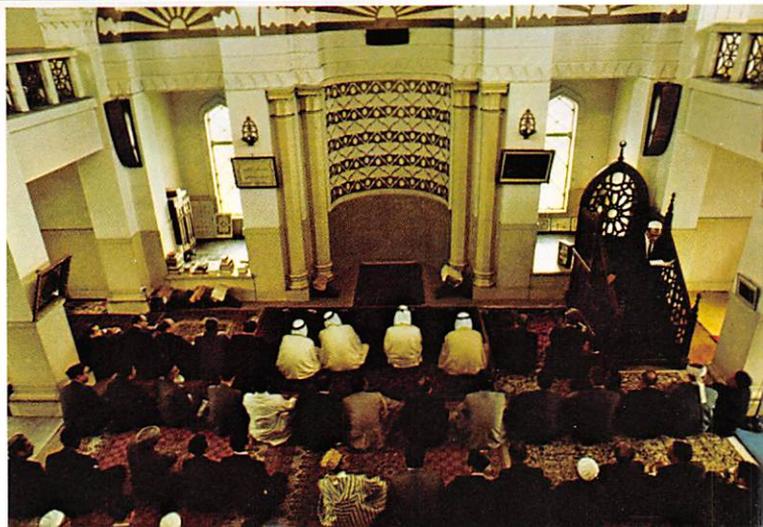


The Minaret of the Tokyo Mosque  
and the Cherry Blossom in April



**IN MEMORIUM: THE**

- with the Emperor of
  - in the TV interview
  - at the royal desk in R
  - at the Tokyo Mosque
  - at the royal palace in
- Nawaaf, former Japa  
Tamura & Hussein Y.



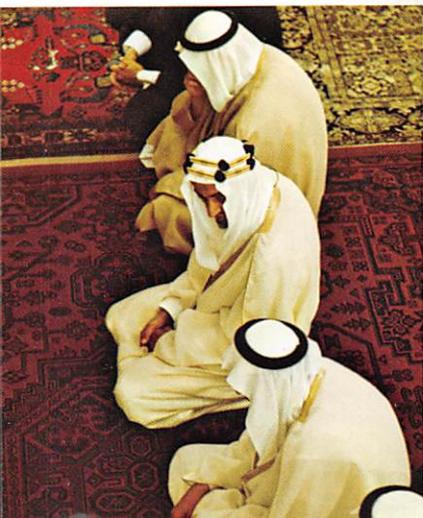
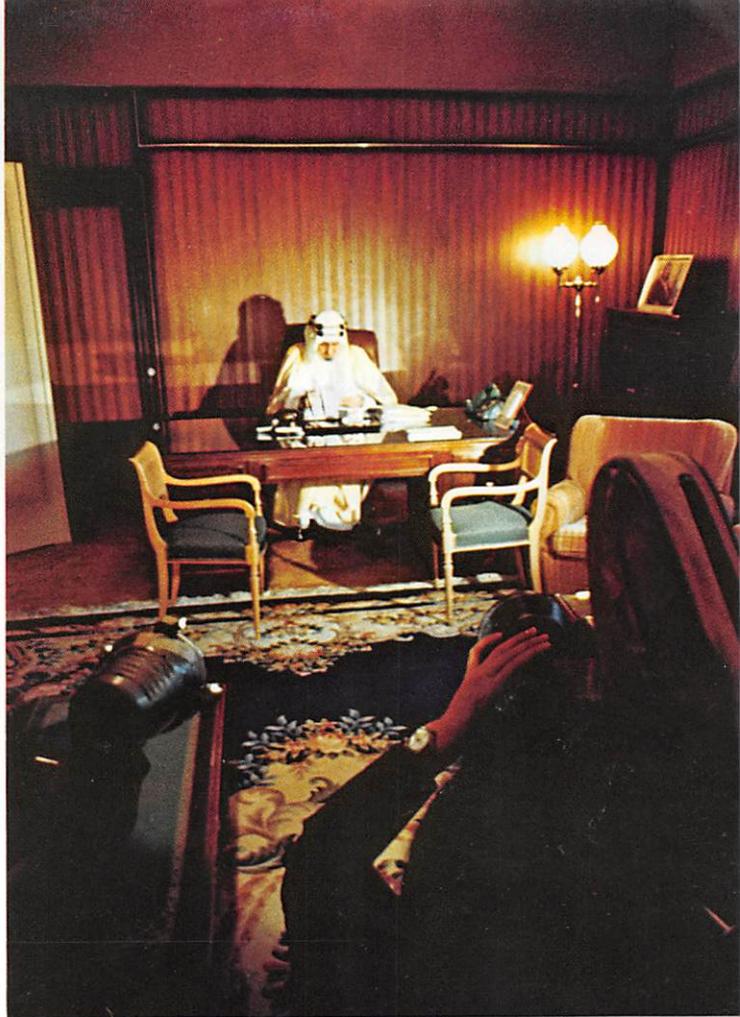


LATE KING FAISAL

Japan

iyadh

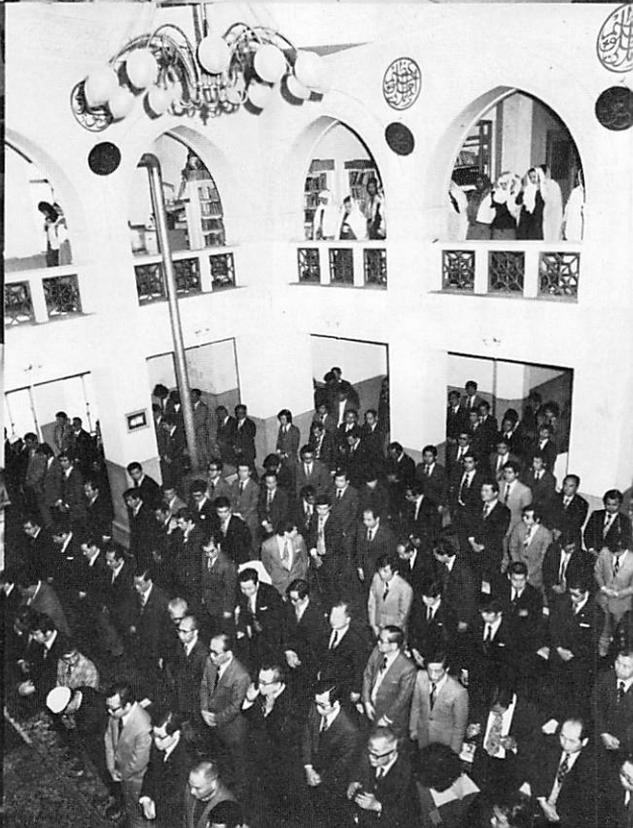
eddah. From left: Prince  
ese Ambassador Hideji  
Hirashima.





## EMBRACING CEREMONY

1. 21 March, at the Tokyo Mosque, Imam Ainan Safa (with turban) leading the ceremony.
2. 4 April, at the Mosque. from right: Dr. Tahir Kawanishi & Dr. Shawqi Futaki.
3. 12 May, at a Public Hall in Shinjuku.
4. 4 May, at the Mosque.
5. 12 May, at the Public Hall. H.E. Mr. Hassan bin Abdullah Al-Shaikh, Saudi Arabian Minister of Education leading the embracing ceremony (standing before the microphone).



the free world after U.S.A. in 1972. Internally also the people's life was somewhat stabilized. Both cities and farming villages were reconstructed and modernized. On the other side of the picture, high rate of economic growth gave birth to various difficult problems which have been afflicting the people. Among these problems, the most serious ones were the problems of concentration of population in the urban areas, destruction of nature, pollution and the recent stagflation.

Looking carefully at the back of the Japanese economic growth, we must recognize the numerous inhospitable conditions. One such condition is the fact that Japan is an island country completely surrounded by sea and has an extremely big population of over 100 million people. There is extreme dearth of natural resources of its own. Under such circumstances, the country has built up an industrial society whose base of existence mostly depended on the supply of raw materials from abroad on the one hand and on the benefits from its export trade with foreign countries on the other. Therefore, the prosperity of Japan has to be achieved absolutely on the principle of mutual prosperity with the developing countries like those of South East Asia, the Middle East, Africa and others, not depending on the so-called advanced countries of Europe and America alone. It is a plain fact that the prosperity of Japan cannot be one-sidedly allowed to grow at the expense of other countries.

But it must be acknowledged that, unfortunately, the prosperity of Japan

has not so far been achieved along the line of these principles. The Japanese enterprises, in the name of revival and prosperity of their country, set out across the earth in search for raw materials to feed their industries, manufactured finished products, and exported them to every corner of the globe, all for their own profit. As a result, they have earned the notorious name of "economic animal" and hatred of the people of the developing countries.

Where are the roots of such state of things in Japan? One is the freedom of religion, the impact of the provision in the Japanese Constitution that no Government or government-run organization shall participate in any kind of religious activity or propagation. It means that this provision of the Japanese Constitution has wiped out the conception of religion and God from the life and mind of the children by prohibiting religious education at all the government educational institutions.\*\*

The foremost condition that sustained the rapid growth of the Japanese industrial products in recent times was the 'energy revolution,' that is, the sudden shift of the source of energy from coal and hydraulic powers to petroleum. But production of oil in Japan is almost nil, so it has had to depend on the supply from other countries for 99.7% of its requirements. And 81% of its oil imports is from the countries of the Middle East.

In the Middle East War that broke out in October 1973, the Arab oil producing countries succeeded in gaining advantage in the war by using their oil as a weapon. But the consumer countries

who depended on the supply of oil from the Middle East received a great blow and since then the world economy has been under constant strain of the oil shock. It goes without saying that Japan which has been dependent upon the Middle East countries for the most part of its oil requirements received its first ever blow of this kind. Therefore, the whole Japanese economy, even the minutest part of the people's life, felt the strain. That the political and the business world of Japan was thrown into a great bewilderment is still fresh in the memory. The Government despatched special envoys to the oil producing countries for urging the governments to relax the severity of oil-cut. At the same time, the business world also made energetic efforts to convince the oil producers so as not to brand them as enemies, through various proposals of cooperation. The Government made a turn from its traditional pro-American diplomatic stance and declared a pro-Arab policy. But the fact that such an abrupt gesture can not change the real nature of things so easily was clearly understood. However, the superficial close relations between Japan and the Arab countries, and the demand and the supply of oil went on smoothly except for the question of price spiral of oil.

But the problem of natural resources in the whole world, including the oil crisis, is not a matter to be solved by a single country's economic or diplomatic postures. Similarly, natural resources cannot be permitted to be misused for the benefits of only some particular enterprises as well as for national egotism. Forgetting God, the businessmen and

their families should squander sources for the greed of their own profit, for special privileges, for luxury, is a sin of first degree and an act against God.

When a large percentage of the 3700 million people on earth are starving or in the border-line of starvation, some other people scatter money on leisure, gamble, luxury and the like. They never turn their face toward the poor, toward the needy. But they cannot escape the wrath of God who shows no partiality to anyone.

#### A call to the Japanese business leaders

Gentlemen, even though about one and a-half years have passed after the oil shock, almost all the countries of the world including Japan have been swept by the waves of depression and are still suffering today. On the other hand, during the same period the oil producing countries of the Middle East have grown very rich with their oil dollars from the greatly increased oil prices and have attained a dominating position in the world economy. Now many countries including Japan are trying to establish closer relations with the oil producing countries of the Middle East, looking for these dollars. But this approach to the Arabs and other oil producing countries must be accompanied by a mutual trust and cooperation. Only calculation of self-interest will certainly bring about minus results.

Gentlemen, now I am going to recite a verse from the Holy Quran, the holy book of Islam. This goes like this:

Hearken: To Allah belongs whatever in the heavens and in the earth. Allah knows well what condition you are in. On the day when they will be returned unto Him, He will inform them of that which they did. Allah knows everything full well.

[Quran: XXIV-64]

This verse of the Holy Quran means that everything in the cosmos belongs to Allah, and everything is maintained by the sovereign power of Allah. When man uses something belonging to God, he must use it in God's way, that is, in the way that God has chosen. If we think carefully, we can understand the meaning quite well. For example, oil that had been preserved in the earth for millions of years is the property of Allah. There is no reason that we, the human generation of the 20th century should waste out this wealth of Allah for the greed of man. Man does not know the mystery of the universe. He also forgot that the world of Allah has no limit, and has engaged himself in the squandering of natural resources which are the wealth of God, just for his own avarice and pleasure. But God knows everything. Surely, He will punish the wrong doers who have misused His wealth.

It is a matter of great wonder that most part of oil resources in the whole world lies in the Muslim World. The Muslims believe that this is a gift from God to them. Therefore, while buying oil from them, it must be considered that the payment is not just for the price of the oil, but also a payment due to Allah. And this payment to Allah means performing one's duty to God which is the teaching of Islam.

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## THE CONSTITUTION OF JAPAN

### CHAPTER II RENUNCIATION OF WAR

\* Article 9. Aspiring sincerely to an international peace based on justice and order, the Japanese people forever renounce war as a sovereign right of the nation and the threat or use of force as means of settling international disputes.

In order to accomplish the aim of the preceding paragraph, land, sea, and air forces, as well as other war potential, will never be maintained. The right of belligerency of the state will not be recognized.

### CHAPTER III. RIGHTS AND DUTIES OF THE PEOPLE

\*\* Article 20. Freedom of religion is guaranteed to all. No religious organization shall receive any privileges from the State, nor exercise any political authority.

No person shall be compelled to take part in any religious act, celebration, rite or practice.

The State and its organs shall refrain from religious education or any other religious activity.

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**Note:** The Japanese Government's statistics on religion published in 1972 revealed the fact that there are more people believing in religions in Japan than the actual population of the country. According to this statistics, there were 178,573,952 adherents of various religions in 1972 whereas the actual population of Japan in 1974 was 109,750,000. How come! This is a very puzzling phenomenon of the Japanese religions which is difficult to understand on the part of the foreigners. Let us examine the religious statistics.

Religion	Number of adherents
1. Shintoism (the inherited Japanese natural religion symbolized by Shrine)	84,717,081
2. Buddhism (introduced from the Continent in the 6th century A.D.)	83,646,509
3. Christianity (introduced in the 16th century, then banned and revived in the 19th century)	884,512

Also among these conventional religions, various new religions are included.



The writer

## A MUSLIMA SPEAKS

Mrs. Jamila Qarar

Born in 1949 in Austria, I was brought up without any religion as my parents were atheists and wanted my younger sister and me to become the same. I remember that from a rather early age, when I still was a secondary-school girl, I didn't feel satisfied without religion, without the belief in a Supreme Being that alone could give help and security and a stronghold, beyond human standards. But probably at that time I didn't realize the circumstances in that way, but I remember that the isolation in which we somewhat lived within the Christian society, was sometimes hard to endure.

When I was 14, I started to work as a typist, attending commercial vocational school besides the working hours. I grew into a materialistic society, in which the (Christian) religious values were declining – and, no wonder, at that time I was also interested in purely materialistic values.

Nevertheless, I attempted to become informed about the principles of Christianity, as I still was thinking about becoming a Christian. The Christian "principles" however failed to convince me – for as an atheist I wanted clear proofs, not vague dogmas that were introduced

by humans, and could not forego critical reasoning.

It was at the age of 18, when the Middle East problem – then the fatal year 1967 – was the talk of the day. About all the political information I got interested in the culture and civilisation of the Arabs, I wanted to know what was really moving them, what was their outlook on life. So I came to read about Islam. I read things which I could get hold of – today I know that most of what I read about Islam and Muslim countries – western novels, reports, etc. – was distorted. Nevertheless, my interest increased and when I got in touch with a Muslim cultural society in Vienna I was happy to read how Muslims themselves described Islam. The urge for equality among people, the universalism of Islam, impressed me greatly: the idea of a single religious community to which all races and colours have access was fascinating to me. There was true brotherhood and acceptance, of which western capitalist materialism does not know the like, and no empty phrases like, for instance, communism offers them.

I embraced Islam at about the age of 20, when I felt that as a Muslima I

could lead a full and valuable human life; that Islam leads man to satisfy his spiritual as well as his material needs in an equilibrium that guarantees the development of a culturally creative mind, and diligent striving for material wellbeing based on righteousness, not only for oneself, but for all creation.

Unnecessary to say that Islam brought about a revolutionary change in my whole life which freed me from the stubborn hopelessness, dissatisfaction and resignation to which the materialist outlook has led many people in Western societies. Through constant self-education I attained some Islamic knowledge which enabled me to take part in Islamic cultural movements. I got married to a Muslim student from Afghanistan and we are living now in his country since one year, with our little son and daughter, since he completed his studies in Austria.

I would, however, like to state that we as Muslims, living within or outside Muslim societies, resp. countries, should look upon ourselves not in an idealizing manner, gently overlooking all our shortcomings and weaknesses, but we should have a critical view upon our societies and admit that even in Muslim societies whose members are still living in a traditional way – still only superficially or even not yet touched by westernization – Islam is practised only superficially and Islamic consciousness is unfortunately only to a very small extent present in the minds of these traditionally oriented Muslims and their lives and their actions are only outwardly shaped by Islam. This does not mean that we should get discouraged – on the con-

trary: through an emphasis on education and educational activities we should show to the traditional Muslims as well as to the westernized ones, that Islam as a universal religion and ideology is suitable for all stages of future human development, being in harmony with positive modern human achievements in all spheres of human endeavour. Muslim activities in research and science should prove to those who take the torpidity and rigidity of Muslim societies during the last centuries as a development that necessarily evolved from the Islamic teachings (which therefore should – in their opinion – be abandoned), that true and original Islam is in fact dynamic and can be – through our endeavour and with the help of God – a revolutionary force that liberates man from the slavery of worshipping power and especially destructive power – and leads him to a constructive development of his own positive qualities and capabilities.

It is, however, a matter of course that proud words alone cannot bring about any change to the better. It is now a delicate task for the conscious and educated Muslim to dedicate himself on the one hand to a constructive research in the true spirit and principles of original Islam, – reviving its straightforwardness and unearthing its vitality – and on the other hand showing to frustrated Muslims looking to other ideologies, as well as to non-Muslims who might be searching for new and valuable goals of life – that Islam can be a new starting point for humanity.

In pursuit of these tasks – and especially in Muslim minority communities, but also in traditional Muslim societies –

the conscious Muslim's personal behaviour is one of the best means to show the advantages of the really humane system of Islam. While the individual attains inner peace and spiritual growth through a righteous life and good deeds in accordance with the wishes of the Almighty, the Muslim conveys this peaceful approach also to his society, thus fostering understanding and respect between men which we so direly need.

The following Quranic verse is a strong moral urge in this respect: "You are the best people who have been raised for (the guidance of) mankind establishing what is good, stopping what is evil, and always believing in Allah" [Quran 3/110].

Studies in Islamic teachings and especially of the sayings and practice of the Prophet (Pbuh) will be particularly useful and might help us to carry out our humane duties as Muslims in a

better way. Also a look on the history of the companions of the Prophet and an analysis how they understood the Message will provide us with enlightenment. Of paramount importance remains, however, our own personal readiness to implement these guiding directions and thought-promoting wisdom in our individual life by means of our actions, which means that our daily work, our obtaining knowledge and our teaching, our endeavours to develop and to progress in all fields, should be governed by God-consciousness and not by selfishness in any form.

We should remember what Allah has promised us: "And those who strive in Our Cause – We will certainly guide them to Our Paths: for verily, God is with those who do right." [Sura 29/69] But: "Verily, man gets only what he is striving for . . ." [Sura 53/40]

#### ISLAMIC ORGANIZATIONS IN JAPAN (A chronological list)

1. **Japan Muslim Association**, 1-24-4, Yoyogi, Shibuya-ku, Tokyo.  
Publication: Monthly bulletin "Manaara" (Japanese), "Voice of Islam" (English).
2. **Muslim Student Association, Japan**, c/o Foreign Student House, 4-5-29, Komaba, Meguro-ku, Tokyo.
3. **Association for Islamic Studies in Japan**, Waseda University Department of Letters, Centre for Oriental History, 42 Toyamacho, Shinjuku-ku, Tokyo.  
Publication: "The World of Islam" (Japanese).
4. **Islamic Center, Japan**, (formerly: International Islamic Center), Choko Mansion, 4-33-10, Kitazawa, Setagaya-ku, Tokyo.
5. **Japan Islamic Friendship Association**, 648, Fukakusa-kita-shinmachi, Fushimi-ku, Kyoto.
6. **Islamic Culture Society (Japan)**, 2-13-22, Tomigaya, Shibuya-ku, Tokyo.  
Publication: "Islamic Culture Forum" (English).
7. **Japan Islamic Congress**, Royal Clinic Shinjuku, 16, Kabuki-cho, Shinjuku-ku, Tokyo.

## READERS FORUM

To the Editor,

... I read your publications with interest and various articles appeared in the issue of September 1974 are very interesting and absorbing. Though you have done a good job in your article 'ISLAM IN SRI LANKA', your comments on the national language is not correct. Actual position is that the Muslims (Moors and Malays) supported the attempts to make the Sinhala Language the official and national language of the country, and they did not oppose. Only the Tamil community and a very small section of Muslim community in the Northern and Eastern Provinces opposed the Sinhala Language. Today our official language is Sinhala only with provisions for Tamil and English languages wherever necessary ...

Colombo, Sri Lanka M. Cassim Fuad

By the grace of almighty Allah, I had an opportunity to go through your splendid magazine. Indeed, it is a great pleasure to read the articles which are so meaningful and thought provoking. It is a fact that you and your associates are shouldering the great responsibility of spreading and strengthening the Islamic brotherhood all over the world.

Strictly speaking, the articles of different writers from various parts of the world manifest the deep penetration of Islam and its teachings into the soil of the European countries and the identities of such writers are not properly exhibited to the other parts of the world. We may overcome this obstacle by publishing periodicals and magazines like yours and circulating them among Muslims as well as non-Muslim countries so that the Muslims can increase their Islamic knowledge and the non-Muslims can understand the real meaning of Islam and its basic principles and by that wise and honest people and scholars among the non-believers may ignore the inimical writings of the Western historians. This may be done only when the wealthy Muslim countries donate generously for this noble cause as they are bestowed with enormous wealth due to the 'DUA' of Muslim brethren.

The writings of the authors of the East and West will be more useful to the readers like me to know how our brothers live and practice our holy religion in the present ultra-modern world.

Moreover, it is a herculean task to circulate the magazine free of cost as the high cost and scarcity of paper is felt in the nook and corner of the globe.

The magazine is elegant. The principles which you and your board members adopt are appreciable as they are out of the bondage of the bias and prejudicial attitudes and ill-feelings of the other societies which are always interested in harming the glory of our simple and purified religion.

"O Allah! Shower your blessings upon our Muslim brothers those who have dedicated their blood and spirit for the noble cause of Islam."

Kowloon, Hong Kong P.E.A. Abdus Rasheed

I saw your magazine. Professor Dr. Muhammad Hamidullah gave me a copy of its No. 2 issue ...

It is a very nice magazine. Thank you very much for the information given in the magazine ...

Congratulations for your activities!

Erzurum, Turkey

Dr. Yusuf Ziya KAVAKCI  
Associate Professor  
University of Ataturk

Islamic Culture Forum reached me and you have really done a wonderful job. We pray that God grant you prudence and wisdom with tenacity to continue preaching of Islam ...

Besides, please keep us informed of developments there and about your preaching activities so that, if possible, we could also cooperate.

Finally, praying to God for keeping us all on His straight path to afford us perseverance in His choice work.

Karachi, Pakistan M.Y. Ansari

TAHRIK-e-TARSIL-e-QURAN

NOTE: THARIK-e-TARSIL-e-QURAN provides Islamic literatures to those who need them. Address: TAHRIK-e-TARSIL-e-QURAN, P.O. Box 376, 17 Gulshan Terrace, M.A. Jinnah Road, Karachi-1, Pakistan

I happened to come across the September 1974 issue of your journal and the illustrated article concerning Muslims in Sri Lanka. Your publication is a valuable addition to the array of Islamic journals published all over the world . . .

I extend to you and your organization warmest congratulations. That you have been able to produce such an excellent magazine is something to be proud of, particularly when the number of Muslims in Japan is reckoned only in thousands.  
Colombo, Sri Lanka **I.L.M. Muhammad Nilam**

I have been most impressed by your publication, Islamic Culture Forum which I received through the generosity of the Muslim Students Association at the University of Arizona.

I am glad to see that Islam is continuing its gradual but steady growth in Japan. I visited the Tokyo Mosque in August 1973 and at that time I met many fine people who were friendly and kind . . . As a former resident in Japan, I am always interested in the news of Japan and the Japanese Muslim community as well.

May Almighty Allah bless your efforts and bring peace and prosperity to all of you.  
Arizona, USA **C.D. Evans**

I acknowledge receipt of your wonderful magazine, the Islamic Culture Forum . . . Thank you very much for this fraternal cooperation . . . We are very pleased and happy to know that Islam is gaining ground in a country like Japan. The magazine is very informative and educative . . . We wish you all success . . .

Demerara, Guyana **Shaheed Mohamed**

There can not be a gift better than your Islamic Culture Forum which reached me quite surprisingly. I found that it is really a very impressive and informative magazine. It affords me ample occasion to know about Muslims of Japan and their activities in the Islamic and cultural fields. This journal is indeed a happy augury through which the world will be acquainted with Japanese Muslims.

I congratulate you on this endeavour and pray to Allah that this Forum may earn a good name, bring about fruitful results and continue with ever-increasing progress. Amen!

The idea of publishing stories of Muslim brothers in Japan is highly appreciated. I recalled the sweet memories of the long days passed in the elderly company of Haji Umar Mita at Jeddah and Mecca by reading the article in your second issue under the caption, "Introducing a Japanese Muslim". I relished this article all the more because of my strong ties and affiliations with Haji Umar Mita . . .

In the end I convey my best regards to my brothers in your mighty country in general and to you and to Haji Umar Mita in particular.

Jeddah, Saudi Arabia **Ashfaq Hussain Shaikh**

Indeed, we are proud by receiving your "Forum"—we must congratulate you and all your committee members and staff for the most wonderful achievements and for the service you are rendering in the path of Allah. May Allah, the Almighty, bestow upon you the most happy and prosperous life here and hereafter

Lusaka, Zambia **G.H.A. Patel**

**Islamic Youth Organization**

. . . I enjoyed reading the Islamic Culture Forum. Now I'm receiving information concerning the brotherhood of Japan or Asia. May Allah provide you the strength to continue. (I enclose a small donation of twenty dollars.)

King Faisal was a great loss. Saudi Arabia will thrive, the Muslim World will thrive in his name. Bliss is his true country. Allah provides for His servants, this was King Faisal.

Thank you for the Forum. May Allah guide and protect you.

Kansas, USA **Casper K. Jones**

#### ACKNOWLEDGEMENT:

Our hearty thanks go to Brother Casper K. Jones for the first financial contribution to us. Financial contribution was a matter which we wanted to request for, but we could not open our mouth. Brother Jones has given us an opportunity to express our difficulty. To maintain ICF's standard both in material and make-up, it needs quite a large expenditure for printing and mailing. We are determined to maintain the standard, to improve it and to make the magazine available to our readers free of charges. At the same time, we shall certainly welcome financial contributions from those who can afford and are willing to contribute.

**ISLAMIC CULTURE SOCIETY (JAPAN)**

I am a student hailing from the Republic of Maldives . . . I came across your magazine, the Islamic Culture Forum, and was fascinated by the way in which it had produced some well-written articles . . . Therefore, I shall be ever thankful if you would enlist me for mailing its future issues and be glad to know more about the Forum: I am sure, such magazines would prove very worthwhile in my homeland . . . where this type of magazines rarely come into the public since English magazines started coming in recent times.

Gullalamage, Heviveiru, Abdullah Rasheed Male, Republic of Maldives

It gives me immense pleasure to read your Islamic Culture Forum . . . May God give you strength to promote understanding of Islam and to increase such cultural activities.

Dubai, United Arab Emirates **Abdul Jabbar**

. . . Recently I was told about your Society and your fine magazine. If it is possible,

please put my name on your list so that I could receive the Islamic Culture Forum. I am very much interested to know more about our Muslim brothers in Japan. Also I understand that there are some Muslims who were not originally born in Japan but are Turkish-speaking Muslims from Central Asia. Since there are many Muslims in Patterson, who are also refugees from the USSR, and several masjids in the area, it would be interesting to publish some news in our "Newsletter" which we are planning to start very soon.

In this area, it is our estimate that there must be more than thirteen or fourteen thousand Muslims in the area, most of whom are, as I mentioned earlier, from the USSR. Among them are the Turks, the Circassian, the Chechens-Ingushes and the Dagistanians.

Besides the existing masjids, this year a new society was formed on January 5, 1975 under the name, "Islamic Educational Society of New Jersey" for the purpose of starting a regular Muslim school. By the grace of Allah, we were able to start the school on January 12, that is, the following week after the formation of our Society. Already the school has 60-70 children in its roll. The name of the school is "Muslim Community School". We have two teachers, one is Dr. Halid Beg

of Columbia University (a Pakistani) and the other Miss Wazeera Haouupshy, a Circassian from Jordan. We will be very happy to hear from you.

P.O. Box 882, Patterson,  
NJ 07503 U.S.A.

**Selahattin Anginer**

Thank you very much for the little book you sent us last week. First of all, I thank you for the news bulletin sent to us in the past, but unfortunately we could not understand anything because we Mauritians do not understand the Japanese language. We understand only English, French, Urdu and Arabic...

We would be very pleased if you can tell us where we can get the 30th para of the Holy Quran translated into Urdu or English. You see, here in Mauritius Islamic progress is very poor and Islamic reading materials are not sufficiently available. I am a student of secondary school and am the Secretary of a club which has 30 members. All are eager to have Islamic books as many as possible. Therefore, I write to many organizations in the various parts of the world asking for Islamic books and magazines for our library.

Glen Park, Vacoas, Mauritius

**G.H. Adam Sqib**

Secretary

Muslim Library Association

Volume 2, No. 4, of Al-Filul-Islam (official organ of Al-Jihaad International Islamic Movement, South Africa) got me introduced to your Society...

Regarding Muslims of Japan, West Indies, East European countries, etc. my knowledge is equivalent to zero. Volume 2, No. 4, of Al-Filul-Islam made me overjoyed with the news of your Society. I was extremely happy to know that Muslims of Japan, being a tiny group in a country like Japan, have not only maintained their individuality, but have started asserting also. May Allah shower his choicest blessings upon you and bring success to Islam in Japan through your Society. Ameen!

Baramulla, India **Jawed Iqbal (Mahjoo)**

Brother Omar Amin Szwarc from Poland with whom I am in correspondences sent me the Ramadan 1394 issue of "Islamic Culture Forum" No. 1 published as overseas edition by Islamic Culture Society (Japan) in order to read his article "Muslims in Poland."

As I am a new convert in Islam (I solemnly embraced Islam on 29 March 1975 at the Brussels Mosque) and as I live in a non-Muslim country, I should like to receive free of cost your English language organ "Islamic Culture Forum."

Avenue des Gloires Nationales 45, 1080  
Brussels, Belgium **Abdul Rehman Loop**  
(formerly George Loop)



Dr. Ahmed  
A. Onikijipa

Dear Sir,

I received your stunny letter. I read it. It gave me a great shock in my brain like that of a punch... In short, my mention of the particular group does not mean that I am one of them. But, Sir, our library wrote to so many Islamic organizations for copies of the Holy Quran. We received no reply. Only that group sent us the copies we requested for.

We are not stupid to make relations with groups whose Islamic credentials are not accepted by Islam itself. But is it not worthwhile to know even what the enemies of Islam say about Islam?

To clear ourselves from blames, uptill now, we got no reply to our request from the organization which complained to you about our credentials so unreasonably. And we believe in the Quranic verse that stands for no compulsion in religion. But we need commentaries on religion, even by the enemies, for our own guard.

I solemnly declare that I do not belong to any group which has been rejected by the true Muslims and that I am a follower of Islam established by the last of Prophets, Muhammad (SAW).

We are ready to answer any question put to us regarding the matter. Let us help in understanding Islam, not pay lip service only.

Yours sincerely,

Beida, Libya (Dr.) Ahmed A. Onikijipa

I am in receipt of your magazine "ISLAMIC CULTURE FORUM" dated Safar 1395 H Jazakallah for this interesting magazine.

I am in full praise for brother Muhammed Hamidullah for refusing to have his photo printed. Being a sincere and God fearing Muslim he has subjected his will to the will of Allah, masha-allah. Let us pray that we have more Muslim writers who will follow his example and thereby live upto teachings of Islam...

I have posted to you per ordinary mail about 11 copies of the past issues of our "Awake" magazine which I do hope will prove interesting reading to you. I have also enclosed with this letter our latest issue of "Awake" for your perusal. I would like to inform that you are at liberty to reproduce any article from any of our magazines. You need not seek our permission to do so as we feel that you would be actually helping us in the propagation of Islam.

For your information we have just completed the script on the subject "PHOTOGRAPHY" and "ISLAM" which will be published early next year, insha-allah. We have first to publish a booklet on "Namaaz" (SALAT) and also the Ramadan issue of "Awake."

Furthermore, I have added your name to our mailing list to ensure that you get all our publications in the future.

Keep up the good work. Praying for the success of your service in the cause of Islam. Wassalam.

Benoni South, Republic of South Africa

**M.S. Bhula**

Secretary

Young Men's Muslim Association

It is with great pleasure and interest that I read your ISLAMIC CULTURE FORUM No. 1 and 2 issues.

I have been greatly impressed by your articles about the Muslims in Sri Lanka, in Hong Kong and Macao as well as the glimpses about "The Role of Islam in Africa" and Miss Salma Tatsuno's adventurous but exciting journey through the African deserts.

The biographical sketch of Haji Umar Mita's zealous endeavor in the framework of Holy Quran translation and Islamic propagations into Japanese should remain as a living example of a true believer of Islam.

We the Indonesian Muslims hereby heartily congratulate on the influx of Japanese converts to the Islamic faith.

This sort of publication is quite useful, fruitful and effective in creating understanding, and Islamic brotherhood all over the world.

Jakarta, Indonesia

Lukman Harun

President

Islamic Solidarity Committee

I am delighted to receive your publication Islamic Culture Forum Vol. 2, February 1975. I congratulate you for this beautiful work and wish you every success in future.

It is a strange fact that although the Muslim population of South-East Asia and Far-East outnumber those of other regions in the world, very little has been written about them. I feel that for the welfare of both Muslim world and humanity at large increasing attention should be paid to the Muslims of this area.

The subjects dealt with in your journal are very interesting ... and I shall try to be helpful to you in any way which you may suggest.

Chittagong, Bangladesh

(Dr.) Muin-ud-Din Ahmad Khan  
Chairman,  
Dept of Islamic History & Culture,  
University of Chittagong

#### A Few Questions to Our Readers:

As you may find in this issue, Islamic movement has entered a new phase in Japan. But because the life of the new Japanese Muslims has had no connection with Islamic culture so far, there appears many difficult problems before them, which in turn are extremely difficult to understand on the part of the natural Muslims of the Muslim countries. Therefore, we would like to invite answers to the following questions from our brothers both in the Islamic countries as well as in the non-Muslim ones.

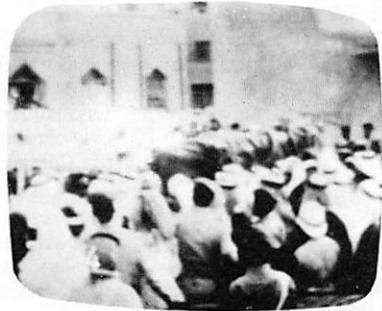
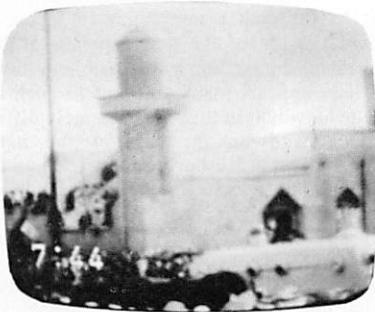
1. What are the most unavoidable conditions that have to be fulfilled by the new Muslims in Japan?
2. How far the new Muslims can mould their life in relation to the modern culture and scientific civilization, specially in a predominantly non-Islamic society?
3. How to approach to the solution of Muslim women's problems in a non-Islamic society?
4. What are the basic problems that have to be solved regarding the development of the structure of a Muslim community?

Islamic Culture Society (Japan)

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**NOTE:** Following our advertisement in the No. 2 Issue of ICF, we have been receiving requests for sending the copies of *THE ROAD TO HOLY MECCA* by Hussain Y. Hirashima, as free contribution. But we must emphasize that the book is published by Kodansha International, a famous commercial publisher, for sale. Our advertisement also meant the sale of the book, not free contribution. For a free contribution, the Islamic Culture Society must buy copies from the publishers, but our present financial circumstances do not permit that. Therefore, we request our readers' understanding towards our limitations in that respect and their advance payment for a copy of the book costing US \$3.00 including surface mail charges.

**CORRECTION:** In the article, "HAJI UMAR MITA" (ICF No. 2 Issue), the name of the pioneer Japanese Muslim appeared as Haji Omar Kotaro Yamaoka. We have been informed by Mr. Mustafa Komura, head of a Muslim organization in Kyoto, that the Chinese character of the first name of Haji Yamaoka read Mitsutaro, not Kotaro. Although the Chinese character concerned reads both Mitsutaro and Kotaro, Haji Yamaoka, according to Mr. Komura, used Mitsutaro. We express our hearty thanks to Mr. Komura for this correction.



### ISLAM IN THE BROADCAST IN JAPAN—III

In the last two issues of ISLAMIC CULTURE FORUM, we published information about various aspects of life in the Muslim World as broadcast from the Japanese televisions. Among all the broadcasts that have ever been on the air in this country, the most heart-rending one was that of the death of His Late Majesty King Faisal of Saudi Arabia and the related documentaries including his last journey which was broadcast live through earth satellite from Riyadh. Through these broadcasts, the people of Japan not only had a glimpse of the royalty of a Muslim country, they also

had a chance to see a real picture of Islam.

Earlier, on Saturday 1 February at 11:30 P.M., TBS television company broadcast again the documentary on the Arab World entitled "Traversing the Land of the Burning Sun: A Profile of the Present-Day Arab People" which was first broadcast on 2 December last year. This was because its viewers asked for its repetition. The documentary was commended by the Board of Critics for TV & Radio in Japan and on 25 May, the team members of the Kajima Productions who covered this programme were award-





Dome of a mosque in Taluksangay village near Zamboanga (Mindanao)



Burnt down Jolo City – the effect of the war.

ed letters of commendation by the Board.

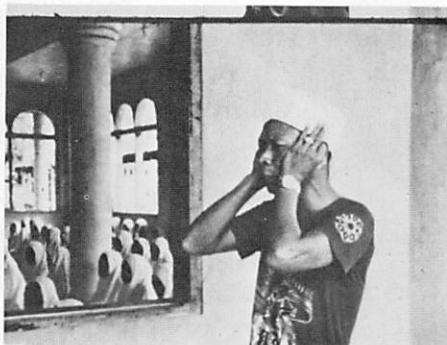
On Tuesday 15 April at 7:30–8:00 P.M., NHK (Japan Broadcasting Corporation) broadcast a TV programme on the Muslims in Mindanao. The actual title of the programme was “The Rebel Island” which depicts the life of the Muslim minority in a Catholic majority country, that is, the Philippines, and their Islamic consciousness. The programme was produced by the Asia Division of the NHK, covered by its Japanese cameramen. The NHK cameramen visited various parts of Mindanao Islands including Zamboanga, Taluksangay village, and Ayala farming

area and Jolo island where they witnessed actual situation. The coverage gives an unbiased picture of the situation and from that point of view it carries special values. (See the photo picture: By courtesy of the Foreign News Division of NHK.)

Among other TV programmes, NET television broadcast a documentary entitled “Land of Burning Sands: Kuwait” in one of its feature programmes.



Zamboanga fish harbour – almost all the fishermen here are Muslims.



A Moro Muazzin calls for prayer.

## ISLAM ON FORWARD MARCH IN JAPAN

Islamic Culture Forum published an interview with two of the four new Muslims on the last page of its No. 2 issue, under the headline 'Four Prominent Japanese Embrace Islam.' As reported on that page, they came under the banner of Islam on 29 December last year. Since then, a new progress has been made in the Islamic movement in Japan through their leadership and efforts, centering the medical clinic and its affiliated society that they manage. As a result, on 21 March this year 81 more Japanese who are members of that society, embraced Islam after the Jum'a prayer at the Tokyo Mosque. At the embracing ceremony, many Muslims of various countries were present. They included ambassadors and other diplomats from Muslim countries, representatives of foreign and Japanese Islamic organizations and other prominent individuals. All of them

heartily congratulated the new Muslims and welcomed them to the brotherhood of Islam. Again, on 4 April, another 225 members of the same organization declared their faith in Islam.

Thereafter, the leader of this new movement Dr. Shawqi Futaki, his son Khalid Futaki, Dr. Saleh Mahdi Al-Samarrai and Brother Musa Mohammed Omar of Sudan visited some Muslim countries including Saudi Arabia, Kuwait, Libya, Qatar, and Algeria. In Saudi Arabia, through the good offices of Rabetatal-Alam-al-Islami, Mecca, they were given an audience with His Majesty King Khaled and Crown Prince Fahd at the royal palace in Riyadh. They also met with other Saudi Arabian Government leaders and ministers who gave encouragement to and expressed high expectations of the new Islamic movement in Japan.



21 March, at the Mosque, new Muslims





Dr. Shawqi Futaki (centre) being presented a splendid calligraphic Quran by the Rabitat leaders in Mecca.

the pole of the hall garden and, for an hour, recitations from the Holy Quran over the microphone echoed around the whole area.

In the same evening, a large welcome reception was held at one of the largest hotels in Tokyo where a few hundred Japanese and foreign guests were invited. Among the Japanese guests were many members of the Japanese Parliament and other political and business personalities all of whom enjoyed the company of the new Muslims.

Among these new Muslims whose number is over 1000, there are people from various walks of life including company presidents, business proprietors, shop owners, journalists, bank officials, artists, civil servants, ordinary salarymen, housewives, nurses, students, etc., their ages ranging from 80 years to the teen-age. Most of these new Muslims were brought up under the typical national education system of Japan which is extremely secular and lived all their life in similar kind of environment and, thereby, their life-style is also moulded accordingly. This life-style is greatly different from the life and customs of those of the

Islamic communities in the Muslim countries. However, these people are very earnestly hoping to acquire the Islamic way of life as early as possible and as perfectly as possible. With this end in view, under the leadership of Dr. Shawqi Futaki, they have recently organized an organization called NIPPON ISURAMU KYODAN, that is, in English, JAPAN ISLAMIC CONGRESS (“Jamiatul-Motamar-al-Islamiya-al-Yabaniya” in Arabic) with its office in the Shibuya area of Tokyo. The JAPAN ISLAMIC CONGRESS is now working to register itself as a religious legal body in Japan. At the initial stage, the office premises is rather small. But, apart from its other official facilities the premises also contain a prayer room. This shows their great earnestness in moulding their new life according to the teaching of Islam. May Allah bestow His choicest of blessings upon them. Amen!

(See picture in the Photo Pages.)

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## CONGRATULATIONS

To Our New Muslim Brothers and Sisters in Japan,

This is one of the most auspicious moment for us to address ourselves to you. We, as forerunners of you, have been treading the path of Allah in this country under various obstacles and unfavourable circumstances. In spite of so many hardships, we never failed in our faith in the greatness and mercy of Allah. Today we feel very strong to have you among us. Congratulations! And we heartily welcome you to the family of Islam. Allahu-Akbar! Let us start our forward march with the fullest vigour and energy.

**ISLAMIC CULTURE SOCIETY (JAPAN)**

## **Islamic Culture Society (Japan)** **(An Outline of Introduction)**

- Name:** ISLAMIC CULTURE SOCIETY (JAPAN)  
(In Japanese ISURAMU BUNKA KYOKAI)
- Address:** 2-13-22, Tomigaya, Shibuya-ku, Tokyo 151, Japan  
Tel: (03) 467-2036  
Cable address: "ISLAMCULTURE" Tokyo
- Established:** January 1974
- Aims:** To promote understanding of Islam among the Japanese people and mutual understanding between Muslims in the world at large and the Japanese people through cultural and human contacts and through publications activities.
- Activities:** Publication of Islamic books in original in Japanese as well as translations from Arabic, English and other languages. Publication of the ISLAMIC CULTURE FORUM (ICF) in English and ISURAMU BUNKA HIROBA in Japanese (first and second issues of ICF are already out). The English ICF is distributed among its readers in about 90 countries, to government officials, Islamic and other organizations and institutions as well as individuals.  
Arrangement of lectures and discussions about Islam and Islamic culture for its understanding by the Japanese people.  
Distribution of Islamic publications.  
Exchange of views and information among all concerned people, who are interested in Islam.  
Cooperation with other Islamic organizations mutually.
- Finance:** Contribution from members and goodwill from friends of Islam in Japan and abroad.
- Membership:** The membership of Islamic Culture Society is open to all the friends of Islam, both Muslims and non-Muslims and Japanese and foreigners, who have interest in Islam and like to contribute to the understanding of Islam. Any body anywhere in the world having the above-mentioned qualification can become a member by application. There is no definite membership fee.
- Executive body:** President: Prof. (Dr.) Chishu Naito  
Executive Director: Mr. Abu Bakr. T. Morimoto  
Executive Manager: Mr. Khalid T. Futaki  
Directors: Messrs. Prof. (Dr.) Koichi Aki, Iskandar Ahmed Chowdhury, Ryo Matsubayashi, Mohsin R. Ogasawara, Yoshinobu Nakada, Tokunaga Hirose, Hiroshi Sagehashi, Sadayoshi Satoh.  
ISLAMIC CULTURE FORUM: Editor Abu Bakr Morimoto and Associate Editor Iskandar Chowdhury.