

# ISLAMIC CULTURE FORUM

APRIL 1979

11

ISLAMIC CULTURE SOCIETY (JAPAN)

# ISLAMIC CULTURE FORUM

No. 11 (Vol. 2 No. 1)

JUMAD-AL-AWWAL 1399

APRIL 1979

## FORUM GUIDE

**ISLAMIC CULTURE FORUM** is an English language periodical 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.

**ISLAMIC CULTURE FORUM** invites articles, views, correspondences, information or photographs relating to Islam from contributors all over the world.

**ISLAMIC CULTURE FORUM** is not responsible for the opinions expressed by the contributors.

**ISLAMIC CULTURE FORUM** reserves the right of selecting or editing articles received from the contributors for publication.

**ISLAMIC CULTURE FORUM** receives with thanks articles, correspondences, etc. gratis unless specified by its Chief Editor.

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

**ISLAMIC CULTURE FORUM** is presented gratis to overseas Islamic and other friendly organizations on application only.

## THE PUBLISHERS

Articles and illustrations appeared on **ISLAMIC CULTURE FORUM** may be reprinted in full or parts with prior permission from the publishers.

Chief Editor

Abu Bakr Morimoto

Editor

Iskandar Chowdhury

## IN THIS ISSUE

	Page
Mohammad (p.o.h.)	
— A study of the non-Muslims by Abrar Mohsin . . . . .	1
My Pilgrimage to Mecca	
A NHK-Radio Japan Talk . . . . .	10
Two New Facts regarding History of Islam in Japan*	
by Abu Bakr Morimoto . . . . .	19
Muslim Students Community in Japan by Abdus Salam Preeda Prapertchob . . . . .	29
Readers Forum . . . . .	31
Main contents of the past issues (1~10) of Islamic Culture Forum . . . . .	Back cover (inside)

Front Cover: The Kobe Mosque (Japan) in the evening glow

\*This article is also published in Japanese in a booklet for the benefit of the Japanese readers.

On account of changes in the plan for ICF No. 11, we regret that we could not accommodate some articles which were selected earlier. This is due to limited space in which also we wanted to accommodate some new facts regarding Islam in Japan, in which we believe our readers have greater interest. In spite of our earnest desire, the financial condition of the ICF does not permit increasing its page numbers. We firmly believe our readers and contributors will kindly show understanding toward our circumstances. Inshallah, we shall try to accommodate those articles in the next issue. We also regret the inordinate delay in bringing out No. 11.

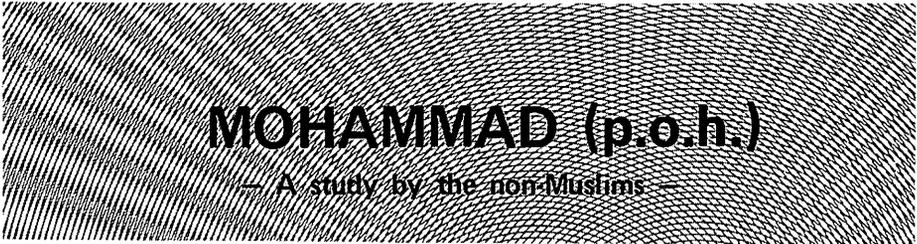
— Editors

Published by **ISLAMIC CULTURE SOCIETY (JAPAN)**

2-13-22, Tomigaya, Shibuya-ku, Tokyo 151, Japan

Telephone: (Tokyo) 467-2036

Cable Address: **ISLAMCULTURE, TOKYO**



# MOHAMMAD (p.o.h.)

— A study by the non-Muslims —

Abrar Mohsin

*(Continued from ICF No. 10)*

The pagan Arabs believed in innumerable gods and goddesses, and if they thought of God at all, it was in term of their own tribal gods to whom they ascribed their own passions and follies. They also regarded their gods as totally indifferent to and remote from human affairs. Mohammad's faith demolished the man-made barrier between the human and divine, and gave to mankind the most graceful and true conception of God Who is closer to man than his jugular vein, Who creates, sustains and keeps in His Merciful care all His creatures. The pagan Arabs, after a furious and obstinate resistance, at last surrendered their bodies and souls to Him beside Whom there is no other god. The Inspired One laid the foundation of 'is divine mission on the firm rock of the belief in One God Who is Eternal, Omnipotent, Omnipresent, Self-subsisting, Self-sustaining, the Absolute Master. With what unshaken faith in God, Mohammad calmly assured his companion of God's protection when fleeing from their homes they had taken refuge in the Cave Thaur and could see the feet of their pursuers through the entrance. It has been aptly remarked if any son of Adam has ever found God, it was Mohammad. In the hostile city of Mecca he suffered untold miseries and dire poverty; at Medina, to which he was invited by the people, he faced poverty with equally astounding endurance, seeking no privilege for himself. He lived, not above them, but with them, purifying and guiding them. Imagine the tremendousness of his mission. The Dutch historian Reinhardt Dozy says: "He (Mohammad) had to mould, to metamorphose a sensual and sceptical people—a nation of scoffers." Rom Landau comments: "He (the Prophet) had to impose discipline upon a society that thrived on violence and blood vengeance.... His problem was to replace humanity for cruelty, order for anarchy, and justice for sheer might." History is witness that Mohammad fulfilled his mission. He rejected all claims to work miracles but this wonderful revolution, Islam, is the greatest of all miracles worked by all other prophets of God.

---

**REV. R. MAGGREGOR is perfectly right in commenting:**

The spectacular success of Muhammad in unifying the tribes of Arabia under the worship of one God, Allah, and in perpetuating his own name as Allah's prophet, can hardly fail to excite both wonder and admiration. The dire poverty which he endured so courageously in Medina is well known. His dwelling was a hut with minimum of furniture..... This was a man who could inspire his followers with zeal, and love for himself. He was calm in danger, and in the cave of THAUR assured Abu Bakr that God was with him. He showed a Spartan endurance of utter poverty, which he shared with his converts in Medina. By abolishing alcohol and prostitution he made an undoubted reformation in the life of Arabia.

Most of the Western writers have been unjust and unfair while dealing with Mohammad (p.o.h.) and his mission. The absurdities the Western writers have committed in their treatment of the Apostle of God and his mission either reflect their total ignorance of facts or deliberate suppression of historical facts. The faith that abides in the souls of a majority of human beings, the religion that shapes and guides the lives of the largest number of humans, cannot but be a true faith and religion. At a time when all the nations of the world had given themselves up to the worship of many deities, elements of nature or ancestors, Mohammad, the Inspired One, presented to the misguided world the purest and the truest conception of God Who has no image, Who is One God, the eternal God; Who begetteth not, nor is He begotten and there is no one like unto Him. Mohammad's own people, both friends and foes, who fully acknowledged his sterling qualities, absolute sincerity and trustworthiness in all matters in all walks of life, had some hesitation in agreeing to the idea of one God. This hesitation was, however, not very surprising because it was a new vision which the Prophet was offering to them, it was entirely a new world they were being awakened into, it was a new Light that blinded their eyes with its glare of truth. How could they relish the idea of Mohammad's one God while they had always thought of their own deities in terms of their tribal gods whose foibles and passions reflected their own in the desert? How could they give up so easily their ancestral faith, which had been a complex of taboos and mysteries, and embrace a new faith which was based on righteous conduct and had no room for any intervention of priesthood and regarded this material world and social life as a preparation for the higher and spiritual life? The ignorant Arabs put up all possible resistance to mar the onward flow of the faith of Mohammad, but very soon started flocking into its arms in battalions. Mohammad's faith became the faith of a nation, of all nations. Mohammad, through inspiration, liberated religion from mysterious claws of taboos lying dormant in the gloomy corners of monasteries and convents, and revived it into all walks of life—into private conduct, social dealings, fields, workshops, industries, trade and commerce. In the very early days of his mission, his people pitied him because he had endeared himself to all by practicing all virtues, by his purity and nobility. He respected them, and showed his deepest love and care for them; he stood for universal kindness and forgave all those who had treated him with hair-raising barbarity. Even Hinda, the wife of a Meccan leader, who had so barbarously chewed a piece of Hamza's liver, was forgiven. Such was the character of Mohammad, such were his achievements as recorded by history. It is really shocking that Western writers can afford to be ignorant of historical facts and invent lies to support their unfair criticism of Mohammad and his faith. They forget that one cannot put out the sun by just closing one's eyes and that the pretext of ignorance is too flimsy, too absurd, and too irrational to be accepted by the world.

●●

---

**G. LINDSAY JOHNSON bluntly declares:**

The ignorance displayed by most Christians regarding the Muslim religion is appalling..... Most of the absurdities which Christians would have us believe to exist in the Quran were never uttered by Mohammad himself, nor are they to be found in a correct translation of the work.

Mohammad had never been a mystery to his contemporaries. There was nothing in his life, public and private, that was hidden from them. They had witnessed his birth and he lived with them for sixty three years. They knew that he was one of themselves. Since his very childhood he had shown such a charming nature and such pleasing manners that he not only endeared himself to all who knew him but also commanded their unbounded reverence and complete trust. He respected them, loved them and cared for them. The needy would unhesitatingly go to him with confidence of his help and they were never disappointed. They kept their valuable possessions in his safe-keeping and called him "al-Amin". They had so much trust in his prudence that he was called to arbitrate in their disputes. When there arose among the Meccans a dispute as to who would place the *Hajr-i-Aswad* in its place, it was unanimously agreed upon that the first person who entered the Holy Shrine would be accepted as the arbitrator. They called out: "That is Mohammad, al-Amin; we agree to his being arbitrator". The way Mohammad (p.o.h.) settled that dispute is a living proof of his practical wisdom and prudence. They acknowledged him as the finest flower of Arab society. The purity of his character, his nobility, truthfulness, steadfastness, love and forbearance were never doubted. Before prophethood, he went into solitude since he could not associate himself with the lewdness and evils prevailing in the days of ignorance. When he came out of the solitude of the Cave Hira, his contemporaries saw in his hand a lamp the radiance of which staggered their ages-old set-up, shook their ancestral beliefs and illuminated their hearts sunk in the gloom of ignorance. So much habituated had they become to the slumber of ignorance that they could not be easily awakened into the light of Truth. They said: THIS MOHAMMAD, THIS SON OF ABDULLAH, WHOM WE HAVE KNOWN SINCE HIS CHILDHOOD, WHOSE FATHER WE HAVE KNOWN SO WELL, WHOSE GRANDFATHER WAS A CHIEF OF OUR TRIBE— WHAT IS THERE IN HIM THAT MAKES HIM PUT FORWARD A CLAIM TO SOMETHING SO MYSTICAL AS INSPIRATION FROM GOD?" At last they had to acknowledge that this man, whose words, either under inspiration or in daily conversation, were full of such wonderful wisdom, sincerity and confidence, was head and shoulders above them all. They had to admit that the words that poured out of his mouth were not the words of an ordinary man. His contemporaries who boasted of the beauty, purity and sublimity of their language were stunned when they heard the inspired words from his mouth and admitted that all their boasting of their language was hollow. Not even all the great scholars and masters of language in those days could imitate, in style or grandeur, the inspired language of the Inspired One. The Holy Quran is not the composition of Mohammad. He was unlettered and had never been given lessons in the language at any school. How could then he compose a book the like of which the world has never seen and which has been challenging the whole mankind for fourteen hundred years to compose a verse like unto this. The language of the Quran could have been imitated had it been a human composition. That the Quran remains unsurpassed and unrivalled in style, in beauty, in wisdom, in effectiveness, in universal appeal, is an eloquent proof of its being the word of God, and of Mohammad being the Apostle of God.

●●

All great men have paid their best tributes to the Holy Prophet who stands on the highest summit of greatness and enjoys solitary eminence. Some critics, due to squint vision or sheer malice, have falsely ascribed the most spectacular outburst of Islam to the use of sword. History shudders at this ghastly distortion and misrepresentation of facts. How many "great men" have founded new faiths under the dark shadows of swords and how long have such faiths lasted? It is possible to kill a person with a sword but it is impossible to transform a human soul with any weapon of violence. Not even an impostor can afford to carry a sword, let alone a prophet of God. Did Mohammad (p.o.h.) not have his merciless tormentors, who had made him a target of their worst persecution and tortures, at his feet at the time of his triumphant march into Mecca? Let the critics of Mohammad explore the annals of Arabia and find out how many of those ruthless tormentors were put to the sword. History will not hesitate in testifying the fact that his tormentors who had inflicted all possible physical and mental wounds on their benefactor, were fully re-paid for their cruelties with forgiveness, mercy and love. This is a historical fact howsoever singular, incredible or improbable it may appear. It was not sword but the personality and character of the Prophet that led Islam from victory to victory. It was not Mohammad but his unscrupulous, callous and hostile foe that brandished the sword in order to extinguish the lamp of truth. Islam took up the sword only in defence. Those who brandish the sword to convert the people to their way of thinking are never so profoundly loved by the converts as the Prophet was. While Zaid stood at the gallows about to be persecuted, Abu Sufyan said: "How will you like if Mohammad be killed in your place and you let be off to enjoy the life with your family?" Zaid replied: "By Allah, it is unbearable to me to sit happily with my family while (even) a thorn is pricking the Prophet." Abu Sufyan could hardly believe his ears and exclaimed: "There is no parallel anywhere in the world to the love which the companions of Mohammad have for him." And this was not the conquest of the sword, but of the Prophet's character, his love for mankind, his faithfulness to his mission, his invincible courage in facing the odds, his honesty and his absolute faith in God. The secret of his success lies in his astonishing tolerance when provoked to anger, in his forgiveness, mercy and scrupulous regard for his pledges. Once a Jew, to whom the Apostle owed money, came to him and rudely demanded his money by grabbing the Prophet's collar. Umar ibne Khattab jumped up with uncontrolled fury and unsheathed his sword to avenge the insult to the Prophet, but the Prophet stopped him and said: "Both of us are in need of good counsel; you should counsel him, O Umar, to request his rights in a more befitting manner, and counsel me to cover my debts." The Apostle then honoured his debt—and the Jew impressed by the attitude of the Prophet became a Muslim. This was the "weapon" of humanity, kindness, honesty and justice that conquered the nations for Islam. Islam awakened human conscience and this could not have been done by brute force. Mohammad persevered in his mission regardless of all obstacles, impediments and remained true to his cause inspite of most alluring temptations, humiliation, rejection and ridicule. He showered flowers of kindness and love on those who pelted him with stones. In all his actions he was actuated by a strong faith in the truthfulness of his mission from which he did not budge an inch till truth triumphed over falsehood and his mission was completed.

●●

The world is standing on the brink of total annihilation. Mankind is once again split up into various factions, one claiming superiority over the others. There is injustice, pride, hatred, distrust, avarice, discrimination, apathy, oppression in the world at large. Various "ISMS" have torn the globe asunder. Truth, justice, love, sympathy—are all obsolete terms of by-gone ages. At times men, thirsting for power and domination, start marching towards far off lands, writing tales of plunder and devastation with their bloody swords all over. In this "civilised" modern age, society has become morally depraved, licentious and corrupt. Honesty is laughed at, sincerity is ridiculed and chastity is mocked. Women have stripped themselves off all their chastity, purity and decency. Mankind has never been threatened with a greater catastrophe. The stage of this world, torn by bitter and bloody feuds and convulsions, is once again set for deadliest wars that are casting their long, evil shadows all over the globe. Western civilisation and its by-products—communism and materialism—have caused complete disintegration of mankind. The best brains of the world, aghast, confused, desperate, are groping for some cure for the sick world. They must find out some remedy to cure all maladies to save their home, this world, in which "today every human being is living through an apocalypse of violence..... Now, first time in human history there is no spot on earth where the innocent men may find refuge..... Something has been disclosed to our unwary eyes: the rottenness of our civilisation itself. If our civilisation should perish, this will come about because it was not good enough to survive." Is the world awaiting some deliverer? No deliverer will come now. The condition of the world was almost the same fourteen hundred years ago. That was the age when "the holy flames kindled by Moses and Jesus had been quenched in the blood of men. A corrupt Zoroastrianism battling for centuries with a still more corrupt Christianity had stifled the voice of humanity, and converted some of the happiest portions of the globe into a veritable Aceldama. Incessant wars of supremacy, perpetual internecine strife, combined with a ceaseless wrangling of creeds and sects, had sucked the life blood out of the hearts of nations, and peoples of the earth trodden under the iron heels of a lifeless sacerdotalism were crying to God from the misdeeds of their masters. Never in the history of the world was the need so great, the time so ripe, for the appearance of a Deliverer" (Syed Ameer Ali). The Deliverer came, rescued the drowning mankind by reviving it into hope, cheerfulness, peace, liberty, equality and broke all shackles of ignorance, superstition and injustice. The Deliverer, the last Prophet of God, came, fulfilled his mission and went away, but he left behind him a Divine Cure for all maladies and an eternal solution to all problems. The Messenger sojourned on this planet for an appointed time but his Message is for all times. Islam is not an abstract idea but it has already been implemented into human life and has proved its effectiveness in restoring perfect health to an equally sick society. What Islam did fourteen hundred years ago, it can do even

---

### **MAHATMA GANDHI exposes a lie against the Apostle and his Mission:**

I wanted to know the best of the life of one who holds today undisputed sway over the hearts of millions of mankind..... I became more than ever convinced that it was not the sword that won a place for Islam in those days in the scheme of life. It was the rigid simplicity, the utter self-effacement of the Prophet, the scrupulous regard for the pledges, his intense devotion to his friends and followers, his intrepidity, his fearlessness, his absolute trust in God and in his own mission. These and not the sword carried everything before them and surmounted every obstacle.

now. The best brains of the world have tried all "ISMS", but have miserably failed in ridding the world of its misery. Let them now try Islam faithfully, and they will surely see the groaning world transformed into a garden of peace, propriety and love. Napoleon Bonaparte realised this and spoke out: "The time is not far away when I shall be able to unite all the wise and educated men of all the countries and establish a uniform regime based on the principles of the Quran which alone are true and which alone can lead men to happiness." Napoleon is quite right in suggesting that mankind can only be united under Islam. The Apostle of God fully demonstrated the practicability of Quranic principles that united people of all races, of all colours, of all classes under the banner of God. In the days of ignorance the condition of the then civilised world was equally chaotic and it seemed as if mankind were destined to doom. Denison in his book, *Emotion as the Basis of Civilisation*, observes: "In the fifth and sixth centuries the civilised world stood on the verge of chaos. The old emotional culture that had made civilisation possible..... had broken down and nothing had been found adequate to take its place..... It seemed then that the great civilisation that it had taken four thousands years to construct was on the verge of disintegration and that mankind was likely to return to that condition of barbarism where every tribe and sect was against the next and law and order were unknown..... The new sanctions created by Christianity were working division and destruction instead of unity and order. Civilisation like a gigantic tree whose foliage had overreached the world..... stood tottering..... rotten to the core..... It was among these people that the man was born who was to unite the whole known world of east and south." The modern world does not need a new messenger nor does it need any new Message. What it actually needs is the implementation of the Message of God that had so miraculously changed the world fourteen hundred years ago. The Messenger passed away but the Message that he had brought is immortal and is for all times.



Mohammad's sincerity of purpose and faithfulness to his mission have always astonished the history of mankind. It was his sincerity that made each word, that came out of his mouth, a miracle. Under rapidly changing external conditions Mohammad's sincerity retained its original purity. From the moment when he, a solitary figure, invited the multitude to the worship of one God, till the occasion when he addressed hundreds and thousands of his followers at the time of Farewell

---

#### **BERNARD SHAW realises this truth:**

If a man like Muhammad were to assume the dictatorship of the modern world, he would succeed in solving its problems in a manner which would bring it the much-needed peace and happiness..... I have prophesied about the faith of Muhammad that it would be acceptable tomorrow as it is beginning to be acceptable to the Europe of today. The Medieval ecclesiastic, either through ignorance or bigotry, painted Muhammadanism in the darkest colours. They were, in fact, trained to hate both the man Muhammad and his religion. To them Muhammad was anti-Christ. I have studied him, the wonderful man and, in my opinion, far from being an anti-Christ he must be called the saviour of humanity..... Europe is beginning to be enamoured of the creed of Muhammad. In the next century it may go still further in recognising the utility of that creed in solving its problems, and it is in this sense that you must understand my prediction.

Pilgrimage, we find the same sincerity, integrity and single devotion to his divine mission. The words of his grand Sermon from Mt. Safa: "O YE CHILDREN OF QURAIISH. DO YOU TAKE ME TO BE TRUE OR FALSE? IF YOU CONSIDER ME TO BE TRUE, WILL YOU HEarken TO WHAT I WILL SAY? THE CARAVAN OF OUR LIFE WILL ONE DAY SURELY DEPART HENCE. BEWARE OF THE TIME WHEN DEATH SHALL ATTACK, FOR NEITHER TURN WILL LEAVE YOU, WHETHER IT BE YOUR RELATIONS OR BELONGINGS. IF THERE BE ANY BLISS REMAINING WITH YOU, IT IS GOOD WHICH YE HAVE DONE IN YOUR LIFE. WHEN YOU BOW, BOW ONLY BEFORE HIM, TRUST HIM ALONE, FEAR HIM ALONE AND SERVE HIM ALONE. NO ONE LIVES OUTSIDE OF HIM, NONE CAN BE COMPARED WITH HIM. THE WISE AND THE FOOLISH ARE BOTH SPEECHLESS BEFORE HIM. THE SUN AND THE MOON ARE MOTIONLESS IN HIS PRESENCE, MIGHTY KINGS ARE SUBMISSIVE BEFORE HIS EXALTED MAJESTY— THE RIGHTEOUS AND THE PIOUS ARE ABASED IN HIS PRESENCE, NEITHER THE HERMIT NOR THE ORTHODOX HAS ANY POWER IN HIS KINGDOM, NEITHER THE ASCETIC NOR THE MYSTIC HAS A VOICE IN HIS COURT", and his Sermon on the occasion of FAREWELL PILGRIMAGE: "VERILY GOD HAS FORBIDDEN YOU TO SHED ANOTHER'S BLOOD, TO TAKE ONE ANOTHER'S PROPERTY OR TO DEFAME ONE ANOTHER BY THE SANCTITY OF THIS DAY AND OF THIS MONTH AND OF THIS CITY. THEREFORE DO NOT TURN INTO INFIDELS AFTER MY DEATH AND DO NOT CUT ONE ANOTHER'S THROAT..... VERILY, YOUR GOD IS ONE, YOUR PARENTS ARE ONE, YOU ALL (DESCENDED) FROM ADAM AND WAS MADE OF DUST. AND VERILY, THE NOBLEST AMONG YOU IN THE EYES OF GOD IS HE WHO IS MOST PIOUS..... BEHOLD, ALL MATTERS OF THE AGE OF IGNORANCE (the pre-Islamic Age) ARE TRAMPLED UNDER MY FOOT: VERILY THE FIRST REVENGE I FORGO IS THE REVENGE FOR THE BLOOD OF ONE OF MY CLANSMEN—IBN Rabi'a Ibn Harith, NURSED IN THE CLAN OF BENI SA'D AND KILLED BY HOZAIL. AND THE FIRST INTEREST (RIBA) THAT I WRITE OFF IS THAT WHICH IS DUE TO MY KINSMAN, ABBAS IBN ABDUL MUTTALIB. IT IS WRITTEN OFF ENTIRELY", speak of the sincerity of the Apostle that remained the same from the beginning till the end. Both these sermons are interconnected, interlinked and interwoven- the former proclaiming the Greatness of God and the latter announcing the implementation of the Law of God on the earth. Both the sermons are wonderful proof of the beginning of a grand Mission and its perfect fulfilment, respectively. Through these two sermons flow the unwavering, unstained and undiminished sincerity of the Messenger who inaugurated a new epoch, a new era, a new world, wherein he himself was the first to set a practical example of all virtues that he wished to see prevailing in the transformed world. He remained true to God, true to mankind and proved his sincerity to the whole world. It was his sincerity of purpose and his firm faith in the justice of his cause that crowned his Mission with victory.



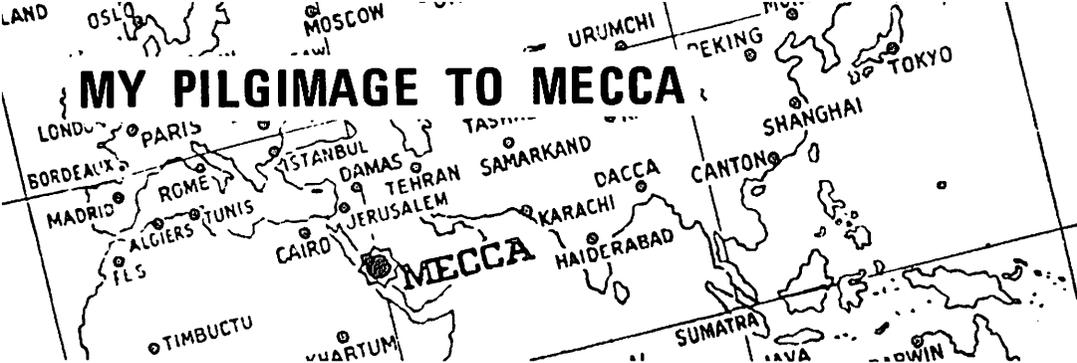
Mohammad, the Apostle of God, the great reformer, the wonderful lawgiver, the superb statesman, the incomparable spiritual guide, the ablest general, the perfect

amalgamation of the traits of a grand personality, is head and shoulders above all who are called great according to any standard of greatness. No other great man has influenced mankind so profoundly, so effectively, so strongly as Mohammad did. His influence was not for a generation, not for an age, not for an era, but for all generations, all ages and all times. In the sky of the benighted age he rose like a solitary star, contended with darkness and left behind him galaxies of human stars radiating virtue and truth. He was like a lamp the flame of which remained firm and unstaggered in the worst storms of evil, and this solitary lamp kindled as many lamps of goodness as there are stars in the sky. John William Draper aptly remarks: "Four years after the death of Justinian, A.D. 569, was born at Mecca, in Arabia, the man who, of all man, has exercised the greatest influence upon human race." No ordinary man could have influenced the world as Mohammad did. That he influenced mankind so potently is in itself a proof that he was no ordinary man but a man of God, the Apostle of Almighty. Arthur N. Wollaston's remarks fully corresponds with that of Draper: "The Prophet of Islam has had a more potent influence on the destinies of mankind than has been vouchsafed to any son of Adam who has left footprints on the sands of time." His influence on the human race is so profound, so tremendous because he was not an abstract theologian, but he was a man of word and deed; what he preached he practiced first.

●●

The West has been unjust with Mohammad (p.o.h.). Western critics of Mohammad and Islam have deliberately tried to cast a blur on historical facts by twisting, distorting, misrepresenting and hiding truths recorded by history. They have denied facts and fabricated lies to support their absurd charges against the great Apostle. The critics should not forget that pagan Meccans mocked him, ridiculed him, persecuted and boycotted him, even plotted to kill him, but they never called him an imposter, never doubted his honesty and sincerity. How could they charge him with imposture when they themselves called him by the name of al-Amin and acknowledged his virtues? It may seem to be a paradox but it is true that those who were after his blood trusted him most. These are not tales; all these are facts. Open the pages of history and find out. A single man kindled the candle of virtue in the gloomy wilderness of evil, organised his forces against tremendous odds and led his faith from victory to victory through the moral force which he marshalled. He did not aspire for any worldly gain; he never kept anything for himself; he was not after worldly fame. A man of God, he lived as in the presence of God, yet always with his fellow-men, sharing their joys and sorrows and taking an interest in all their every day affairs. On his death, Umar bin Khattab said: "I sacrificed my mother and father for thy sake, O Messenger of Allah. Nabi Nuh prayed against his people, saying, "Leave not alive one heretic on earth." If you should have prayed against us, we should have been destroyed. We stoned you till your body bled; we broke your fingers and killed your followers; no person was shown more animosity than you. The prayer you offered to Allah was: "O ALLAH, FORGIVE MY PEOPLE, FOR THEY KNOW NOT WHAT THEY DO." These touching words are a faithful portrayal of the Apostle's noble character. While uttering these words, Umar was not only expressing his own idea, but he was giving eloquence to the feelings of all Muslims of all ages. The Western critics cannot know Mohammad more than Umar knew him. *(Complete)*





This is a revised version of a radio talk given by Mr. Abu Bakr Morimoto over Radio Japan, the overseas radio broadcasting service of Japan Broadcasting Corporation or NHK. The talk was broadcast in the month of December 1978 in Arabic, Urdu, Malay and Bengali languages. — Editor

As you already know, the Hajj of 1398 Hijrah was held in early November 1978 according to tradition of about 1400 years. It is a great pleasure and pride for us, 24 Japanese Muslims who took part in the Hajj of 1398 Hijrah though we were divided into more than one group.

Historically, the first Japanese Muslim who performed the Hajj was Omar Mitsutaro Yamaoka. According to a book written by himself, he performed the Hajj in 1909, that is, 69 years ago. Later, about 10 other Japanese Muslims performed the Hajj by the end of World War II. Immediately before and after World War II which ended in 1945, no Japanese made any pilgrimage to Mecca. But in 1958, Omar Ryoichi Mita took part in the Hajj, and in 1960's Professor Abdul Karim Saito and the young Japanese students who were studying in the Arab countries performed the Hajj. In this way, the number of the Japanese Muslims taking part in the Hajj has gradually increased. However, the Fourth Middle East War of 1973 led the oil producing Arab countries to bring about what is called the oil shock. And in consequence, Japan expressly inclined more toward the Arabs and the Japanese economy came to rely more and more upon the Arab oil. Therefore, an increas-

ing interest in Islam has arisen among the Japanese people that Islam is inseparable from the relationship with the Arab and other Muslim countries. With the increase in the number of Japanese Muslims, many more Japanese Muslims began to participate in the Hajj. The Islamic Centre, Japan, has helped the organization of Japanese Hajj groups for the last several years as one of its *dawah* activities and the Japan Islamic Congress also has organized and sent Hajj groups and medical missions for the Hajj season every year. In 1977, 34 Japanese Muslims participated in the Hajj and 24 in 1978. A total of about 100 Japanese Muslims have reportedly performed the Hajj so far.

Speaking of myself, it was toward the end of my manhood that I declared faith in Islam in 1965, and since then I was most busily engaged in my social responsibilities in Japan vis-a-vis Islam. So I could not find time to take a leave of even two or three weeks which is required for the Hajj at the least. Moreover, I hesitated to perform the Hajj considering whether I am eligible for it because of its basic religious conditions imposed upon the participant. Specially, my financial circumstances do not fulfill these conditions. Accordingly, in spite of my long-cherished desire, I could not find an opportunity of taking part in the

Hajj until this year. However, in May 1973 when I was President of the Japan Muslim Association, Haji Omar Mita, the senior Japanese Muslim, completed the translation of the meaning of the Holy Quran into Japanese after his long and arduous efforts. In order to present a copy of the translation and to express our gratitude for the great help extended by the Muslim World League which is usually called the Rabetat al-Alam al-Islami, three directors of the Japan Muslim Association and I went to Mecca. At that time, I had the opportunity of performing the *Umrah* and to visit other places such as Mina, Muzdalifah, and the hill of Arafat which are essential venues of the Hajj. In this way, I had the chance to acquaint myself with the geography of the places related with the Hajj, and I looked forward to the opportunity of performing the Hajj some day.

In 1977, I visited Indonesia where I enjoyed the festival of Idul-Azha in Jakarta together with the Muslims there. This gave me another stimulus to perform the Hajj myself and I became quite anxious to perform it in the following year by all means because climatic conditions will be severe year by year according to the Hijrah calendar, considering my old age. By the grace of Allah, my desire was fulfilled. The permission for my visit to Mecca was arranged by the Islamic Centre, Japan, and I was able to join the Hajj group consisting of 13\* Muslims—9 Japanese and 4 from other nationalities. Thus, my long-cherished desire of participating in the Hajj was realized. I take this opportunity to express my deep appreciation of the encouragement and help extended by the

Islamic Centre, Japan, and Molvi Thaik Shuaib, a businessman of Hong Kong, who contributed a lot toward the realization of my desire.

The 13-member group from Japan, including four women, was too small to be able to move independently. Therefore, the Islamic Centre, Japan, made an arrangement to include our group in the Hajj camp organized by the University of Petroleum and Minerals situated in Dhahran, an east coast oil city of Saudi Arabia. This judicious arrangement by the Islamic Centre, Japan was highly beneficial to our group.

The party organized by the UPM was composed of about 200 members including professors, students and staff of the university and their families, both from Saudi Arabia and other countries. This well-organized and well-guided party composed of the most superior elite of that country made neatly-arranged reservations of transports and camping for us. They also extended very kind hospitality and protection to the Japanese Hajj group they took charge of. Thanks to their perfect arrangements like that, we were able to perform the Hajj without anxiety although, ordinarily, performance of the Hajj is accompanied by many odds and difficulties. We are very grateful to the organizers of the camp.

Now, leaving aside the significance and the regulations concerning the performance of the Hajj, which is well-known to our Muslim readers, I would like to describe my performance of the Hajj. To begin with, our Japanese Hajj group of 13 members got together at the New Tokyo International Airport at Narita at 11 A.M. on Wednesday, November 1. As

---

\*The 13 Hajjis from Japan, apart from me, were: Prof. Hisham Kuroda & Mrs. Laila Kuroda, Prof. Ramadan Isozaki, Mr. Hasan Nakamura, Mr. Rafiq Ahmed Yamada, Mr. Muhammad Hiyoshi, Mrs. Khodeja Murai & Mrs. Asma Arai (all Japanese), Mr. Yahya & Mrs. Yahya (Philippines), Mr. Ebrahim S. Vanya (Burma) and Mr. Eskander Ahmed Chowdhury (Bangladesh).

four members of our group were to arrive from the Osaka-Kobe area in the south-west and Hokkaido in the north of Japan, the group organization ceremony was held at the airport lounge under the leadership of Professor Hisham Toshio Kuroda, a director of the Islamic Centre, Japan. After confirming what we have to observe during our journey to the Hajj pilgrimage, we got on the airplane. Our airplane flew on for Bahrain, the tiny island country in the Arabian Gulf. On our way, we stopped at Manila, Bangkok, and Bombay for refuelling. Flying throughout the night, we reached the Bahrain airport at 3:45 A.M. local time of November 2. While we were at the waiting lounge of the Manila airport, we saw about a score of Filipino Muslims, perhaps, going to perform Hajj in Mecca, and I felt that we were actually in the tide of Hajj groups from other countries.

We alighted from the airplane at Bahrain and proceeded to the waiting lounge of the airport, awaiting a flight to Dhahran. Sitting in the airplane for about 17 hours from Narita to Bahrain, we were quite tired. But the thought of Bahrain being a part of the Arab world, we felt encouraged with the thought that we are now in the vicinity of Mecca-Medina. After waiting for several hours, we availed ourselves of a Gulf Air flight and we arrived at Dhahran, lying on the Gulf coast opposite to Bahrain island. Thus we safely completed the first leg of our journey.

In Dhahran is situated the University of Petroleum and Minerals or UPM for short, as mentioned earlier, whose Hajj party included the Japanese Hajj group. We stayed in Dhahran until we got the confirmation of and actual flight to Medina. Thanks to the tremendous efforts of Professor Dr. Zafar Ishaq Ansari of the UPM and his colleagues and students, we were accommodated in the



*Mimbar and Mihrab of the UPM Mosque,*

residences of the UPM professors dividing the whole group into smaller groups of two or three. This was not in our itinerary but on our apology we were told that this is what Islamic brotherhood is. We were deeply moved by this sense of Islamic brotherhood.

Professor Ramadan Isozaki and I stayed at the home of Professor Dr. Adnan Niazy. A young educator of 30, Professor Niazy received his higher education at a top American university and obtained his doctorate degree in geography. Besides being a scholar, Dr. Niazy is a devout Muslim and a man of graceful disposition. We learned much from the very congenial atmosphere hovering around in his family consisting of his mother, his wife and three small children. At 4:30 every morning, we woke up and Dr. Niazy drove us to the mosque of the university campus and we attended the solemn *Fajr* prayers in the heavenly calmness of the early morning. In this way, we spent three days in his home. In the afternoon of November 5, we left Dhahran and, crossing over the deserts of the central parts of the Arabian peninsula, we arrived at the Medina airport.

As is well-known, the sacred tomb of Prophet Muhammad (POH) is in this holy city of Medina. Around Medina are the sites of the old battle-fields of Ohd where lies the grave of the brave General Hamza,

Khandak, etc. and the Kubbah Mosque which was the first mosque built by the Holy Prophet in Medina and so on. Along the road from the airport, which is in the desert, to the city are growing forests of date palms, which tells us that Medina is a fertile city of oasis.

After securing our accommodation at a school dormitory which was reserved for us, we paid a visit to the Mosque of the Holy Prophet, which stands high in a short distance from our dormitory. We made our way through the thick crowds of people to the inside of the Mosque and joined the *Maghrib* prayers which was just being held. We offered the prayers at the most coveted place for all pious Muslims.

I shall never forget in my life the sound of the duet of the *Azan* from the minarets of the Prophet's Mosque, the evening glow shining in golden color in the western sky and the crescent shining clearly and quietly up in the sky. As I have recited and followed the Prophet's teachings for a long time since I became a Muslim, I was deeply moved thinking that I am just in this very place of Medina where the Prophet lived, worked, struggled, fell sick and died. Looking

into the Prophet's grave through the holes in the fence-walls, my eyes were filled with tears. Behind the Prophet's grave, we can see the grave of his most trusted friend and follower, Abu Bakr, the first Khalifah of Islam after the Prophet's death. Beside this grave lies that of Omar, the second Khalifah. Seeing the grave of Abu Bakr, I thought of the special relationship I have with him as my Muslim name was given after his.

While staying in Medina for three days, we visited the Prophet's Mosque as many times as possible for prayers together with hundreds of thousands of Muslims overflowing the mosque, from around the world.

Also, Medina is the place which reminded us, the Japanese Muslims, of one thing which we can never forget. This is the sad death of Sayid Ryoji Saitoh, the eldest son of Professor Abdul Karim Saitoh, a senior member of the Japanese Muslim community. Sayid was studying at the Islamic University of Medina since 1962. On December 14, 1965 when he was sleeping at night in the dormitory, the building suddenly collapsed, causing many casualties. Sayid was crushed to death by the fallen ceiling. Coinci-





Mujahid Sayid Ryōji Saitoh

dentally, Professor Saitoh was also sleeping in the same room while on his visit to his son, but escaped death though injured. Sayid, a foreign Muslim studying Islam in Saudi Arabia, was given the honor of a *Mujahid* and was buried in the graveyard of the Muslim celebrities called *Jannatul Baqiyah* near the Prophet's Mosque. It is now 13 years that this Japanese Muslim youth died as a *Mujahid*. When in Medina, we paid a visit to his grave praying for his soul to rest in peace. However, in the graveyard surrounded by a stone wall, there are no tombstones with the dead person's names engraved on them because Islamic tradition does not permit it. There, I saw that the gray earth lying on the graveyard was turning red with the setting sun.

We spent two days in Medina together with the Hajj party of the UPM. On the night of November 7, we purified ourselves and put on the *Ihram*, the two white seamless pieces of cloth, and left Medina by plane for Jiddah so that we could be in time for the important events of the Hajj. In the airplane and in the bus, all through the way we recited the *Talbiyah* loudly and fervently, and we felt as if we were heading toward the closest proximity of the throne of Allah:

*"Labbaika allahumma labbaik,  
labbaika la-sharika laka labbaik, innal  
hamda wanne'amata laka wal mulk  
la-sharika lak."*

"Oh Allah, We hear and we obey You. You truly have no partners in Your Kingdom. Verrily the praise and the blessings belongs to You and so is the Kingdom. You alone are without partners."

Continuing the recitation of the *Talbiyah* and flying for about 40 minutes in the sky over the nightly wilderness of the deserts of Hejaz, we safely arrived at the Jeddah airport in the early hours of 8th Dhulhijjah. The whole UPM party moved in three separate large chartered buses which were waiting for us in front of the airport, and we set out for Mecca which is lying in the hills about 70 kilometers to the east of Jeddah. The broad, level and metalled highway running across the deserts was jammed with the people and various transports proceeding toward Mecca. It took us several hours to get to Mecca although it usually takes less than one hour to reach there. When a row of houses of Mecca came in sight, it was already dawn. The morning sun was shining in the sky when we reached the entrance of the giant cloister of the *Masjidul Haram*, surrounding the Kaaba, the House of Allah. Separating from the others, our group of 13 from Japan entered the courtyard of the Kaaba, overcrowded with the pilgrims. We made the seven rounds of the *Tawaf*, moving anti-clockwise, fixing our eyes on the Kaaba and reciting the *Talbiyah*. Large crowds of people were flowing around the Kaaba, similarly reciting the *Talbiyah* loudly and indulging in the dream-like feeling of joy of accomplishment and spiritual upliftment as Muslim, from the thought that they are now just in the vicinity of the House of Allah.

After completing the seven rounds, we left the tremendous crowds of people whirling around the Kaaba, and took rest on the backyard steps of the cloister and also quenched our thirst with the holy water of the Zamzam. We took rest for about an hour in an unexpectedly calm atmosphere of the great cloister surrounding the Kaaba although the place was physically congested.

Like other Japanese, I also always carry a camera with me whenever I go on a journey. This time also I carried a small camera and a mini-tape recorder in a small bag fixed on my belt. However, just at the moment when I put myself in the whirlpool of people engaged in the *Tawaf*, the thought of the camera and the tape recorder slipped off my mind, the idea of taking a photo of the inside of the holy place withered away. What I could do in the feverish atmosphere of the *Tawaf*, which was being heightened by degrees, was only walking steadily and reciting the *Talbiyah*. I learned from this experience that all other thoughts and acts of human being, except serving the purpose of our being there, has to be cast away. This learning served as the standard, controlling my movements, perhaps others' as well, until the whole ritual came to an end.

After the first *Tawaf*, our group left Mecca a little after the midday and arrived in Mina around 4 P.M. We entered the camp which was erected for the UPM party of Hajis.

The camp was located in a part of the gravel plain along the main street of Mina. The roof was made of hundreds of canvas pieces pitched over a number of square lumber pillars. All the sides of the camp was covered with tarpaulins, keeping two entrances. This UPM camp accommodated about one hundred people—all men. A separate tent was erected for the women and the children. In the back-

yard were a cooking place, two large and one small water tanks and the toilets. Thus, the minimum facilities required for a few days' living were prepared. Water for drinking and for other purposes was separately arranged. For ablution and washing, we drew water from the two large tanks.

When we went out of the camp and stood on a highway, we saw nothing but the rows of tents which looked like hundreds of thousands of mushrooms fledging in the desert. Here and there we saw the national flags of various countries hoisted for showing the places where their people are stationing. Near our camp, we saw many flags of Turkey and Pakistan fluttering over the tents. Once in a while, we happened to see a patrol car or an ambulance passing by blowing horns or sirens. Sometimes, we saw helicopters flying overhead, perhaps, for patrolling purposes.

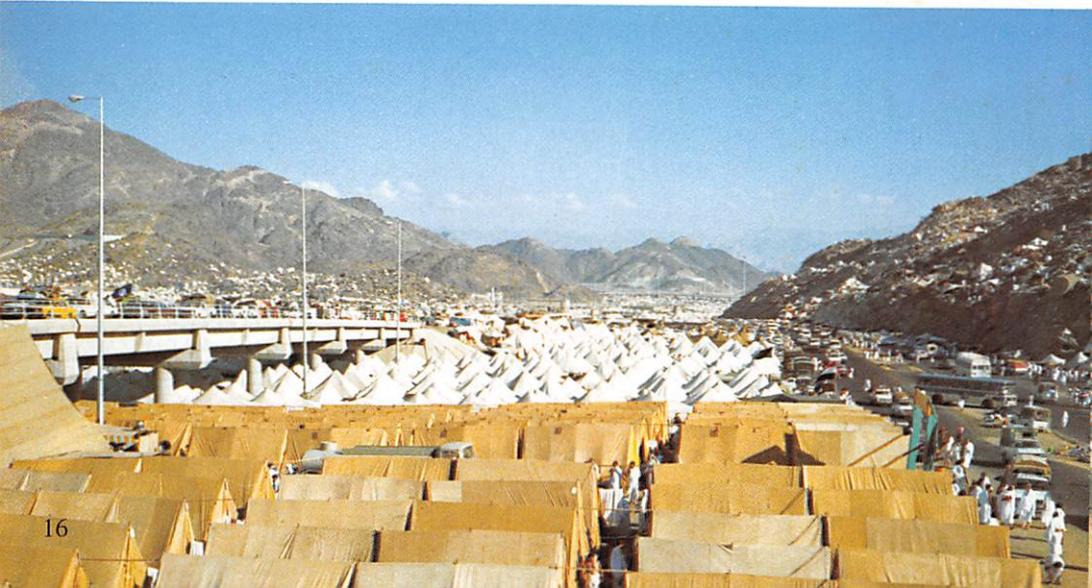
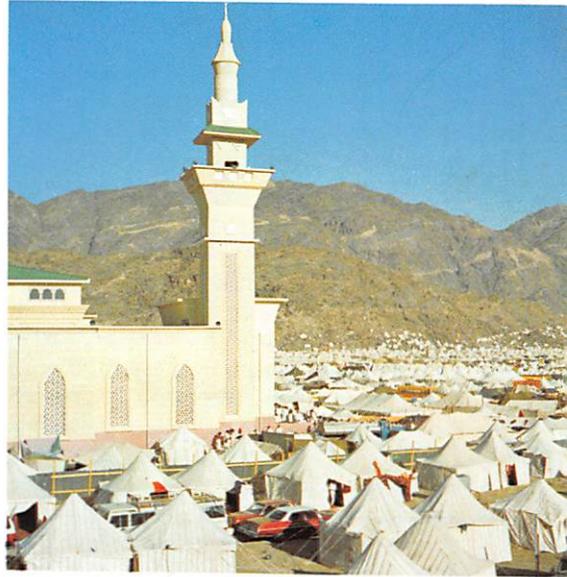
According a recent issue of the "The Muslim World", the organ of the Motamar al-Alam al-Islami, published from Pakistan, the number of Hajis in 1978 totalled 1-million 631-thousand 239 of which 800-thousand were from Saudi Arabia, and the remaining from other countries. By region, 479-thousand 921 pilgrims came from other countries in the Arab world, 260-thousand 066 from other Asian countries, 87-thousand 124 from Africa, 3-thousand 508 from Europe, 517 from the Americas, 71 from Australia and Fiji Islands and 32 from other countries.

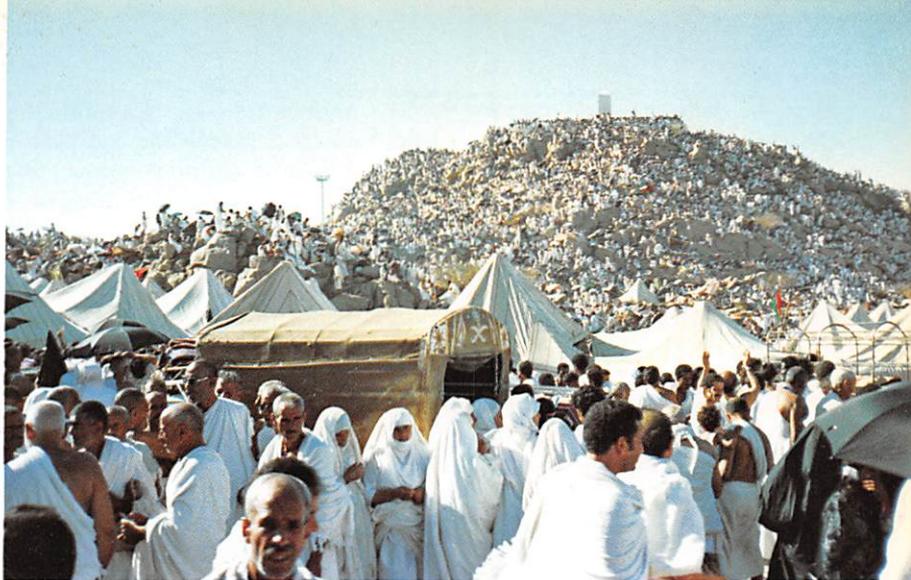
From Japan, 24 Muslims participated in the Hajj of 1978. I was one of them. "The Muslim World" also reported that the number of the countries from which pilgrims took part totalled 104. This clearly indicates that more than two-thirds of the 150 member-countries (now 151) of the United Nations have believers in Islam and that Muslim communities exist in those countries.

We must not forget, however, that there also exist Muslims in other countries (like many in East Europe) than the 104 mentioned above, but that they could not perform the Hajj for various reasons such as political, economic or religious restrictions.

We must also keep in mind that the Hajj, that is, the religious event of taking part in the pilgrimage to Mecca-Medina, is never a pleasure trip. It is a religious act accompanied by great hardships from the very beginning. For instance, there are elaborate preparations for the purpose, hardships of making the trips of going and returning, unappetizing meals in the camp, uncomfortable living environment in the camp, inconveniences in the large crowds, difference of climate, and so on. Therefore, the pilgrimage may not be suitable for those who are inclined to have a grievance or make a complaint about the hardships like those mentioned above. And because it is full of hardships, the performance of the Hajj gives the Muslims the divine pleasure which nothing else can replace.

In the course of our stay in the camp from 8th to 12th Dhulhijjah, we went to the plain of Arafat on the 10th, stayed there until the sunset and at Muzdalifah until the midnight on our way back to Mina. In the early morning of the 11th, we went to Mecca for the second *Tawaf* which we completed before *Fajr* prayers.





About color photos:

Page

- 9: Arafat from the air, by Hussein Y. Hirashima
- 13: Hajis in *ihram* toward Mecca
- 16: (Center) The *Minar* and the tents at Mina
- 16: (Bottom) A general view of Mina
- 17: (Top) Hajis at the Arafat Hill
- 17: (Center) Mecca during Hajj

(13–17 photos by Abu Bakr Morimoto)

Then we said our *Fajr* prayers at the *Masjidul Haram* and then performed the *Sa'i*, that is, running between the hills of Safa and Marwa and returned to the camp at Mina. After completing all of the rites of the Hajj, we left Mina on the 13th of Dhulhijjah for Mecca again, where we performed the farewell *Tawaf* and departed for Jeddah.

Meanwhile, all through our stay at Mina we performed the *Rami-e-Jamarah*, a symbolic act of driving away the Satan, which is also an essential part of the Hajj. Three stone pillars are set up at Aqaba, in the western end of the valley of Mina and people threw at them seven stones each time out of the 49 stones gathered from the field of Muzdalifah, reciting:

*"Bismillahe allahu akbar allahu akbar,  
La-ilaha illallahu allahu akbar allahu  
akbar wa-lillahil hamd."*

*"Allah is great, Allah is great, there is no  
good but Allah, Allah is great, Allah is  
great, All praise belongs to none but Allah."*

What I have mentioned so far are my own impressions and experiences in the Hajj of 1978 and not an explanation of the religious significance of the Hajj nor the elaboration of the rites. What surprised me greatly was that, in Mecca, where nearly two million pilgrims got together from all over the world, there were no arches, buntings or decorations to mark the occasion. And we saw no erection of time-tables, guide charts or placards in the streets. No fire was burnt and no gun was shot signalling the time of the rites which took place one after another and there was no loud-speaker announcement, either. This may be due to the fact that the time-table was fixed about 1400 years ago and this has been flowing down through the history of Islam and in the blood of the Muslims.

Another thing which impressed me deeply was that among the countless masses of people we saw no policeman directing the people. And every Muslim restrained himself in all his behavior. Women and children were given priority in the congested places and moments. There were no quarrels or disputes or clamour for anything except for getting close to Allah, emotionally reciting the *Talbiyah*. Where can we find such huge masses of people behaving themselves so calmly and orderly except in this universal event of Islam?

When I visited Mecca in 1973, I performed the *Umrah* and also paid a visit to Mina and Arafat. Five years later, in 1978 again when I visited these places I found that the ekistical environment of Mecca and its surroundings has undergone a change much greater than I expected. The streets of Mecca are modernized and tall buildings are being constructed here there. The cloisters and mosques in the two holy cities of Mecca and Medina have been widely expanded. What attracted my attention particularly was the construction of a new superhighway linking Mecca, Mina and Arafat and of a forest of many lighting towers in and around the field of Muzdalifah for illuminating the area at night. This tells us how the Government of Saudi Arabia has been making great efforts to build enormous facilities for the safety and convenience of the Hajjis who are increasing in number year by year, and also for the development of Islam. This is one of the many great achievements of the late King Faisal who considered the protection and development of Islam as his life mission which is also being followed by his successors in great strides.

And, finally, I learned that to participate in the Hajj means nothing but the reconfirmation of our belief and faith in Allah.

# TWO NEW FACTS REGARDING HISTORY OF ISLAM IN JAPAN

Abu Bakr Morimoto

## Preface

We have no clear records of the historical facts as to when, how and by whom was the religion called Islam was first introduced in Japan.

Generally speaking, the spread of Islam has never taken place by concerted propagation efforts by missionary groups supported by the states or religious organizations. It can be assumed that it was rather through trade and other exchanges by common people who stamped the influence of their religious belief on the heart of the people, which was the natural process everywhere in the world. Looking from this angle, I think it is correct to say that the advent of Islam in Japan, too, was carried out by the very temporal process of trade exchanges by unknown Muslims.

Some research materials regarding the contact between the people of Japan and the Muslim world during the period before Meiji Restoration in the latter half of the 19th century, which is the most important event in the history of Japan and which heralded the transformation of Japan from the feudal rule of the mediaval age to the constitutional monarchy of the present age, were

published by a few Japanese scholars. Among them, the "History of Cultural Exchanges between Japan and the Muslim World before the Meiji era" by the late Professor Dr. Hajime Kobayashi, published in 1940, is the most detailed and is evaluated as an authentic document of academic research. In this book also, there is no historical evidence of Islam's being propagated in Japan with the support of any state authority. As the reason for it, Prof. Kobayashi cites in his concluding remarks: **"Also in the case of the Japanese' coming in contact with the Muslims, the two sides mainly carried out economic negotiations and had no need for talking religion between them."**

With Meiji Restoration, Japan gave up its former Isolation Policy and began to introduce in great stride western knowledges through such means as translation of books and other materials. In this process, the knowledge about Islam also found its way little by little. But almost all of this knowledge and information was introduced by the Christian Civilization. As a result, it was very difficult to know and understand Islam by the Japanese by direct contact with the Muslim world for quite a few decades.

## Fact No. 1 Who Was the First Japanese Muslim?

Regarding the question as to who was the first Japanese to become Muslim, the question has so far not clearly been

answered with authenticity though Ahmad Ariga and Omar Yamaoka became well-known figures as early Japanese

Muslims through their writings and other activities. But now it has come to light that before them there was another Japanese Muslim who also probably had performed the Hajj. This is one of the two new facts in the history of Islam in Japan, which I am going to explain here.

The name of this Japanese was Torajiro Yamada who also adopted the pen-name of "Shingetsu". In 1893, he visited the then Turkish Empire, thereafter, lived there for 18 years and played an important role in the international exchanges and goodwill between Japan and Turkey. It has now become known that during his stay in Turkey, he had wide contacts with the government and people of that country and studied Islam as a Muslim. This fact has been traced out by Yoshinobu Nakada, a director of National Diet Library of Japan by his study through the newspaper articles published during the early Meiji Period.

But what led young Yamada to visit Turkey? In this respect, it is necessary to recollect the visit of the Turkish navy vessel "ERTUGRUL" which carried a goodwill mission from Turkey, which was the first event in establishing relations between Japan and a Muslim country on state level and the capsiz

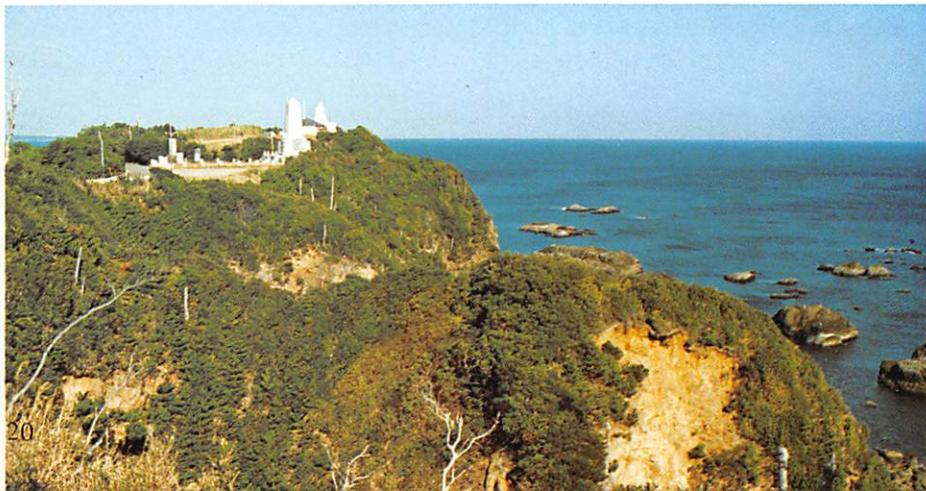
of the vessel off the cape of Kii Peninsula south of Osaka during a typhoon and the friendly relations between the two countries following this incident.

### The Turkish Battleship "ERTUGRUL"'s Goodwill Visit and Its Shipwreck

In 1889, Sultan Abdul Hamid II of the Ottoman Empire of Turkey sent a mission on board the battleship "ERTUGRUL" under the command of Admiral Osman to Japan which was then transformed as the Japanese Empire in the Far East, for the purpose of establishing diplomatic relations.

Seen from today, the "ERTUGRUL" was a rather small wooden vessel of 2,344 tons which was carrying 609 persons including Admiral Osman, other officers and petty officers as well as crews. The ship set out from Constantinople in 1889, sailed through the Suez Canal, touched at Singapore and finally, on 7 June 1890, reached the Yokohama Port of Japan. The Turkish mission was received by Emperor Meiji and the Government and people of Japan. After staying in Japan for about three months, they sailed for home leaving the port of Yokohama.

Cape Kashino Lighthouse and the monument in the background





The ERTUGRUL Shipwreck Memorial Monument

But when sailing through the Western Pacific along the southern coast of Japan, the ship met with the typhoon which usually blows over the Japanese Isles during September while it was passing by the Cape Kashino Lighthouse of Oshima Island off the southern coast of Kii Peninsula. It was 16 September 1890. The ship collided with reefs under the sea, was broken and capsized. Out of the 609 people on board only 69 survived. The rest including the leader of the mission, Admiral Osman, commanding officer of the ship, Captain Ali, all together 540 people, were drowned in the sea. After this sudden incident in the thick darkness of night, all the villagers of Oshima Island came out together to the rescue of the wounded and gather the dead bodies and showed immeasurable and exemplary international friendship and humanistic spirit.

The Government of Japan took the incident seriously, did its best to cope with the situation and sent back the survivors and the dead bodies to Turkey in two specially-deputed cruisers.

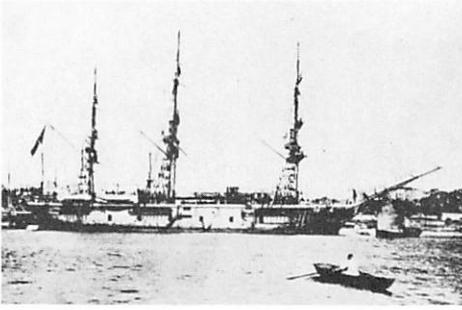
The governments and people of both countries highly appreciated this goodwill and friendship of the local people of Oshima on the occasion of that unfore-

seen incident and it became a strong base of international goodwill and mutual understanding. And, in order to commemorate this incident, a "Turkish Battleship Shipwreck Monument" was erected at a site near the place of the incident in the following year. This monument was reconstructed in 1929 and since then a memorial service has been taking place every year on the anniversary of the incident and it has become a symbol of the bonds of friendship between Japan and Turkey for the last 90 years.

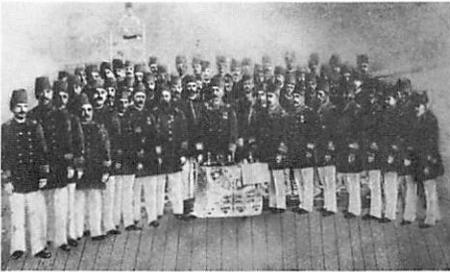
This was not only an incident involving the two countries of Japan and Turkey, it was also the first opportunity in history for the Japanese people to have the bonds of international goodwill and friendship with the people of a Muslim country.

### Torajiro Yamada's Voyage to Turkey

Torajiro Yamada was born in Tokyo in 1866 as the son of a principal retainer of samurai Numata Clan. In his boyhood, he had the opportunity to receive the most modern education of the time and mastered such international languages



The ERTUGRUL



The officers of the ERTUGRUL

as English, French, German and Chinese, besides his mother tongue, Japanese. In his youth, he also had the opportunity to associate with the well-known figures of the intellectual world of Japan in the early Meiji period and made a debut as a writer contributing in the Japanese newspapers which were in the pioneering stage in this country in those days. At the age of 16, Torajiro Yamada was nominated the heir to the headmaster of Sohen-ryu School of Tea Ceremony, one of the richest traditional culture of Japan.

The shipwreck of the "ERTUGRUL" in September 1890 became a turning point in the life of 24-year old Torajiro Yamada. He felt great sympathy for the families of the Turkish soldiers who died in the accident and carried out a campaign all over Japan to collect donations for relief of the families. He called on the Government and public leaders as well as other intellectuals for help explaining to them the plight of those

people and also made appeal to the people for help through lectures on the matter. Then he took the money thus collected to the Foreign Minister of Japan and requested him to send the money to families of the capsized victims. The Foreign Minister greatly appreciated young Yamada's selfless devotion and enthusiasm for the service to international friendship and asked Torajiro Yamada to take the relief money to Turkey himself. The Foreign Minister explained the situation to Ministry of Navy. Fortunately, just at that time, about 300 officers and men of the Navy were going to Toulon Port of France to navigate a newly constructed vessel to Japan. Torajiro Yamada was given permission to accompany them upto Turkey in a British ship.

Torajiro Yamada sailed from Yokohama Port in January 1892. He landed at Port Said and visited Cairo and Alexandria and then safely reached Constantinople, now Istanbul. He immediately went to the Turkish Foreign Ministry and delivered the relief money. There he was received with tremendous gratitude and appreciation. It was then the holy month of Ramadan. He was given a big ovation and a party in the presence of great many people. In their presence, the relief money was delivered to the Navy Ministry of Turkey. In this way, the mission of his visit to Turkey achieved its end.

A few days later, Sultan Abdul Hamid II received him in audience, honoured him for his meritorious service, and then through the Foreign Minister, requested him to stay in Turkey for two years and teach Japanese to seven officers of the Turkish Army and Navy taking the opportunity of his visit to that country. (Among these officers was a young man who later became the founding father of

the Turkish Republic. He was Mustafa Kemal Atatürk. This was disclosed by Kemal Atatürk himself when Torajiro Yamada again visited Turkey in 1931 and met the President.) Torajiro Yamada accepted the request of goodwill of the Turkish Government and stayed in Constantinople for two years. Along with teaching Japanese to the Turkish officers, he himself studied the Turkish language as well as Islam. The members of his family have said that when he wrote letters from Turkey in those days he added his Muslim name with the name of the writer. From this, it can be assumed that while living in Turkey he embraced Islam and associated with people of the Muslim society of that country. Moreover, even after his returning to Japan that he used the name "Shingetsu", which means the Crescent, also gives an indication that he became Muslim.

After the expiry of the contract for two years, Torajiro Yamada came back to Japan for a time, but left for Turkey



Torajiro Yamada in Turkish costume

once again after a year. He became engaged in trade between Japan and Turkey and devoted himself to the cultural as well as economic exchanges between the two countries. During World War I, he again returned to Japan. All together he stayed in Turkey for nearly twenty years and played a big role in international friendship between the two countries. Among his achievements was the construction of the "ERTUGRUL Shipwreck Memorial Monument" and his service continued until his death in 1957 at the age of 91.

In 1978, Mr. Yoshinobu Nakada, a director of National Diet Library of Japan, discovered an article entitled "A Japanese Studies Islam in Turkey" in the "Collection of Newspaper Articles of the Meiji Chronicles, Volume 8, July-August" which was published in 1893. This article appeared in the Mainichi Shinbun of 4 August of the same year summarizing another article from a European newspaper, which was entitled "Islam Penetrates into Japan". The Mainichi Shinbun article says in essence: "It seems that Islam is now trying to extend its influence to Japan. Two years ago (1891) a young Japanese of high birth went to Constantinople where he was cordially welcome by the Sultan who found it was a good chance for Turkey to have the leadership in extending influence of Islam to Japan through teaching Islam to this young Japanese. Therefore, the Sultan arranged a teacher for him for special care in his learning Islam. After some time, this young Japanese was given the Muslim name, Abdul Khalil. Now this Abdul Khalil has returned to Japan after completing his study. It is to be seen with great interest whether Abdul Khalil can spread Islam in Japan."

Now the vital question is: Who is this Abdul Khalil? It is unfortunate that in

the above-mentioned article the Japanese name of Abdul Khalil was not given. However, the following inference can be made:

Firstly, the above-mentioned article appeared in 1893. Torajiro Yamada visited Turkey in the beginning of 1892, which means almost the same time of the "young Japanese of high birth"'s visiting Turkey.

Secondly, when it says that "a young Japanese of high birth" went to Turkey, the term can be applied to Torajiro Yamada who was then 26 years old. Moreover, when the article says that he was "a young Japanese of high birth", this also tallies with the fact that Torajiro Yamada belonged to a noble family and associated with the top class people of Japan. Moreover, even in Turkey, he received appreciation from the Sultan and had close connection with the elite of that country. From this fact it can be presumed that Torajiro Yamada was not an ordinary traveller.

Thirdly, when we see the photo of Torajiro Yamada during his stay in

Turkey, we find him in the Muslim dress which the Turkish people usually wear. Furthermore, as mentioned earlier, there was a Muslim name in the letters he wrote to his family in Japan.

Finally, there is no other record of a Japanese staying in Turkey at the same time of Torajiro Yamada.

Mr. Soi Yamada of Kamakura city, south of Tokyo, who is the 10th headmaster of Sohen-ryu School of Tea Ceremony, is the son of Torajiro Yamada. He is also continuing his father's work for promoting friendship between Japan and Turkey. He supports the assumption that his father also visited Mecca for pilgrimage.

The above-mentioned fact is already 90 years old. There are a few problems in the way to confirm them. **But one thing is clear that there was a Muslim in Japan nearly a century ago.** But in the general knowledge of those days, the place of Islam was almost nil. There is no record to back up the inference. We expect that some day evidences will come out to shed light on our inference.

## Fact No. 2 Was There A Mosque in Japan in 1905?

In June 1977, I attended a World Religionist Peace Conference in Moscow. After the Conference was over, a group of 20 Muslim representatives from all over the world were given an opportunity to visit the Muslim majority areas of the Soviet Union. The first place for the trip was Kazan city on the bank of the Volga about 700 kilometers to the east of Moscow. Kazan is the capital of the Tatar Autonomous Republic within the Soviet Union. This is the northernmost Muslim majority area in that country and out of the 2-million population of Republic about 65 per cent are Muslims.

On 16 June, our group visited the Government office of the Tatar Autonomous Republic in Kazan where we were given a reception by the Governor of the Republic, Mr. Batien Salkh, who is of course a Muslim. When he found me, a Japanese, in the group, he asked: "Are you a Muslim from Japan?" I said, "Yes, I am." "Do you know when the first mosque was built in Japan?" "As far as I know, in 1935, the Kobe Mosque was built and then, in 1938, the Tokyo Mosque which was built by the efforts of the Tatar Muslims." "No. That is not true. The first mosque in Japan

was built in 1905 and this was reported in the official letter by the Emperor of Japan to the Government of Russia." To this, I replied, "I do not know this as yet. However, I shall enquire about the matter after returning home."

After returning to Japan, I began to enquire about the matter from various people and checked many reference materials, specially, those of the old archives of the Japanese Foreign Ministry through the courtesy of Dr. Chishu Naito. But no such record was found. I concluded that there was perhaps something wrong somewhere. Yet I could not throw away the thought.

Thereafter, one day Mr. Abdullah Morz, an old Turko-Tatar resident of Japan, paid a visit to my house. During our gossiping, he said that in a place called Izumi-Ohtsu in Osaka Prefecture he saw long ago a few old graves with Arabic inscriptions. Hearing this, something flashed in my mind. I decided to confirm it by myself. In February, 1978, when I went to attend a lecture

meeting at the Osaka Mosque, I decided to go to Izumi-Ohtsu to enquire about the matter depending only on the words, "The graves of Izumi-Ohtsu". When I reached the city, first of all, I called on the city office and asked the officer concerned about the existence of any cemetery of foreigners. He confirmed that there is an area in the common cemetery where foreigners were buried. I visited the place then and there.

This cemetery is situated in a large area along the National Road leading from Osaka to Wakayama. Its area is nearly 11,342 square meters which is located at 114 Kasugacho, Izumi-Ohtsu City. Many old and new graves are lying closely. In one corner of the cemetery, a number of graves are lying in several lines which were different from the Japanese ones and anybody can understand that those were the graves of foreigners. Moreover, the area is well-maintained and over the tombstones were varieties of colorful flowers and branches of "Sakaki" trees (*Cleyera ochracea*) dancing together. And near the entrance of this

---

The graveyard of the 89 Russian soldiers



area, there is monument, about 2.5 meters high, in which is engraved the original story of the graveyard in the Chinese Characters.

The area of the foreigners' cemetery is 561 square meters. This is the graveyard of the Russian soldiers who were taken prisoner during the Russo-Japanese War of 1904~5 and sent to various detention camps in Japan. A detention camp was also built at Izumi-Ohtsu which was then known as Hamadera-mura or Takaishi-mura. In the detention camp of Izumi-Ohtsu, 28,000 prisoners of war were accommodated. During their life in the camp for about a year, all together 89 Russian soldiers died and their dead bodies were buried in this cemetery.

Outside the monument engraved with inscriptions in the Chinese Characters, in the front part of the entrance there is a memorial cenotaph constructed by the Russian Government. An iron pole is standing on the stone base of this cenotaph and the base of the iron pole has a surface surrounded by five edges. On the stone surface between each two edges are engraved the words of prayer together with the symbols of the religions of Russian Orthodox Church, Catholic Church, Protestantism, Judaism, and Islam. On the surface for Islam is inscribed the quotation from the Holy Quran: "*Inna addina indal-lahil Islam*" (III:19) in Arabic which means: "The Religion before God is Islam" under the symbol of Islam, the Crescent. Moreover, on the iron pole in the central part of the base, some Russian inscriptions can be seen and within these Russian inscriptions the figure 1905 clearly confirms the year. The Russian inscriptions mean in English: "Here is the graveyard of the heroes who fought at Lu-shun (Port Arthur) in 1905."

I thought that there must be graves of some Muslims among these lines of tomb-



The cenotaph of the dead Russian soldiers

stones. Because of weathering of the stones for the last over 70 years, it was quite difficult to decipher the writings on the stones. After careful and painstaking cleaning of the stones, I found that out of 89 graves three have Arabic inscriptions under the Crescent. It made me certain that they were the graves of Muslims. Each tombstone is 90 cm

in length, 50 cm in height and 15 cm in thickness and lying horizontally. Below the Crescent in Russian, below Russian in Arabic and below Arabic in Japanese *Katakana* syllabury the name of the deceased is engraved. The three names\* are:

1. Utur Hashmatov (Tombstone No. 56)
2. Shakirov Alishan (Tombstone No. 65)
3. Zakir Havliv (Tombstone No. 73)

\*Their Roman spelling is unconfirmed.

But the question remains as to: **What is the connection between the graves and the mosque?** In order to find out the answer to this question I went to the city office again. When I asked if there is any recorded evidences regarding the foreigners' cemetery, I was shown a file. In that file the names of the 89 Russian soldiers and order of the graves were recorded, which confirmed the names of the Muslims as well. Just that moment another thought flashed in my mind. The number of prisoners of war in the detention camp at Izumi-Ohtsu was 28,000. Among them 89 died there. This figure is about 0.32 per cent of the total number. If we calculate at the 3-in-89 ratio of Muslims who died, then we can find that there were 944 Muslims among the total of 28,000. This ratio may not be correct. But one can easily presume the possibility that there were 4 ~ 5 hundred Russian Muslims in the detention camp of Izum-Ohtsu.

The fact that these presumed 4 ~ 5 hundred Muslims lived in one place for a year leads us also to presumed that as Muslim they performed their prayers, specially the Friday ones together, led by an Imam. **No matter how the type of the building of the mosque was, it is beyond doubt that there was a mosque which was built for their prayer. And the very year of the establishment of the mosque can easily be taken as 1905.**

With this presumption I came back to Tokyo. But in order to find a conclusion, I needed some materials to establish it. Therefore, in February 1979, once again I visited the cemetery. I went to the city office and looked through the file once again. Looking through it, I found a booklet published by the Takaishicho Education Board and Takaishicho District Historical Research Committee. With the title of "Prisoners of War Detention Camp", this booklet was written on the basis of the memory of the villagers who frequently visited the camp. The booklet contained descriptions on the life-style of the inmates of the camp, their contact with the Japanese living around them and various other episodes. In the description, what draws particular attention is the construction of prayer halls for the Russian soldiers, the style of prayers after their death in the prayer halls, carrying the dead bodies on the shoulders of their compatriots to the graves after the prayers and so on. It is also written in the booklet that these compatriots were the Russians, the Tatars, the Segans(?), the Jews, the Turks and the Mongolians.

Even seen from this booklet, it can



One of the three Muslim graves

be said almost certainly that there was a mosque in the detention camp along with the Russian Orthodox, Catholic and Protestant churches and a Jewish temple. And it can also be presumed that the Japanese Government informed the Russian Government that it has been treating the prisoners of war according to the International Convention on the Prisoners of War. **All these facts support that the claim of the Governor of Tatar Autonomous Republic was not fictitious.**

But this Izumi-Ohtsu (Hamadera) was not the only prisoners of war camp for the Russian soldiers of the Russo-Japanese War. All over Japan, 26 such camps were built and the total number of the inmates was 71,947. Among these camps, Izumi-Ohtsu was the largest in size. This fact was recorded in the document called "The 38th Year of Meiji: The Details of The Treatment to the Russo-Japanese War POW's" dated 10 November, 1906.

According to this document, the Japanese Government treated the prisoners of war with great care. Particularly in respect of freedom of religion, the maximum guarantee was given and sympathy shown to the POW's. It is also recorded

in the document that to meet the requests from various religious groups among the prisoners of war, Japanese and foreign co-religionists as well as missionaries were allowed to visit the camp. Moreover, a Society for Consolation for Religious Belief and an Association for The Relief of The Prisoners of War were organized in an effort to provide them relief from their spiritual agony.

Finally, the thing which surprised me most after my visit to this cemetery is the continued manifestation of goodwill through service given voluntarily upto today by the local people in order to maintain the graves of the soldiers of an enemy country. According to records, in the case of the dead prisoners of war belonging to various Christian denominations, every year representatives of those groups visit the cemetery and offer prayers for the deceased and express their gratitude to the local people for their service and goodwill. But it is very unfortunate that there is no record of any Muslim in Japan visiting the graves of the three Muslims in the Izumi-Ohtsu cemetery to offer prayers for the souls of those Muslims lying in the three graves.

---

**Note:** Abu Bakr Morimoto, 74, an elder Japanese Muslim, is an specialist in graphic arts and printing, educated at a technical college in Tokyo, Japan and at the State Academy of Graphic Arts in Leipzig, Germany. He worked with distinction at several well-known Japanese printing companies both as technical expert and consultant. He was also assigned in many foreign countries as consultant. It was while in former East Pakistan, now Bangladesh, as instructor of a printing company in 1964 – 1965 that Mr. Morimoto became interested in Islam influenced by the life of the people around him there. After coming back to Japan in 1965, he embraced Islam and has since been continuously engaged in various Islamic activities such as writing, giving lectures and broadcasting as well as *DAWA*. In 1974, he founded Islamic Culture Society-Japan and started publishing *ISLAMIC CULTURE FORUM* magazine. Abu Bakr Morimoto is widely travelled and visited most of the Muslim countries, and has wide friendship all over the world. — Editor



# MUSLIM STUDENT COMMUNITY IN JAPAN

“Do acquire knowledge even though you have to leave your home and travel as far as China for this purpose.”  
Prophet Muhammad (p.o.h.)

Dr. Abdus Salam Preeda Prapertchob



The above is the famous saying that inspired many Muslims in the past to make trips to foreign lands in search of new knowledges. Knowledges flowed from the original sources to the Islamic world through various means—direct learning and importing, massive translations, and so on. From the period of importing of foreign knowledges came a time when Muslim intellectuals and scientists developed, refined and discovered as well as invented many new things and made the Islamic world the center of modern knowledge and technology during the Umayyah and Abbasiah periods. That was during the time when the Europeans were in the Dark Age and were underdeveloped. Such a prosperity of the Islamic world is now a thing of the past and today the world is on the opposite side so much so that most of the Muslim countries are categorised as the Third World, economically underdeveloped, politically immature, and technologically embryonic. After emerging from the colonial rules, many Muslim countries have dispatched scholars and students to the Western countries to learn almost everything of the West, starting from science and technology to political systems, even culture and tradition. **It is now uncertain whether going for study abroad is to follow the above-mentioned saying per se or just to try to catch up with the West.**

Japan is not a Western country geographically. But since she has made a very good stride and startled the world by her fast development, she has become an economic giant and her science and technology are in the forefront in most of the fields. This makes Japan a country where a good number of students from the developing countries come for training and learning and, surely, they included those who come from the Muslim countries as well as Muslim students from other non-Muslim countries. Looking back to the saying quoted above, we, the Muslim students in Japan, are possibly following it closely. We are in the country which is located at a place farther than China from Arabia and have to study the language of the country including the Kanji or the Chinese Characters and also have to live in the country which was under the influence of the Chinese civilization by the time when the saying was uttered. Certainly, the implication of the quotation is not limited to China, Chinese language and civilization, it rather means we should try our best to learn the things, even the sources of the knowledges, in a country far away from home. We have to learn the foreign language and have to face with the oddity in the unfamiliar circumstances of the non-Muslim society. To be in the foreign land and within the foreign culture, we, as Muslims, should possess a certain character and some

qualities which may not be necessary when we are at home and within the Islamic environment.

Since there are different backgrounds of religious education and training and also different levels of faith among the Muslim students, it is possible to see them behaving differently when they are exposed to the foreign culture—from those who still stand firmly on the principles of Islam to those who neglect what they had believed at home. Adaptation to the social environment in Japan takes place in many patterns, some might do too well to the extent of sacrificing their faith and culture and some might be able to harmonize their belief with things Japanese. But there also might be some who are not able to manipulate in such a way, may have to live in isolation or even pack off for home.

It would be a great tragedy if someone leaves his home for seeking knowledge and technology abroad, which seems to follow the pattern encouraged in Islam but, by the time he returns home being socialized to the extent that no Islamic personality, even the faith itself remains any longer in him, then how could such a man be beneficial to his own country? We might see many of the returnees who cannot get along with the majority of his countrymen, who would even become antagonistic to his country's culture and tradition.

Living alone outside our Islamic culture might affect our behavior, more or less, sooner or later. Of course, not all of the Japanese things, culture or tradition are against Islam or our belief. One might be astonished to see many of the Japanese behaviors and practices conform with Islamic teachings more than what the Muslims themselves have in their own Muslim states. The Japanese are voracious knowledge-seekers, humble and polite, work devotedly and diligently.

Are these qualities not preached in Islam? However, there are some behaviors and practices, for example, drinking alcoholic beverages and indulging in sexual perversions, which are not in line with the Islamic way of life. To be a good Muslim is not merely abstaining from what are prohibited by Al-Quran and Al-Hadith, but also to practice what Allah asked us to do including all *Ibadats*. However, it requires courage to overcome the evil-motivations that cause us to be away from our Islamic behaviors. To obey law and order and to become a good citizen of a country is not difficult but it is not too simple that much of doing nothing at all.

Islam teaches us to build a community, big or small, and live in it, whether it is an Islamic or a non-Islamic country. In a non-Muslim country like Japan it may be difficult for us to live in the same or a nearby area, but to make an occasional visit and, if possible, to organize some kinds of gathering and hold the religious ceremonies together will offer us a community atmosphere. In the big cities such as Tokyo and Osaka where there are dormitories and other facilities for students of various Japanese universities to live together, the dormitory unit or an area unit would be appropriate to organize the gatherings. In the outer prefectures, such activities may be conducted on the university basis, that is, each university where there is a group of Muslim students, whatever its size may be, should have a community of Muslim students. In the Kyushu University at Fukuoka, we have a group of only 11 Muslim students from various countries but we were able to conduct the Friday prayers every week for the last several years. We celebrated the Islamic occasions and visited one another's residences on those occasions. Moreover, we managed to have fresh *Halal* meat for

Muslim students who want it. In such an atmosphere, no Muslim will feel lonely or face the circumstances of isolation but will feel the fraternal cooperation, comfort as well as sharing the same experiences. We have a chance to meet other Muslim brothers every week for saying prayer together, discussing our affairs of common interests and problems which we face in our daily life. We also try to help others who need help as much as we can and we try to persuade those who are somewhat away from the Islamic way of life to bring back to the path of Islam.

This is the general picture of our community in Fukuoka. We do not

want to claim it to be a model for Muslim students of other universities in Japan since it has not been perfected yet and there are many things to be done for our community and we are humbly moving forward for undertaking them but, more than that, we are trying to maintain what we have already achieved. At present, though it is quite satisfactory for the communication within our group, we still sincerely wish to have a broader communication with other Muslims, both students and non-students, foreigners and Japanese, in Kyushu and out of Kyushu because we are living in the same Japanese society sharing similar experiences and also because we are all brothers.

Abdus Salam Preeda Prapertchob is a young Thai Muslim now engaged in teaching at a University in his country. He received his Doctorate degree in agricultural economics. Together with his teaching work he is also vigorously working in the service of Islam in his home country as he did while in Japan. This article was written when he was studying in Japan.

## READERS FORUM

I have recently read your Islamic Culture Forum which I received from one of my friends, and I am very much surprised and happy to know that there is such kind of a society in Japan and that there are Muslims in that country, who are making great efforts to spread the glory of Islam in Japan as do their brothers all over the world. I had the impression all the time that all the Japanese are Buddhists, so it was a great pleasure for me when I came to know that there has been such a history of Islamic movement in Japan. I am very sorry not to know about your lovely magazine before. I will be highly grateful if you kindly put my name in the mailing list of your magazine.

No. 40, Ain-Defla,  
Wilaya de Tlemcen, Algeria

Negadi Mohammed

I am collecting materials under the topic **Islam in China** from Chinese, Japanese, and English/French sources. I would be most grateful if your readers would check their library's collections for materials on this topic. If they have any such publications including periodicals, I shall be grateful if they please let me know the name of the author, the title and the edition. On receipt of information, from them, I shall contact them once more for further enquiry.

David Lu's Studio,  
7 Glover Street,  
Lynham, A.C.T. 2602, Australia

• • • Dawud Lu

We are Moslem students who would like to correspond with Moslem students in other countries. We would also like to exchange views about problems like technology, science, religion, education, culture and others relating to life experiences. We would also thank you if you kindly send us your ISLAMIC CULTURE FORUM magazine. May God bless you.

c/o Lempuyangan Dn. 5/202,  
Yogyakarta, Indonesia

Daev Dimayathie

The Welfare and Kinship Foundation, Inc. (WAKFI) is a newly established registered non-stock and non-profit organization for the purpose of primarily expanding the socio-cultural services to the populace, particularly, the Muslim cultural communities and operates in areas where the government and private sectors have not adequately covered.

We are sending you this letter in view of our limited resources and our hope that we shall be able to generate the necessary assistance in any form for the implementation of the following WAKFI initial priority projects: 1) Publication of the researches made on Muslim arts and culture; 2) Expansion of the Islamic reading centers and establishment of new ones in other Muslim areas; 3) Study on the institutionalization of a madrasah system in the Philippines; and 4) Establishment of an Islamic Center in southern Philippines.

2nd Floor, Marbella I,  
2223 Roxas Blvd., Pasay City,  
Metro Manila, Philippines

Alhaj Ahmad B. M. Abo,  
Acting President,  
Welfare & Kinship Foundation, Inc.

I am a primary school teacher of a village. There are about 250 Muslims in my village. Most of them are unfamiliar with the teachings of Islam. I have dedicated myself to the propagation of Islam in my spare time. I have bought some Islamic books which I circulate among Muslims and non-Muslims alike. Recently, I came across a copy of ISLAMIC CULTURE FORUM. I found it interesting, helpful and informative. I would be much grateful if you would add my name to your mailing list and send me your publication regularly. This can help me in extending the work of propagation of Islam in our country.

Royal Road, Bel Vedre,  
Lalmatie, Mauritius

Nasroullah Dinally

I am a Muslim girl from Malaysia. I read the YAQEN INTERNATIONAL magazine and came across a feature on Japan and Muslims in Japan. I am very interested to know about Muslims from all over the world, because it gives me so much pleasure to read any thing that concerns the Muslims of the world.

From the above feature, I came to know that a magazine called Islamic Culture Forum is issued from Japan. I wonder if you could kindly send me some issues of the paper and also if I could subscribe it, if so, how much is the subscription rate.

Sarawak, Malaysia

Rahmat Darvish

While thanking you for sending your publication to our Suffah Library, I would like to bring to your kind notice that we are not getting ISLAMIC CULTURE FORUM for the past many months after No. 7. We already filled in and sent the necessary membership cards to you. Our Suffah Library makes available to its readers more than 30 periodicals from various countries and the ICF is one of them. I would request you to kindly continue to send us your publication regularly so that we can get a picture of our brethren in Japan continually.

Ours being a newly established library, we are in need of many books on Islam in various languages. We also have established an Arabic Studies Circle in 1971 which has been imparting the language of the Holy Quran to our members. Classes are held at various centres in the city. We request cooperation from our brothers throughout the world.

73, Strahans Road,  
Madras-6000-12, India

S. K. Bahamany,  
Secretary, Arabic Studies Circle

100 bound volumes of ISLAMIC CULTURE FORUM Nos. 1~10 are now available. Prices including mailing and handling charges are:

In Japan	¥3200
Surface mail all over the world	¥3600
Air mail: Asia & Oceania	¥4500
North & Central America	¥4800
Others	¥5200

Payment in advance ONLY IN YEN CURRENCY OR EQUIVALENT AT CURRENT RATE.

Please write to: Islamic Culture Society (Japan),

イスラム文化の広場 第11号(季刊)  
昭和54年(1979)4月20日 発行  
編集・発行人 森本武夫  
頒価(日本国内)1部360円 送料140円  
発行所 イスラム文化協会  
〒151 東京都渋谷区富ヶ谷2-13-22

## Main contents of the past issues (1 = 10) of Islamic Culture Forum

- No. 1 September 1974,**  
 Glimpses: Islam and Japan.  
 Why Education?  
 Basis of Economic Cooperation between the Islamic Countries and Japan.  
 Islam in Sri Lanka.  
 Muslims in Poland.  
 Islam in the Broadcasts in Japan.
- No. 2 February 1975,**  
 Use of Symbols in Religion.  
 Introducing a Japanese Muslim – Haji Umar Mita.  
 On the Holy Quran: Philosophy and Justification of Fundamental Principles.  
 The Role of Islam in Africa with Special Reference to Nigeria.  
 Muslims in Hong Kong and Macao.
- No. 3 May 1975,**  
 In Memorium: The Late King Faisal.  
 Islam – The Natural Religion.  
 Islam.  
 Payment to Allah: An Advice to the Japanese Businessmen.  
 A Muslima Speaks.
- No. 4 August-October 1975,**  
 Some Aspects of Prophet's Life and Works.  
 Islam (continued).  
 Some Cultural Background to Muslim Slave Uprising in the 19th Century Brazil.  
 Islam in Mauritius.  
 Religious Environment in Japan and Islam.
- No. 5 February 1976,**  
 The Real Purpose of Life.  
 Al-Quran Challenges Literators.  
 Muslims and Environmental Problems of Our Age.  
 The Tokyo Mosque, Its History and Role in the Islamic Call Movement in Japan.  
 Music, Photography and Islam.
- No. 6 December 1976,**  
 Mohammad (P.O.H.): (I)  
 Family Life in Islam.  
 Introducing a Japanese Muslim – Prof. Haji Abdul Karim Saitoh.  
 Islam in Korea.  
 Problems of Muslims in the U.S.  
 Islam on Forward March in Japan.
- No. 7 April 1977,**  
 Mohammad (P.O.H.): (II)  
 The Practicability of Islam in this World.  
 Islam on Forward March in Japan: Japan Muslim Association.  
 Introducing a Japanese Muslim – The Late Sadiq Yoshio Imaizumi.  
 A short Report on Activities of Islamic Centre-Japan.  
 An International Thabligh Conference in Sri Lanka.
- No. 8 August 1977,**  
 The Islamic Way of Life.  
 Islam in Burma.  
 Timurid Period Tiles in Turkestan, Afghanistan and Iran from the Second Half of 14th to the Beginning of 16th Century.  
 A World Peace Conference for Religious Workers and Muslims in the U.S.S.R.  
 Opening Speech by Mufti Ziyautdin Khan Ibn Ishan Babakhan at the World Conference:  
 Foreign Relations Department of Muslim Religious Board for Central Asia and Kazakhstan.  
 Islamic Law Conference in Tokyo.  
 Allah Akbar 50-Million: Activities of Islamic Welfare Corps & Fatiha Foundation.
- No. 9 January 1978,**  
 Mohammad (P.O.H.): (III)  
 A Plea for Introduction of a Zakat Act.  
 A Review of the Islamic Conference in Libya.  
 A Brief History of the Holy Quran Translation into Japanese - (I)  
 "Lernounition" Reactors Produce Weapons that Kill Enemies for Ever.  
 Some Questions from Indonesian Brothers and My Answers.
- No. 10 July 1978,**  
 Mohammad (P.O.H.): (IV)  
 Concept of Men's Livelihood in Islam.  
 Five Pillars of Islam.  
 A Brief History of the Holy Quran Translation into Japanese - (II)  
 Introducing a Japanese Muslim – Alhaj Muhammad Mustapha Komura.  
 An Interview with Prof. Ali Hassan El-Samny.  
 International Muslim Seminar on "Human Rights & Obligations in Islam".  
 Eid-e-Milad-un-Nabi and the Muslims of Burma.

# جمعية الثقافة الإسلامية

