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Islam in Japan: the current situation and challenges for the Muslim community.

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Introduction.

Mosques (also known as masjids), Islamic houses of worship, are being established one after another in various parts of Japanⁱ. According to a survey conducted by the Laboratory of Asian Social Studies, Faculty of Human Sciences, Waseda University, the number of mosques has increased from three at the end of the 1980s (two in Tokyo and one in Kobe) to more than 80 in 34 prefectures as of November 2014. According to the author's estimate, the Muslim population in Japan at the end of 2010 was around 100,000 foreign Muslims from more than 100 countries, their Japanese Muslim spouses and other Japanese Muslims, and in total, around 110,000 Muslims.ⁱⁱ At the end of 2013, almost the same number of Muslims are the number of Muslims in Japan at the end of 2013 is estimated to be approximately the same as the number of Muslims living in Japan. Although Muslim life in Japanese society is not often discussed, the increase in the number of Muslim tourists visiting Japan, the growing interest in Halal certification activities in the tourism industry, and reports of extremism in the Middle East have brought renewed attention to Islam in Japan. Islam in Japan is also attracting attention.

Looking back at research on Islam, the Arab world and the Middle East in Japan, there was the 'first boom' in Islamic studies at the end of the 1930s during the period of the '*Kaikyo Policy*' (a national policy of cooperation with the Islamic world to counter the West)ⁱⁱⁱ, the 'second boom' resulting from the oil crisis of 1973 and the 'third boom' inspired by the 9/11 attacks in 2001. Now, we are in the era of the 'fourth boom' related to Halal certification, etc., as a result of the increase in the number of Muslim tourists visiting Japan as a result of the Tourism Nation Policy. Although the conventional research boom has increased social interest in Islam, the Arab world and the Middle East, it is not clear how much progress has been made in the understanding of Islam and other aspects of Islam in Japanese society as a whole. This "fourth boom" may continue until the 2020 Tokyo Olympics, and is of great significance to both Japan and Islamic societies as an opportunity to substantially promote understanding of Islam and Muslims.

The main purpose of this article is to provide an overview of the construction of mosques by the Muslim community in Japan and the religious and other social activities that take place around mosques, and to convey the current situation of 'Islam in Japan'. It begins by reviewing the changes in the Muslim population in Japan, then introduces the above-mentioned activities, and discusses their incorporation and relationship with Japanese society, with a view to the issues of the future survival of the Muslim community.^{iv}

1 . Muslim population in Japan

Increase in the Muslim population in Japan

Although there are ancient references to Islam in the *Nihon Shoki* (Chronicles of Japan) and other books, and later there are often references to Islam, direct interaction between Japanese society and Islamic society or Muslims did not begin in earnest until the end of the Edo period and the early Meiji period (1868-1912).^v In 1891 (Meiji 24), the first Japanese converts to Islam appeared.^{vi} Japan's rising international status following the Russo-Japanese War aroused interest in Japan from Islamic societies under the control of European powers, and foreign Muslims came to Japan with political expectations of imperial Japan. After the Russian Revolution, Tatar Muslims who had fled the Russian lands came to Japan via Manchuria and other regions, and by the late 1920s a small community had formed in Tokyo.^{vii} The Muslim population in Japan during the war reached its peak in the late 1930s, with around 400-600 exiled Tatars who became Diaspora people after the Russian Revolution, Indian Muslim merchants in Kobe, Japanese who converted on their own or as a result of the national policy of collaboration with Islamic societies after the Manchurian Incident. ^{viii} The number of Muslims in total was around 500-700, and the total number was less than 1,000.^{ix}

In the post-war period, many Tatar Muslims left Japan after acquiring Turkish citizenship, and the Muslim population in Japan consisted of Japanese Muslims who joined before and during the war and a few foreign Muslims. The number of Muslims in Japan around the mid-1950s is thought to have been several hundred. Later, with Japan's return to the international community and economic growth, the number of foreign Muslims gradually increased, and the number of Japanese Muslims also increased, partly due to conversions triggered by study abroad and other factors. According to an estimate based on the Statistics of Foreign Residents, the foreign Muslim population in 1969 was approximately 1,500.^x In the same year, the Journal of the Japan Muslim Association also states that "Japanese Muslims numbered about 2,000 and foreign Muslims about 1,500"^{xi} . The Muslim population in Japan at that time was estimated to be about 3,500. Fifteen years later, in 1984, the number of foreign Muslims was estimated at approximately 5100, also referring to the "Statistics on Foreign Residents". ^{xii} Of this number, the number of foreign Muslims with the status of spouse, etc. of a Japanese national or permanent resident was just over 1,000, so it is estimated that there were at most 1,000 Japanese Muslims who were the spouses of foreign Muslims. If the number of other Japanese Muslims is approximately the same

as in 1969, the Muslim population in Japan in 1984 is estimated to have been about 8,000.

During “the bubble economy” from the late 1980s, there was a large influx of Muslims as foreign workers, with the number exceeding 100,000, including 'illegal residents', around 1992.^{xiii} The Muslim population then declined, partly due to the suspension of reciprocal visa exemptions for Pakistan, Bangladesh and Iran, and gradually Muslims with regular resident status began to make up the bulk of the resident population. The foreign Muslim population was approximately 30,000-40,000 in 1995, 50,000-60,000 in 2000 and 60,000-70,000 in 2006.^{xiv}

Although affected by the Lehman Shock in the late 2000s, the Muslim population in Japan was around 110,000 at the end of 2010.^{xv} The breakdown is approximately 100,000 foreign Muslims and 10,000 Japanese Muslims. Japanese Muslims can be broadly divided into those who converted voluntarily and those who converted through marriage. For the latter, the number of converts by marriage is estimated at around 9,000, based on the number of foreigners with the status of 'spouse or child of Japanese national'. The author estimates that the number of other Japanese Muslims is just over 2,000. The estimated Muslim population since 2011 has also declined slightly, but the number of Muslims living in Japan is still estimated at around 110,000. The estimated Muslim population since 2011 has also decreased slightly, but not enough to change the estimate that there are around 110,000 Muslims living in Japan.^{xvi}

Characteristics of the Muslim population in Japan

The nationality distribution of Muslims in Japan at the end of 2010 was 20 000 Indonesians, 10 000 Pakistanis, 9 000 Bangladeshis, 5 000 each Malaysians and Iranians, 4 000 Arabs^{xvii} , 2 500 Turks and 10 000 Japanese. In addition, there are about 70 other countries of origin for foreign Muslims, and in total, Muslims from more than 100 countries are thought to have come to Japan.

The top six countries in terms of population as of April 1969 according to the Statistics of Foreign Residents are, in descending order, Indonesia, Malaysia, Pakistan,^{xviii} Turkey, Iran and the Arab League (now Egypt); at the end of 1984, the top countries were, in descending order, Malaysia, Indonesia, Pakistan, Iran, Bangladesh and Egypt (Turkey ranked seventh). Turkey was ranked seventh), and although the ranking differs from that at the end of 2010, there is no significant difference in the composition of the top countries. The main foreign Muslims comprising the Muslim community in Japan appear to include Oldcomers from these countries who came to Japan relatively early, and Newcomers from the late 1980s onwards.

Next, a look at the distribution of residence in the top six countries (Indonesia, Pakistan, Bangladesh, Malaysia, Iran and Turkey) (as at the end of 2012) shows that, overall, 53% live in the Kanto region, comprising Tokyo and six prefectures, 17% in the four prefectures of Aichi, Gifu, Mie and Shizuoka and 8% in Kyoto, Osaka and Hyogo. Three-quarters of the population live in and around the three major metropolitan areas. The trend of living mainly in and around the three metropolitan areas has not changed since the early 2000s.^{xix}

In order to check the status of residence, for the top six countries, among the status of residence with restrictions on activities (work), all status of residence by status or status with no restrictions on activities (permanent resident, spouse etc. of Japanese nationals, spouse etc. of permanent residents, and permanent resident) were counted for investment management, technology, humanities/international services, skills, technical training, study abroad, training, family stay and Spouses, etc. of permanent residents) and special permanent residents who have been in Japan since before the end of the war (as of the end of 2012).^{xx} The total number of people with these resident statuses for each of the five countries, with the exception of Turkey, accounts for 93-98 per cent of the total population by country, while the total for the other 'Muslim majority societies'^{xxi} also accounts for 96 per cent, giving a general picture of the status of foreign Muslims in the country. Those with the status of permanent resident, spouse or child of Japanese national, spouse or child of permanent resident, permanent resident and special permanent resident combined (hereinafter referred to as permanent resident status) account for more than 40 per cent of the total number of people in the six countries, and the total number of people with permanent resident status plus other 'Muslim majority communities' is also more than 40 per cent, and these people considered to form the core of the Muslim community. Compared to 1984, when the proportion of Japanese spouses and permanent residents was less than 20%, the proportion of foreigners who are considered to have stayed in Japan for a long time has doubled.^{xxii}

Among the statuses with limited residence activities, Pakistan stands out for the high number of investment management and humanities/international services, while Bangladesh and Malaysia have relatively high numbers of humanities/international services and technology. Malaysia has the largest number of study/training students at around one third, followed by Bangladesh at just over 10%. Indonesia is also notable in that although study abroad/training accounts for just over 10%, when technical training and the status of residence of specified activities under the Economic Partnership Agreement are added, the number is close to 40%. The number of foreigners with

study-abroad status in the top six countries is 7087, and 9059 in the other 'Muslim majority societies' combined. 30 years ago, at the end of 1984, the number of those with study-abroad status (including pre-college students, which was the status of residence at that time) was around 1400 in total, so by the end of 2012 the number had increased more than sixfold. However, the proportion of foreign students in the total number of residence statuses has decreased from approximately 23 per cent at the end of 1984 to 13 per cent at the end of 2012, almost half, and the weight of foreign students in the Muslim community in Japan has decreased.^{xxiii}

2. Mosque construction

Pre-war mosque construction.

The first mosque built in Japan was the Kobe Mosque, constructed in 1935 by Indian Muslims and Tatars living in Kobe, Japan. The following year, in 1936, the Nagoya Mosque was built by Tatars in Japan with the support of Japanese living in Nagoya. ^{xxiv} Furthermore, in 1938, the Tokyo Mosque (*Tokyo Kaikyo Reihaido*) was established in Oyama-cho, present-day Shibuya-ku. The Tokyo Mosque was built with the support of the government, military and *zaibatsu*, as part of Japan's *kaikyo policy* (Islamic Policy). Only the Nagoya Mosque was destroyed by fire in the war, but the Kobe Mosque survives, while the Tokyo Mosque was used for a long time after the war, but was demolished in 1986 due to its age and replaced by the Tokyo Jamii (another name for the mosque), which was built on the same site in 2000. It is reported that a mosque existed in Japan before the construction of the Kobe Mosque. At the time of the Russo-Japanese War, there was a POW camp in present-day Izumiotsu City, Osaka Prefecture, where a mosque for Russian soldiers was apparently located.^{xxv} However, this is hardly a mosque for Muslims staying in Japan.

Post-war mosque construction.

The Indonesian and Saudi governments each opened a mosque in Tokyo, bringing the number of mosques in the country to four (three in Tokyo and one in Kobe) in the early 1980s. Subsequently, the massive influx of foreign Muslims associated with the bubble economy brought about a change in the situation. Muslims working in different parts of the country gathered in apartment blocks or public meeting places as temporary places of worship when there were no mosques nearby where they could gather with their fellow Muslims and hold 'collective Friday prayers'. However, with the increase in the Muslim population and the rise in religious activity, there were calls for mosques to be

closer to where they lived. It was not an easy task to establish a mosque, but in 1991 the Ichinowari Mosque was established in Kasukabe City, Saitama Prefecture, using land and buildings acquired and renovated from a former tutoring school.^{xxvi} They prepared a portion of their income by giving it away willingly and opened the mosque with their own hands. In the late 1990s, a total of 10 mosques were opened one after another in Iseaki City, Gunma Prefecture (two), Katsushika Ward, Tokyo, Sanmu City, Chiba Prefecture, Ebina City, Kanagawa Prefecture, Ichikawa City, Chiba Prefecture, Toda City, Saitama Prefecture, Toshima Ward, Tokyo, Nagoya City and Imizu City, Toyama Prefecture, were opened one after another. Most of them are mosques converted from convenience stores, factories and buildings.

The 2000s saw a construction boom in mosques, with the number of mosques increasing from 14 nationwide at the end of 1999 to 67 at the end of 2010. This is largely due to the increasing number of Newcomer Muslims settling down, marrying and forming families, and the increase in the number of successful Muslims in different parts of the country who have become self-employed as exporters of used cars, in the demolition industry and in the halal industry. Other factors include the increase in the number of Muslim students and trainees in various parts of the country, the revitalisation of the movement of Islamic organisations, and the diversification of national and international charity routes for the establishment of mosques (visits to existing mosques, word of mouth, emails, websites, etc.).

In recent years, international students have been actively mobilising resources from other regions, both at home and abroad, to open mosques in many cases. Islamic organisations such as the Muslim Students' Association, which are organised by international students, often play a central role in planning and establishing mosques in the vicinity of universities and other locations in various regions. In addition to long-standing funds accumulated by successive generations of international students, the pattern of construction is based on generous donations from home and abroad. The Sapporo Mosque, a two-storey wooden house near Hokkaido University, was purchased and renovated by the Hokkaido Islamic Society (established in 1992), and was opened in 2007 with donations from the Muslim community in Otaru, Hokkaido, as well as from domestic and international donors. The Sendai Mosque, built in 2007 near Tohoku University, was established by the Sendai Islamic Cultural Centre (established in 1985) and was built with the help of over 20 years of reserve funds as well as donations from various parts of the country and from abroad. In the case of the Fukuoka Mosque near Kyushu University, the Kyushu University Muslim Students' Association was formed in 1998, and momentum for the construction of the mosque grew, leading to the

construction of a new building in 2009. In Kumamoto, the Kumamoto Muslim Students Association was established in 2000, and the long-awaited Kumamoto Mosque was opened in 2013.^{xxvii} Other mosques established mainly by international students include the Tsukuba Mosque (2001), Saitama Mosque (2011), Toyama Gofuku Mosque (2014), Okayama Mosque (2008), Higashi Hiroshima Mosque (2012), Shimane Mosque (2013) and Beppu Mosque (2008) (see also Table 1.).

Future trends.

The number of mosques in Japan went through a period of rapid growth in the 2000s and there are now more than 80 mosques in various parts of the country. Although a rapid increase in the number of mosques as before is unlikely given the recent trends in the Japanese economy and the Muslim population in Japan, as there are some local prefectures that do not have mosques, although a certain number of Muslim students are thought to be present,^{xxviii} mosque construction led by international students or with the community at the core can be anticipated. In the short term, the Muslim population in Japan is expected to increase slightly or remain flat, but the medium- to long-term movement of the Muslim population in Japan

Table 1. National list of mosques (as of 11/2014)

No.	Name (state common name)	Location.	locality	Year of establishment
1	<u>Kobe Mosque</u>	Chuo-ku, Kobe, Hyogo, Japan	Kansai (south-western half of Japan, including Osaka)	1935
2	<u>Tokyo Kaikyo Chapel (Tokyo Jamii)</u>	Shibuya Ward, Tokyo	Kantou (eastern half of Japan, including Tokyo)	1938 (2000)
3	Balai Indonesia Worship Centre	Meguro ward, Tokyo	Kantou (eastern half of Japan, including Tokyo)	1962
4	<u>Arabic Islamic Institute</u>	Minato Ward, Tokyo	Kantou (eastern half of Japan, including Tokyo)	1982
5	Ichinowari Mosque	Kasukabe City, Saitama Prefecture	Kantou (eastern half of Japan,	1991

			including Tokyo)	
6	Isesaki Mosque	Isesaki City, Gunma Prefecture	Kantou (eastern half of Japan, including Tokyo)	1995
7	Narimasu Mosque (Ohanajaya Mosque)	Katsushika ward, Tokyo	Kantou (eastern half of Japan, including Tokyo)	1995 (2000)
8	Sunni Mosque	Yamatake City, Chiba Prefecture	Kantou (eastern half of Japan, including Tokyo)	1995
9	Sakaimachi Mosque	Isesaki City, Gunma Prefecture	Kantou (eastern half of Japan, including Tokyo)	1997
10	Ebina Mosque	Ebina City, Kanagawa Prefecture	Kantou (eastern half of Japan, including Tokyo)	1998
11	<u>Gyotoku Mosque</u>	Ichikawa, Chiba	Kantou (eastern half of Japan, including Tokyo)	1998
12	<u>Nagoya Mosque</u>	Nakamura Ward, Nagoya City, Aichi Prefecture	Chubu, Tokai and Hokuriku	1998
13	Toda Mosque	Toda, Saitama	Kantou (eastern half of Japan, including Tokyo)	1999
14	<u>Otsuka Mosque</u>	Toshima ward, Tokyo	Kantou (eastern half of Japan, including Tokyo)	1999
15	Toyama Mosque	Imizu City, Toyama Prefecture, Japan	Chubu, Tokai and Hokuriku	1999
16	<u>Yashio Mosque</u>	Yashio City, Saitama Prefecture	Kantou (eastern half of Japan, including Tokyo)	2000
17	<u>Asakusa Mosque</u>	Taito Ward, Tokyo	Kantou (eastern half of Japan, including Tokyo)	2000
18	Ashikaga Mosque	Ashikaga, Tochigi	Kantou (eastern	2000

			half of Japan, including Tokyo)	
19	<u>Tsukuba Mosque</u>	Tsukuba City, Ibaraki Prefecture	Kantou (eastern half of Japan, including Tokyo)	2001
20	New Anjo Mosque	Anjo, Aichi Prefecture, Japan	Chubu, Tokai and Hokuriku	2001
21	Takamatsu Mosque*.	Takamatsu City, Kagawa Prefecture	Shikoku (smallest of the four main islands of Japan)	2001
22	Shirai Mosque	Shirai City, Chiba Prefecture	Kantou (eastern half of Japan, including Tokyo)	2001
23	Fuji Mosque	Fuji City, Shizuoka Prefecture	Chubu, Tokai and Hokuriku	2001
24	<u>Osaka Central Mosque</u>	Nishiyodogawa Ward, Osaka City, Osaka Prefecture	Kansai (south-western half of Japan, including Osaka)	2001
25	<u>Hachioji Mosque</u>	Hachioji City, Tokyo	Kantou (eastern half of Japan, including Tokyo)	2002
26	Kakamigahara Mosque, Gifu	Kakamigahara, Gifu Prefecture	Chubu, Tokai and Hokuriku	2002
27	Niigata Mosque	Kita-ku, Niigata City, Niigata Prefecture	Chubu, Tokai and Hokuriku	2002
28	<u>Tatebayashi Mosque</u>	Tatebayashi, Gunma	Kantou (eastern half of Japan, including Tokyo)	2003
29	<u>Niihama Mosque</u>	Niihama, Ehime.	Shikoku (smallest of the four main islands of Japan)	2003
30	Gamo Mosque	Koshigaya City, Saitama Prefecture	Kantou (eastern half of Japan, including Tokyo)	2003
31	<u>Oyama Mosque</u>	Oyama, Tochigi	Kantou (eastern	2005

			half of Japan, including Tokyo)	
32	Iwaki Mosque	Iwaki City, Fukushima Prefecture	Tohoku (northernmost six prefectures of Honshu)	2005
33	<u>Kyoto Mosque</u>	Kamigyo-ku, Kyoto-shi, Kyoto	Kansai (south-western half of Japan, including Osaka)	2005
34	<u>Yokohama Mosque</u>	Tsuzuki Ward, Yokohama City, Kanagawa Prefecture	Kantou (eastern half of Japan, including Tokyo)	2006
35	Tokorozawa Mosque	Tokorozawa, Saitama	Kantou (eastern half of Japan, including Tokyo)	2006
36	<u>Toyota Mosque</u>	Toyota City, Aichi Prefecture	Chubu, Tokai and Hokuriku	2006
37	Port of Nagoya Mosque	Minato Ward, Nagoya City, Aichi Prefecture, Japan	Chubu, Tokai and Hokuriku	2006
38	<u>Hamamatsu Mosque</u>	Minami Ward, Hamamatsu City, Shizuoka Prefecture	Chubu, Tokai and Hokuriku	2006
39	Sakaki Mosque	Sakaki-machi, Hanishina-gun, Nagano Prefecture	Chubu, Tokai and Hokuriku	2006
40	Tatebayashi Salamat Mosque.	Tatebayashi, Gunma	Kantou (eastern half of Japan, including Tokyo)	2006
41	Madina Mosque, Kobiama.	Ibaraki Prefecture, Komitama City	Kantou (eastern half of Japan, including Tokyo)	2006
42	<u>Abu Bakar Mosque, Mito.</u>	Mito, Ibaraki	Kantou (eastern half of Japan, including Tokyo)	2006
43	<u>Osaka Ibaraki Mosque</u>	Ibaraki City, Osaka	Kansai	2007

			(south-western half of Japan, including Osaka)	
44	<u>Sendai Mosque</u>	Aoba Ward, Sendai City, Miyagi Prefecture	Tohoku (northernmost six prefectures of Honshu)	2007
45	Baytrum Kallam Mosque	Hitachinaka City, Ibaraki Prefecture	Kantou (eastern half of Japan, including Tokyo)	2007
46	<u>Sapporo Mosque</u>	Kita-ku, Sapporo, Hokkaido	Hokkaido (northernmost of the four main islands of Japan)	2007
47	Kasugai Mosque.	Kasugai, Aichi, Japan	Chubu, Tokai and Hokuriku	2007
48	Yuki Mosque	Yuki City, Ibaraki Prefecture	Kantou (eastern half of Japan, including Tokyo)	2008
49	Tokushima Mosque	Tokushima City, Tokushima Prefecture	Shikoku (smallest of the four main islands of Japan)	2008
50	<u>Baab al-Islam Gifu Mosque</u>	Gifu City, Gifu Prefecture	Chubu, Tokai and Hokuriku	2008
51	<u>Otaru Mosque</u>	Otaru City, Hokkaido	Hokkaido (northernmost of the four main islands of Japan)	2008
52	Sakado Mosque	Sakado City, Saitama Prefecture	Kantou (eastern half of Japan, including Tokyo)	2008
53	<u>Beppu Mosque</u>	Beppu City, Oita Prefecture	Kyushu (southernmost of the four main islands of Japan)	2008
54	Okayama Mosque	Kita-ku, Okayama City,	China	2008

		Okayama Prefecture		
55	Ishioka and Komitama Mosques	Ibaraki Prefecture, Komitama City	Kantou (eastern half of Japan, including Tokyo)	2008
56	<u>Kanuma Mosque</u>	Kanuma, Tochigi Prefecture	Kantou (eastern half of Japan, including Tokyo)	2008
57	Ichinomiya Mosque	Ichinomiya City, Aichi Prefecture	Chubu, Tokai and Hokuriku	2008
58	<u>Fukuoka Mosque</u>	Higashi Ward, Fukuoka City, Fukuoka Prefecture, Japan	Kyushu (southernmost of the four main islands of Japan)	2009
59	<u>Triple Mosque</u>	Tsu City, Mie Prefecture	Kansai (south-western half of Japan, including Osaka)	2009
60	Iwai Mosque	Bando City, Ibaraki Prefecture	Kantou (eastern half of Japan, including Tokyo)	2009
61	Hitachi Mosque	Hitachi City, Ibaraki Prefecture	Kantou (eastern half of Japan, including Tokyo)	2009
62	<u>Niigata No. 2 Mosque.</u>	Nishi Ward, Niigata City, Niigata Prefecture	Chubu, Tokai and Hokuriku	2009
63	Chiba (Yotsukaido) Mosque.	Chiba City, Chiba Prefecture	Kantou (eastern half of Japan, including Tokyo)	2009
64	Kawagoe Mosque	Kawagoe City, Saitama Prefecture	Kantou (eastern half of Japan, including Tokyo)	2010
65	<u>Okachimachi Mosque</u>	Taito Ward, Tokyo	Kantou (eastern half of Japan, including Tokyo)	2010
66	Seto Mosque.	Seto City, Aichi Prefecture	Chubu, Tokai and Hokuriku	2010

67	<u>Fukui Mosque</u>	Fukui City, Fukui Prefecture	Chubu, Tokai and Hokuriku	2010
68	<u>Saitama Mosque</u>	Saitama City, Saitama Prefecture	Kantou (eastern half of Japan, including Tokyo)	2011
69	Tobishima Mosque	Tobishima Village, Kaifu District, Aichi Prefecture, Japan	Chubu, Tokai and Hokuriku	2011
70	Kisarazu Mosque.	Kisarazu, Chiba	Kantou (eastern half of Japan, including Tokyo)	2011
71	Higashi-Hiroshima Mosque	Higashi-Hiroshima City, Hiroshima Prefecture	China	2012
72	<u>Kumamoto Mosque.</u>	Chuo-ku, Kumamoto City, Kumamoto Prefecture, Japan	Kyushu (southernmost of the four main islands of Japan)	2012
73	Toyohashi Mosque	Toyohashi, Aichi	Chubu, Tokai and Hokuriku	2012
74	<u>Kanazawa Mosque</u>	Kanazawa, Ishikawa	Chubu, Tokai and Hokuriku	2012
75	Shimane Mosque	Matsue City, Shimane Prefecture	China	2013
76	<u>Kamata Mosque</u>	Ota Ward, Tokyo	Kantou (eastern half of Japan, including Tokyo)	2013
77	Kiryu Mosque	Kiryu, Gunma	Kantou (eastern half of Japan, including Tokyo)	2013
78	Tottori Mosque**.	Tottori City, Tottori Prefecture	China	2014
79	Toyama Gofuku Mosque	Toyama, Toyama Prefecture, Japan	Chubu, Tokai and Hokuriku	2014
80	<u>Kagoshima mosque***.</u>	Kagoshima City, Kagoshima Prefecture	Kyushu (southernmost of the four main	2014

			islands of Japan)	
81	Okinawa Mosque	Naha City, Okinawa	Okinawa (prefecture)	unknown

(Note: *When it was first established, it was a mosque, but is now a temporary place of worship (musallah).

****Land and building purchased; to be renovated as of February 2014.**

***** building, currently undergoing refurbishment; scheduled to open in September 2014.**

The underlined mosques have web pages.

Source: prepared by the author based on the Muslim Survey Project in Japan (Waseda University: <http://imemgs.com>).

, it is difficult to ascertain the direction of the trend. The possibility of fluctuations cannot be dismissed due to factors such as the nature of the policy for accepting foreign workers in connection with the 2020 Tokyo Olympics and the increased acceptance of foreign care workers.

On the other hand, regardless of trends in the Muslim population, there has recently been an increasing trend towards securing funds for establishment from external resources from abroad, which may give impetus to the establishment of mosques using external resources, The construction of mosques in rural areas is likely to continue, with Morioka City (Iwate Prefecture), Machida City (Tokyo), Kitakyushu City (Fukuoka Prefecture) and Matsuyama City (Ehime Prefecture) listed as areas with mosque construction plans as of November 2014. In addition, small-scale worship centres, known as musallahs, also exist in various parts of the country and are said to number more than 100, although this is not known for certain.

3. Muslim communities in Japan

Mosques as community centres

In the foreign land of Japan, the mosque is not only a place of worship, but also the centre of the Muslim community in Japan and an institution responsible for the overall activities of Muslims by Muslims for Muslims. Mosques are places for Muslims to meet, a spiritual centre, a place of relaxation, a place to discuss problems and exchange information, a place for mutual assistance in times of need, a place of education for children and adults, and a place for festivals, marriages and funerals. In addition to these functions, they also play a role in fulfilling functions necessary for the life of Muslims in Japan, a non-Muslim society. Examples include cemetery construction

activities, ensuring Halal food in accordance with Islamic norms, addressing the issue of school lunches for children attending Japanese schools and Islamic school construction activities. There are also activities to pass on Islamic culture and values, to give Muslims an identity as Muslims, and to demonstrate the presence of Islam and gain social 'approval' while living as a minority in Japan.^{xxxix} Mosques are also responsible for responding to opposition to the construction of mosques in local communities and for activities to build relationships with local communities.

Religious activities

The main aim of opening a mosque is to establish a permanent and large enough space for worship. The usual five daily prayers can be held anywhere, but the Friday noon collective prayer is held in a mosque, and participation is compulsory for adult male Muslims.^{xxx} In Japan, many mosques hold collective prayers not only on Fridays but also on Saturdays and other days, in accordance with the reality of Japanese society. The mosque is a place where many Muslims come together for prayer, including special collective prayers during the fasting month of^{xxxi} and on the occasion of Eid. ^{xxxii} Some hadiths (records of Prophet Muhammad's sayings and deeds) state that "prayers in a mosque are twenty or twenty-five times more valuable than those at home or at work".

Status of various activities

Mosques are places where Muslims gather freely. In principle, mosques are open 24 hours a day in Islamic society, and Muslims are free to come and go as they please, whether for collective or individual prayer, or for a moment's rest or to pass the time, and not for worship. Most mosques in Japan are locked from midnight to dawn for security reasons, but many are open from the fajr prayer before sunrise and can be visited at any time from early morning until late at night.

During the fasting month, during the evening iftar (the meal after the fast) and the Eid mass prayer, the mosque becomes a place where people can 'reunite' with friends and acquaintances they would not normally see. Conversation with friends and acquaintances is as important to Muslims in Japan as prayer. The mosque is a place to reconfirm mutual bonds and exchange information.

Islamic education is a feature of a number of mosques. In most cases, it is conducted separately for adult men and women and for children. The availability of education for women and children varies from mosque to mosque, but most mosques offer study sessions for adult men.^{xxxiii} Being a Born Muslim does not mean that everyone is knowledgeable about Islam, especially if he/she are a converted Muslim. There are

many Muslims who have 'awakened to the faith' after coming to Japan. According to a survey that asked foreign Muslims in the Tokyo metropolitan area "How has your faith changed since you came to Japan?", more than half of the Muslims said that their faith had become "stronger" or "a little stronger".^{xxxiv} The content of study sessions for adult men in mosques is mainly Qur'an (Koran) recitation and its interpretation, with study of the Islamic code of conduct and hadith recitation also taking place. The study sessions themselves are set up after the group prayer or after the evening *ishah* prayer, and the study sessions for adult men seem to be held relatively frequently. With the gradual availability of women-only spaces in mosques, an increasing number of mosques have recently begun to host women's study groups. The Asakusa and Nagoya mosques, for example, have a dedicated prayer and education space for women on the second floor, while the Niihama mosque holds study groups for women on Saturdays.^{xxxv}

The question of how to provide Islamic education for children attending public schools in Japan has become a serious problem for Muslim parents in Japan. Muslims in Japan have the option of providing their children with Islamic education abroad, and in some cases children are sent abroad from Japan for Islamic education, but recently an increasing number of parents are preferring to provide their children with education in Japan. However, Islamic education in Japan currently relies on supplementary education opportunities provided informally in mosques and other institutions in various regions, or at home.^{xxxvi} In areas where there are many Muslims living in families, mosques often provide education for children, but Islamic education is provided in various forms, depending on the availability of qualified Muslims as teachers. A number of mosques, including the Otsuka Mosque, Islamic Centre Japan (ICJ), Kobe Mosque, Gyotoku Mosque, Isesaki Mosque, Ohanajaya Mosque, Ebina Mosque, Nagoya Mosque and Kasugai Mosque, open their weekends and evenings to children for Islamic education. These Islamic education centres are only run on a volunteer basis by volunteer Muslims. On the other hand, many of them have been forced to close down due to factors such as the different ways of thinking and economic conditions of Muslim parents, the widening and diversification of residential areas, and the return of management members.^{xxxvii} It is also true that many parents who are keen on their children's Islamic education have high expectations of mosques as a place for children's education from many Muslims living in Japan, given the current situation where there are still no Islamic schools.^{xxxviii} At present, there are no schools in Japan that provide Islamic education in Japan in a manner equivalent to Japanese schools abroad. With the time approaching when the generation born and raised in Japan will become the core of Islamic society in Japan, the construction of Islamic schools is a

matter of concern for the Muslim community in Japan.

Mosques also perform important functions corresponding to life stages. A typical example is marriage, where the marriage contract (wedding ceremony) is performed in a mosque. Apart from the marriage registration in Japanese society, the Nikah (marriage ceremony) and the issue of a marriage certificate are performed in the presence of Muslim witnesses in accordance with Islam. The initiation of non-Muslims is also carried out at mosques and a certificate of initiation is issued. A certificate of initiation is required for marriage, pilgrimage and burial for converted Muslims. Recently, a 'New Brothers and Sisters Support Project' has been set up by Japanese Muslims to provide support for converted Muslims, and has started activities such as organising web-based study groups.^{xxxix}

Funeral rites for Muslims are also held in mosques. When a Muslim dies, ghusl (purification of the body) is performed in a mosque by the next of kin or others, and the funeral and burial should take place as soon as possible. In the case of Muslims, burial in the ground is mandatory, but in Japan, legal restrictions on burial in the ground and opposition from local residents have made it difficult to establish Islamic cemeteries. Currently, cemeteries for Muslims include the Japan Muslim Association's Islamic Cemetery in Kosu City, Yamanashi Prefecture; the Islamic Cemetery in Yoichi-cho, Hokkaido, where the Hokkaido Islamic Society (Sapporo Mosque) has acquired perpetual use rights; the *Shimizu Reien* Islamic Cemetery in Shizuoka City, Shizuoka Prefecture (sponsored by the Islamic Center Japan),^{xl} the Yawara Cemetery of the Islamic Cultural Centre of Japan (Otsuka Mosque) in Tsukubamirai City, Ibaraki Prefecture,^{xli} the MGIJ (Muslim Graveyard Ibaraki, Japan) of Madinah Mosque in Omitama City, Ibaraki Prefecture,^{xlii} . Currently there are only these five cemeteries, and due to regional bias, there is a desire to open cemeteries in western Japan, with the Osaka Islamic Cemetery Project (to be opened in Wakayama Prefecture) by the Osaka Central Mosque in the Kansai region.^{xliii}

4 . Muslim communities in Japan in the future.

Challenges to survival

More than 20 years have passed since the establishment of the Ichinowari Mosque in 1991, and the Muslim community in Japan is now facing a major turning point. Firstly, the time is approaching for the Muslim community in Japan to be passed on to the next generation. The Muslims who played a leading role in the pioneering period will eventually retire from the frontline. The challenge is to ensure that the Muslim

community, centred on the mosque, is passed on to the next generation and continues to exist. The second change is the increase in the number of Muslims who are or will be living in Japan for the rest of their lives. In the past, many Muslims considered Japan to be a temporary home, but the number of Muslims with Japanese spouses and those who wish to live in Japan is increasing. The main issue in education that has been discussed so far has been Islamic education for adults and children, but from now on it is necessary to consider Islamic education as education in the broad sense of living as a member of society in Japan, taking into account the significance of the increase in the number of Muslims living in Japan. The third change is the increase in contact between mosques and Japanese society, and the increasing number of attempts on the part of mosques and Muslims living in Japan to build relationships with Japanese society and the communities around mosques.

The challenges associated with these changes can be summarised as the inheritance of the Muslim community in Japan, fostering the next generation of Muslims and building relations with the local community, which are generally a group of challenges for the survival of the mosque and the Muslim community in Japan. The third issue is discussed below, and the first and second issues are addressed first. With the increase of the second generation, young Muslims are becoming an important part of Japanese society. The survival of mosques, which are the centres of the community, is essential for the activities of Muslims in Japan to go smoothly and for the fulfilment of the Muslim way of life. The challenges for this are economic and human resource issues. For the former, incorporation, efficient commercialisation of facilities and the use of waqf (property endowment system in Islamic society)^{xliv} are being implemented or discussed, while for the latter, the development and strengthening of human resources and Islamic education in a broader sense are required. In order to facilitate efforts to address these issues, networking among mosques across the country would be a useful tool.

Current status of incorporation

The survival of mosques, which are essential to the daily lives of Muslims in Japan, requires addressing economic challenges. Various expenses are incurred for the constant maintenance and operation of mosques, including the purchase and repair of equipment, building maintenance and management, honoraria to imams, utilities and property tax. Although Muslim donations are used to cover these costs, they tend to be insufficient. As a countermeasure, religious corporations can be registered in the name of the corporation, and are exempt from property tax, charity and business income.

In relation to Islam, as of June 2014, three corporations under the jurisdiction of the

Minister of Education, Culture, Sports, Science and Technology and 14 corporations under the jurisdiction of prefectural governors are practically active as religious corporations.^{xlv} The former three are umbrella religious corporations: the Japan Islamic Culture Centre in Tokyo, certified in 1978; the Nagoya Mosque in Nagoya, Aichi Prefecture (certified in 2002); and Dar-us-Salam in Isesaki, Gunma Prefecture (certified in 2010). The Japan Islamic Culture Centre is based at the Otsuka Mosque in Toshima Ward, while the Ashikaga Mosque in Tochigi Prefecture, the Hitachi Mosque in Ibaraki Prefecture and the Tottori Mosque in Tottori Prefecture are its affiliated religious corporations.^{xlvi} The Nagoya Mosque has the Gifu Mosque as its affiliate, Dar-us-Salam is based at the Sakaimachi Mosque, and several mosques appear to exist under its umbrella as affiliated religious corporations, including the Ebina Mosque in Kanagawa Prefecture. The 14 corporations under the jurisdiction of prefectural governors all operate mosques as unitary religious corporations. The Kobe Mosque was one of the first to acquire juridical personality after the war, in 1955. The Tokyo Jamii was authorised as a legal entity in 2003, while the other 12 legal entities were authorised more recently, in 2007 or later. In addition to the above religious corporations operating mosques, the previously mentioned Japan Muslim Association (certified in 1968) and Islamic Centre Japan (certified in 1980) are also certified as religious corporations (see Table 2).

Another measure is to acquire general incorporated association status. Fourteen corporations have general incorporated association status, including the Mie Mosque, Kasugai Mosque and Sendai Mosque, while the Mie Mosque is working towards becoming a religious corporation. Considering the complicated certification process for religious corporations and the several years it takes to obtain certification, it is useful to obtain general incorporated association status, which only requires registration with the Legal Affairs Bureau and enables registration of real estate in the name of the corporation. However, in addition to the economic advantages of business income and tax exemption on real estate, the acquisition of a religious juridical personality would be more useful in terms of social credibility with domestic and foreign governments and organisations. Although the active use of the legal entity system by mosques seems to have spread considerably, it is difficult to say that the know-how of the legal entity system and the management of organisations in Japanese society is shared by mosque operators, and registration of mosques and other real estate under individual names can still be seen in many places. The active use of the legal entity system could be considered to solve economic problems (see Table 3).

In addition to the administrative and managerial skills to look after all activities,

Muslims involved in the running of mosques are expected to have the following skills: administrative skills are also required to respond to requests from various social institutions. The more relationships you build with Japanese society, the more you will have to negotiate with local authorities and community groups, such as neighbourhood associations.

Table 2. National religious organisations
(Islamic-related organisations)

No.	Names of mosques, etc.	Religious corporation type	competent (governmental) authorities	Year of registration
1	Sapporo Mosque	unitary religious organisation	Governor of Hokkaido	2011
2	Otaru Mosque	unitary religious organisation	Governor of Hokkaido	2013
3	Tsukuba Mosque	unitary religious organisation	Governor of Ibaraki Prefecture	2012
4	Sakaimachi Mosque	umbrella religious organisation	Minister of Education, Culture, Sports, Science and Technology	2010
5	Yashio Mosque	unitary religious organisation	Saitama Prefectural Governor	2007
6	Otsuka Mosque	umbrella religious organisation	Minister of Education, Culture, Sports, Science and Technology	1978
7	Japan Muslim Association	unitary religious organisation	Governor of Tokyo	1968
8	Tokyo Jamii	unitary religious organisation	Governor of Tokyo	2003
9	Islamic Centre Japan	unitary religious organisation	Governor of Tokyo	1980
10	Niigata Mosque	unitary religious organisation	Governor of Niigata Prefecture	2008
11	Niigata No. 2 Mosque.	unitary religious	Governor of Niigata	2011

		organisation	Prefecture	
12	Toyama Mosque	unitary religious organisation	Governor of Toyama Prefecture	2010
13	Kakamigahara Mosque	unitary religious organisation	Governor of Gifu Prefecture	2010
14	Nagoya Mosque	umbrella religious organisation	Minister of Education, Culture, Sports, Science and Technology	2002
15	Kyoto Mosque	unitary religious organisation	Governor of Kyoto Prefecture	2008
16	Osaka Ibaraki Mosque	unitary religious organisation	Governor of Osaka Prefecture	2012
17	Kobe Mosque	unitary religious organisation	Governor of Hyogo Prefecture	1955
18	Fukuoka Mosque	unitary religious organisation	Governor of Fukuoka Prefecture	2012
19	Beppu Mosque	unitary religious organisation	Governor of Oita Prefecture	2010

Source: prepared by the author from the Agency for Cultural Affairs, Religion Yearbook 2013, and other published sources.

Japanese Muslims, who are familiar with the practices and culture of Japanese society, will also play a greater role. However, as mosques have a wide variety of tasks, including some that can only be handled by Bourne Muslims, the involvement of enthusiastic Muslims of all nationalities is necessary.

In the near future, the ageing of those currently in charge of management and the consequent generational change will be inevitable, and the training of successors and the handing down of management know-how will be essential. In mosques that are mainly run by foreign students, it can be seen as a generational change every few years, but in mosques where the core is made up of settled Muslims, succession to the second generation and beyond is required. It has been mentioned above that mosques fulfil an educational function through the study group, but it is also necessary for current mosques to fulfil a recruitment function, which is to replenish the human resources who will be responsible for the mosque in the future. There is also a movement to pass on to children the active role of Muslims in Japan, both foreign and Japanese, who can serve

as role models, so that future leaders can emerge from their children's generation. In any case, it is important to institutionalise the organisation and management system and ensure its sharing or succession.

Table 3. National general associations (Islamic-related organisations)

No.	Name of mosque.	legal entity type	Year of registration
1	Sendai Mosque	general incorporated association	unknown
2	Saitama University Mosque	general incorporated association	2010
3	Okachimachi Mosque	general incorporated association	2009
4	Kamata Mosque	general incorporated association	2013
5	Fukui Mosque	general incorporated association	2008
6	Sakaki Mosque	general incorporated association	2002
7	Kasugai Mosque.	general incorporated association	2007
8	Triple Mosque	general incorporated association	2005
9	Osaka Central Mosque	general incorporated association	2009
10	Okayama Mosque	general incorporated association	unknown
11	Higashi-Hiroshima Mosque	general incorporated association	unknown
12	Tokushima Mosque	general incorporated association	2008
13	Kumamoto Mosque.	general incorporated association	2012
14	Kagoshima Mosque	general incorporated association	unknown

Source: prepared by the author from each mosque's webpage, publicly available documents and interviews at mosques.

Mosque Network.

Although mosques are open to all Muslims regardless of race or nationality, mosques in Japan can be categorised by how they were established, as JIT (Japan Islamic Trust) affiliated, ICOJ (Islamic Circle of Japan) affiliated, Tablighi Jama'at affiliated, foreign student affiliated, independent and so on, as well as they can also be categorised according to the nationality of the main founder and the Muslims who come to worship. Although each mosque in Japan is indeed an organisation with the character of a community centre, it can be said to be made up of mosques from different parts of the country, each with different characteristics, as symbolised by the fact that nearly 100 nationalities of Muslims make up the Muslim community in Japan.^{xlvi}

However, there is a small network among Japanese mosques: in the JIT network, Ashikaga Mosque, Tottori Mosque and Hitachi Mosque are linked as religious corporations, with Otsuka Mosque at the core; in the ICOJ network, Gyotoku Mosque, Asakusa Mosque, Tatebayashi Mosque, Oyama Mosque, Mito Mosque and Kanuma Mosque are linked together. The ICOJ has the Japan Mosque Foundation within its structure, which is responsible for the management and operation of these mosques. Furthermore, in the Tablighi Jama'at system, with the Sakaimachi Mosque at its core, the Hyuga Mosque, Ichinowari Mosque, Ohanajaya Mosque, Ebina Mosque and Shin Anjo Mosque are linked together, and the various mosques are used as bases for regular meetings and 'missionary' activities.^{xlvi} A number of mosques have been established by international students, including the Sapporo Mosque, Sendai Mosque, Tsukuba Mosque, Saitama Mosque, Toyama Gofuku Mosque, Okayama Mosque, Higashi Hiroshima Mosque, Shimane Mosque, Fukuoka Mosque, Beppu Mosque and Kumamoto Mosque, and the MSAJ (Muslim Student Association Japan), which unites local Muslim student organisations, can be seen as a link through^{xlvi}.

Even though there is partial coordination of mosque networks and activities by affiliate as described above, there is currently no network that integrates all mosques in Japan. In addition to considering a network for sharing information and exchanging opinions, the following issues need to be considered: leadership education for the future Muslim community in Japan, education for adult Muslims, unification of the criteria for issuing certificates of initiation and sermons during group prayers, and how to conduct workshops for newcomers, practical skills workshops during weddings and funerals, and building good relations with the local community in Japan. The establishment of a

mosque network to share necessary information and specific activity guidelines, such as building good relations with local communities in Japan, has been discussed.¹ At the moment, the establishment of a national network itself remains unrealised, with the establishment of mutual cooperation and co-operation between mosques still under discussion. However, while mosques in Japan have mainly engaged in introverted activities in the past, from now on they will have to give consideration to extroverted activities that are open to Japanese society. In this sense, the construction of a national mosque network will contribute to the survival and stability of the Muslim community in Japan in the future.

5. Japanese society and the Muslim community in Japan

Mosques in the community

The increase in the number of mosques and Muslims in Japan has resulted in increased contact with the local community. Mosques are not only the centres of the Muslim community and carry out various activities, but are also important contact points for building relations with the local community, and Muslims in Japan themselves place importance on building good relations with the local community, saying that it is their religious duty to take care of the local community.

According to the results of a survey conducted between 2009 and 2012 in the areas surrounding mosques in each of Gifu City, Imizu City in Toyama Prefecture and Fukuoka City^{li} on questions related to the image of Islam among Japanese residents, perceptions of Islam tended to be negative in all three areas. In the Fukuoka City survey, 8% of respondents thought that Islam is a tolerant religion, followed by 22% who thought it is a peace-oriented religion, 63% who thought it is a radical religion, etc.

Negative images and prejudice against Islam are likely to be observed in many parts of the country, but in Japan, where there is not much contact between Muslims and local residents, opposition to the construction of mosques is rare. In the process of establishing mosques in the past, it is thought that there have been many cases where neighbouring buildings have been converted into mosques before the residents were aware of it, but in recent years there have been many cases where the Muslims have held discussions with the local community in advance to avoid unnecessary confusion and have obtained agreement before starting construction or renovating properties purchased.

Okayama City is said to be the first case in Japan where the purchase of a property for a mosque was abandoned due to opposition from local residents.^{lii} The Okayama

Muslim Students Association (formed in 1989) began raising funds in 1991 and almost decided to purchase the property in 2004, but this was abandoned just before the purchase due to opposition from local residents. However, four years later, in 2008, they purchased a property adjacent to the Okayama University campus and, after renovations, the Okayama Mosque was opened in 2009. The mosque was opened after reaching an agreement with the local community on the management of the mosque in consideration of local residents, while the Fukuoka Mosque, whose construction plans were announced in 2005, and the Kanazawa Mosque, whose plans were announced in 2011, also faced opposition, but after consultations with the local residents' association and town councils, both reached an agreement to build the mosque, which led to its opening. The mosque was opened in the same year as the Fukuoka mosque. In order to build a 'mosque open' to Japanese society, it is necessary to have steady negotiations with the local community even before construction.^{liii} In order to build good relations in the future, it will be necessary to continue to actively engage in exchanges with the local community.

The response varies from mosque to mosque, but some are active in community activities as members of the community. There are some active moves on the part of Muslims towards good relations with Japanese society due to impatience on the part of Muslims with the negative view of Islam held by the Japanese. The persistent negative image of Islam is not a desirable state of affairs for both Islamic and Japanese society. Some Muslims cite the hadith (a record of Prophet Muhammad's sayings and deeds) that "it is the duty of a believer to take care of his neighbourhood."^{liv} The Fukuoka Mosque organises joint events with the local community association, and the Otsuka Mosque participates in local festivals by setting up a curry stall. Other examples from various mosques include events for Japanese people, language classes, Islamic workshops, mosque tours, as well as cooking classes and food festivals. At present, there is a notable trend towards initiatives on the part of Muslims, which is not only an expression of their desire to convey 'their true selves', but also a practice of the Islamic teaching that 'mosques are with the local people'.

A further attempt from the Muslim side to build bridges to Japanese society is the dissemination of information via the internet. As of the end of 2013, there were approximately 36 mosques with webpages. The content and items listed vary widely, and many of them target only foreign Muslims, with some websites being in English only. However, there are also webpages in Japanese (the Tokyo Jamii, Otsuka Mosque, Nagoya Mosque and Fukuoka Mosque are representative examples) with substantial content, and mosque information is posted for Japanese, with the intention of

communicating to the Japanese community.^{lv}

On the other hand, moves on the part of local communities to actively include the Muslim community are slow. In some places, such as the Kanazawa Mosque, the mosque is a member of the local community association.^{lvi} In addition, projects (such as language classes, multicultural understanding classes and multicultural discussion groups) are being implemented by local authorities within the framework of 'multiculturalism policies' and other such measures in various areas. Although the impact of these activities is by no means large, it has been pointed out that the active participation of Muslims in Japan in such 'multicultural conviviality' activities is low. There is a need to modify the nature of contact and exchange between the two sides while continuing to work together. At present, efforts to build bridges are biased towards the Muslim side, with rare efforts on the part of local communities. ^{lvii}

Tourism and 'Halal'.

The increase in the number of Muslim tourists visiting Japan as a result of Japan's tourism policy has led to a growing interest in providing Halal food in the tourism industry, and at the same time, with headlines such as '1.6 billion Muslim market', there is a growing movement in the media to obtain Halal certification with a focus on promoting Japanese industry and exports. In Japan, securing Halal food in accordance with Islamic norms is part of daily life for Muslims in Japan, and access to such food has recently become easier. Imported food and meat products bearing the mark of foreign Halal certification bodies are sold through Halal shops and on the internet, and Halal certification and Halal meat and food products are now being produced in Japan.

Traditionally, the impact of such Halal-related activities has been largely limited to the Muslim community in Japan. However, the current situation is changing from Halal certification only for Muslims in Japan to Halal certification for the provision of Halal food to Muslim tourists visiting Japan, and even for the development of the Halal industry with a view to exporting Halal food to other countries. Halal certification in Japan varies from local certification for the domestic market to international certification that can also be exported. The Islamic Centre Japan and the Muslim Association of Japan also carry out similar activities.

However, it is not only possible for Japanese companies and institutions to deepen the understanding of Halal food in Japanese society by collaborating with mosques and other organisations in Halal certification activities, but also for Muslims and non-Muslim Japanese who are involved in Halal certification to deepen mutual

understanding through such activities, and for the results of such activities to be widely disseminated to Japanese society. If the results of these activities are widely disseminated to Japanese society, they will contribute to improving the perception and understanding of Islam and Muslims in Japan.

Towards an understanding of 'Islam in Japan'.

Although there are people living in Japan who follow a variety of existing religions from around the world, the reality is that there is little interaction between Japanese society and these various religious 'communities'. Islam, too, is still seen by most Japanese as 'the religion of a stranger and neighbour'.^{lviii} However, while exchanges between Japanese and Muslims in Japan may continue in the future, they will not disappear. Where an increasing number of mosques and diverse Muslim activities are close at hand, both the local community and the Muslim community need to make a steady effort to promote exchange and contact in order to deepen mutual awareness and understanding. It is necessary not only to advance into the halal industry and to accept Muslim tourists, but also to seek a 'multicultural conviviality' or 'multi-ethnic society' as a Japanese society, with a view to a 'policy of coexistence with Islam'.

A century has passed since the start of full-fledged interaction between Muslims and Japanese in Japanese society, and the Muslim community in Japan has grown to a population of over 100,000. Mosques have been established in various parts of Japan, from Hokkaido to Okinawa Prefecture, and there are plans to open new mosques and Islamic cemeteries in the future. Although the author believes that there will not be a rapid increase in the number of Muslims in Japan in the foreseeable future, it is clear that the presence of Muslims in Japanese society is increasing and that Muslims, who are a minority, are putting down roots in Japanese society. Various social activities are taking place at the mosques, which are the centres of the community, and information on Muslims in Japan is being updated on a daily basis to confirm the specific aspects of these activities, which are becoming more and more active.

Permanent and permanent residence of Muslims in Japan is increasing, as is the growth of the second generation and the increase in the number of Japanese Muslims. The institutionalisation of Islamic organisations, including the establishment of religious corporations, is progressing, and some aspects of the activities of these organisations are becoming more active. In addition, it should be noted once again that the time for a generational change within the Muslim community in Japan is approaching, and the survival and future of the Muslim community is being questioned. The process of replacing foreign Muslims born and raised in Japan with Japanese

Muslims as the Muslims in charge of mosque management and social activities will also be underway. We hope that this article will be of some help in understanding 'Islam in Japan'.

ⁱ Although they are referred to as mosques in accordance with Japanese practice, these days Muslims in Japan often use the Arabic term masjid. Akira Hamanaka, who runs a webpage on Islam in Japan, has been using masjid since 2008. There are voices in the Muslim media in the country of stay in Japan who also dislike the pejorative connotation of being included in the designation 'mosque' (associated with mosquito mosquitoes) and say 'let's call it a masjid'.

ⁱⁱ Hirofumi Tanada, 'The Muslim Population in the World and Japan 2011', *Journal of Human Sciences*, vol. 26, no. 1, 2013.

ⁱⁱⁱ Shinji Maejima, 'Islamic Studies Boom Koto Hajime: Memories to the End of the Last World War', in *Japan and the Arab World: Memories (Part 1)*, Secretariat of the Domestic Committee for International Joint Research on Japan-Arab Relations, 1980.

^{iv} This article is written with reference to my book 'Mosques in Japan: social activities of Muslims in Japan' (Yamakawa Shuppansha, to be published in March 2015), adding the latest situation.

^v For more information, see Toru Miura (ed.), *Learning Islam*, Yamakawa Press, 2013.

^{vi} Misawa, Nobuo et al, 'The First Japanese Muslim - Shotaro Noda (1868-1904)', *Annual Report of the Middle East Studies Association of Japan*, vol. 23, no. 1, 2007.

^{vii} Akira Matsunaga, *Tatars in Japan: Islamists at the mercy of history*, Toyo Shoten, 2009.

^{viii} Akira Usuki, 'The Legacy of Wartime Haikyo Studies: As a Prototype for Islamic Area Studies in Postwar Japan', *Shiso*, No. 941, 2002; Hirofumi Tenda, 'Haikyo Studies in Wartime Japan: An Analysis of the Materials Deposited by the Dai Nihon Kaikyo Kyokai. The Society Yearbook, No. 47, 2006.

^{ix} Japan Muslim Association, '50th Anniversary: A Short History of the Association', Japan Muslim Association, 2004, p. 3. Mimasaka Higuchi, '*Nihon no Islam, Sengo no Ayumi*' [Islam in Japan: Past, Present and Future], Embassy of the Kingdom of Saudi Arabia, Cultural Section, 2010, p. 109, also states that the society was founded with 65 members.

^x Estimates were made by extracting 'major Islamic societies' from 'Statistics on Foreign Residents, 1969' (Ministry of Justice, 1970). Major Islamic societies' are defined as countries with a population size of at least one million and a Muslim population of at least 50% as of 2011.

^{xi} Higuchi (ibid.), p. 119.

^{xii} As in 1969, this is the estimated population at the end of 1984, estimated from the foreign population of 'major Islamic societies'. *Statistics on Foreign Residents, 1985 edition* (Ministry of Justice, 1985).

^{xiii} Takuya Tazawa, *Muslim Nippon* (Shogakukan, 1998, pp. 214-215) states that "including illegal residents, the number is said to be 200,000 or 300,000", but according to figures from immigration and foreign residents statistics, the number exceeds 100,000 but is unlikely to reach 200,000.

^{xiv} Estimates by Hiroshi Kojima are 30,000 in 1995, 47,600 in 2000 and 58,600 in 2004." Variation in Demographic Characteristics of the Foreign "Muslim" Population in Japan : A Preliminary Estimation.", *The Japanese Journal of Population*, 4-1, 2006, pp.117-119. Sakurai estimates the number of foreign Muslims with regular resident status at 42104 (as of 2000). Sakurai, Keiko, *Nihon no Muslim Shakai* (Muslim Society in Japan), Chikuma Shinsho, 2003, p. 35.

^{xv} For details on the content and methodology of the estimates, see my article 'The Muslim Population in the World and Japan 2011' (see above).

^{xvi} There are almost certainly foreign Muslims with permanent resident status who have Japanese spouses. However, as the proportion is not known, this estimate does not take into account the number of Japanese Muslims who are spouses of permanent resident Muslims. As the number of permanent residents is around 20,000, if the corresponding number of Japanese Muslims as spouses is assumed to be around 10,000 to 20,000, the estimated population of Muslims in Japan could be 100,000 foreign Muslims and 20,000 to 30,000 Japanese Muslims, or 120,000 to 130,000 people in total.

^{xvii} This is an approximate population figure for a total of 18 countries, including the major Arab

states of West Asia and North Africa, Egypt and Saudi Arabia.

xxviii Bangladesh gained independence from Pakistan in 1971.

xix Keiko Sakurai (above), pp. 44-45.

xx In 2009 (2009), a revised law on immigration control was promulgated and a 'new residency management system' was launched by 2012 (2012), including changes to status of residence, abolition of foreigner registration and issuance of residence cards.

xxi Countries/regions with a population size of at least 1 million and a Muslim population share of at least 50% as of 2011.

xxii As mentioned in note 16, permanent residence in the status of residence is thought to include those who applied for permanent residence from a Japanese spouse, etc. The proportion is not known from the published data.

xxiii Japan Student Services Organisation, Results of the 2013 International Student Enrolment Survey, March 2014,

http://www.mext.go.jp/a_menu/koutou/ryugaku/_icsFiles/afieldfile/2014/04/07/1345878_02.pdf に

According to the results, Indonesia, Malaysia, Bangladesh, Saudi Arabia, Egypt and Uzbekistan are the top six countries of origin for Muslim international students.

xxiv It is sometimes claimed that the first mosque was the Nagoya Mosque, but this is incorrect. From the description in the booklet issued in *commemoration of the opening ceremony of The Nagoya Muslim Mosque: A Souvenir Booklet issued in commemoration of the Opening Ceremony of The Nagoya Muslim Mosque*. January 1937.

xxv Abu Bakr Morimoto, *Islam in Japan: Its past, present and future*, Islamic Center Japan, 1980, pp.18-21.

xxvi Hirofumi Okai, 'Mosque Transition in Japan', Arab Quarterly, No. 131, 2009, p. 20. Kyodo News Editorial Office, 'Even though it is a Religion of Peace - The People of the Holy Koran', Multinational Zipangu Leaders, 2003, Akashi Shoten, pp. 152-156.

xxvii Akira Hamanaka, the head of the Niihama Mosque, has the following assessment of the Kumamoto Mosque. The Kumamoto Masjid, which was opened in 2013, is a masjid full of ideas that fully utilises the know-how accumulated in previous masjids in the country. I think that representatives from all parts of the country who are going to build a masjid in the future must build it on the basis of this masjid. That is how impressed I am with this masjid."

<https://www.facebook.com/media/set/?set=a.556575321046787.1073741836.304438292927159&type=3>
(see 2 July 2014).

xxviii Japan Student Services Organisation, 'Results of the 2013 International Student Enrolment Survey', above.

xxix Hirofumi Okai, 'Acquisition and Transformation of Religious Foundations by Muslims in Japan: focusing on mosque establishment activities', Journal of Human Sciences, vol. 22, no. 1, 2009, pp. 23-24.

xxx In Islamic societies, collective worship may take place in squares or on streets, with carpets laid out for worship.

xxxi The ninth month of the Islamic calendar, a month of abstinence from food and drink from sunrise to sunset.

xxxii When 149 Muslims in the Tokyo metropolitan area were asked, more than 80% said they attended prayers at a mosque. Waseda University, Faculty of Human Sciences, Asian Social Studies, Survey of Muslims in Japan, 2006, p. 49.

xxxiii According to the responses to the survey, three-quarters of the Muslims most frequently mention a place for Islamic education for children and adults as an expectation of mosques. Hirofumi Tenda and Hirofumi Okai (eds.), Report of a Survey on Children's Education of Muslims in Japan, Waseda University, School of Human Sciences, Asian Social Studies, 2010, p. 51.

xxxiv Survey of Muslims in Japan, above, pp. 41-42.

xxxv Hirofumi Tanada and Hirofumi Okai (eds.), Survey of Mosques in Japan 1, Waseda University, Faculty of Human Sciences, Asian Social Studies, 2008.

xxxvi In Tokyo, there is the Tokyo Republican School of Indonesia, which caters for children of Indonesian nationality, has an education system similar to that in their home country and is recognised for Japanese university entrance qualifications. Park, Sangseok, Gaikokujin Gakko (School for foreigners), Chukoh Shinsho, 2008. In rural areas, Islamic education is provided by Indonesian

organisations. Mina Hattori, 'Religious value formation of Indonesian Muslim children in Japan', *Journal of Intercultural Communication Studies*, No. 19, 2007. See also Hitoshi Sugimoto, 'Educational Issues of Muslims in Japan', in Takekazu Ehara (ed.), *International Comparison of Multicultural Education*, Tamagawa University Press, 2000.

xxxvii Hirofumi Okai, 'The Birth of Islamic Networks: the Establishment of Mosques and Islamic Activities', in Naoto Higuchi et al, *Kokkyo wo Koeru*(Crossing Borders), Seidosha, 2007, pp. 193-194.

xxxviii In addition, the Otsuka Mosque operates a kindergarten and the Kasugai Mosque a nursery school (opened in 2013).

xxxix 'New Brothers and Sisters Support Project', <https://sites.google.com/site/loveallahskip/> (see 14 Aug 2014).

xl Shimizu Cemetery Islamic Cemetery, <http://www.islam.co.jp/> (see 23 Aug 2014).

xli Previously, the Otsuka Mosque attempted to build an Islamic cemetery in Ashikaga, Gunma Prefecture, but opposition from local residents forced a halt to construction plans at the site, which were subsequently abandoned. 'Muslims, the place of eternal rest is', *Asahi Shimbun*, morning edition, 19 October 2010; 'Going Islamic Asia', *Asahi Shimbun Globe*, 140, 3 August 2014.

xlii MGIJ (Muslim Cemetery), <http://www.mgij.org/> (see 26 Aug 2014).

xliii Osaka Muslim Graveyard, <https://www.facebook.com/559928567374192/photos/pcb.828051583895221/828040550562991/?type=1&theater> (2014). See 14 August).

xliv On developments in Japan, see the section on 'Economic challenges and waqf support for mosques' in *Mosques in Japan: social activities of Muslims in Japan*, above.

xlv In order to ascertain the current status of incorporation of mosques and other entities, reference was made to publicly available documents relating to corporate registration. As the documents contain a lot of 'personal information' related to mosques, we have decided not to specify any details of the documents here.

xlvi The centre reports on the Tottori Mosque. 'On 28 February (2014), the Japan Centre for Islamic Culture purchased land and a building for the construction of the Tottori Masjid. The extra 5,441,117 yen donated will be used to renovate the building' (@otsukamasjid, 11 March 2014 tweet, see 14 March 2014).

xlvii As no research has been conducted on Shia mosques, they are not included in this report. A search of the web suggests that two mosques exist, one in Misato, Saitama Prefecture, and the other in Joso, Ibaraki Prefecture. <http://www.azadarijapan.com/> (see 23 Aug 2014). Followers of the Ahmadiyya cult, which is also described as a "new Islamic religion", and others also stay in Japan. <http://www.ahmadiyya.jp/> (see 23 Aug 2014).

xlviii Hirofumi Okai, 'The Birth of Islamic Networks' (see above), pp. 196-202.

xliv Established in 1960. Currently 33 organisations are members. <http://www.msaj.info> (see 8 July 2014).

¹ A discussion on mosque networks took place at the 2nd National Conference of Representatives of Mosques held in March 2010. According to the terminology used by Muslims in Japan, it is precisely a 'masjid network'. Hirofumi Tanada and Hirofumi Okai (eds.), *National Conference of Mosque Representatives 2*, Waseda University, School of Human Sciences, *Asian Social Studies*, 2011, pp. 63-83.

^{li} Hirofumi Tanada and Hirofumi Okai (eds.), *Attitude Survey on Foreign Residents, Gifu City Report* (Gaikokujin ni kansuru Ishiki Chosa, Gifu City Report), Waseda University, Faculty of Human Sciences, *Asian Social Studies*, 2011; Hirofumi Tanada, Kiju Ishikawa and Hirofumi Okai (eds.), *Attitude Survey on Foreign Residents, Imizu City Report* (Gaikokujin ni kansuru Ishiki Chosa, Imizu City Report), *ibid*, 2012; and *Ibid*, "Attitude Survey on Living with Foreign Residents, Fukuoka City Report", *ibid*, 2013.

^{lii}The Islamic Home Page, http://www2.dokidoki.ne.jp/islam/benri/m_okayama.htm (see 11 May 2014). The following description of the Okayama Mosque is also information from this website. Some of the wording has been changed, such as referring to the masjid as a mosque.

^{liii} According to newspaper reports in June 2014, a second mosque was opened in Toyama Prefecture. Originally, there was a musallah (small worship facility) near the Gofuku campus of the University of Toyama, where religious activities were conducted mainly by international students, but the establishment of the mosque was planned in 2012 with support from members of the Toyama Mosque. Goban Musallah, <http://islaccenter.or.jp/life-in-japan/jasjid-in-japan/hokuriku/> (see 11 May 2014);

'Mosque construction plan emerges, Gofuku, Toyama residents rally against it for one day', Kitanihon Shimbun. Webun) 29 November 2012 article. However, the construction was reportedly halted after receiving 'opposition signatures' by residents. The details of what happened after that are unclear, but after repeated consultations with the police and the administration, the mosque was opened in June 2014 under the name 'Toyama Muslim Centre', where international students and local residents can interact with each other. According to the reporter's interview, a man from the local town council said, "I heard about it in the middle of this month (June). It is unclear whether there was any prior discussion with the local community association, but representatives of the community association have since been invited to discuss the matter. The Toyama Chunichi Shimbun (CHUNICHI Web), 27 June 2014, 'Know Islam: Toyama University students to open exchange facility tomorrow'. 'Exchange facility by Islamic students in Toyama: residents visit and exchange views', Chunichi Shimbun (CHUNICHI Web), 1 July 2014.

^{liv} The following hadith contains a section on 'Caring for one's neighbour'. Hadith: A Collection of Islamic Traditions, translated by Shinya Makino, Chuko Bunko, vol. 5, pp. 312-313.

^{lv} Mosques with webpages are specified in the 'List of Mosques in Japan', above. In addition, the aforementioned 'Islamic websites' and 'List of mosques and Islamic-related facilities in Japan' in 'List of mosques and Islamic-related facilities in Japan', Maruzen Publishing, 2013, pp. 465-467, have URL information, but it appears that in some cases the sites have moved.

^{lvi} The Kanazawa Mosque has signed a memorandum (Agreement with Neighbours) with the local town council. For more information, see page at right.

<http://ims-japan.webs.com/kanazawamasjid.htm#920677691> (see 21 Aug 2014).

^{lvii} In addition to voluntary efforts by mosques to build relationships with local communities on a daily basis, another example of how contingent events have triggered the building of relations between them is the support activities for victims of the Great East Japan Earthquake in the immediate aftermath of the disaster. Susumu Nejima, 'Muslim NGOs.

Faith and Social Service Activities, Yamakawa Shuppansha, 2014, for a detailed report: the 4th National Conference of Representatives of Mosques held in 2012 discussed the actual support activities and challenges. Kojima, Hiroshi and Hirofumi Tanada (eds.), The 4th National Masjid (Mosque) Representatives Conference 'The Great East Japan Earthquake and Disaster Victims Support Activities' 12 February 2012, Waseda University Asia Muslim Research Institute, 2013.

^{lviii} Hizuru Miki, 'What Religion Means to Immigrants', in *The Religious Lives of Immigrants Living in Japan: Newcomers Bring Religious Pluralism*, edited by Hizuru Miki and Yoshihide Sakurai, Minerva Shobo, 2012, p. 22.