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THE HISTORY OF THE EMERGENCE AND DEVELOPMENT OF ISLAM IN JAPAN

Abstract. This paper provides a historical and contemporary analysis of the spread of Islam in Japan as a unique example of the interaction between a world religion and a society with a long tradition of religious homogeneity and cultural self-sufficiency. The paper examines the stages of Islam's penetration into the country, from the first trade and diplomatic contacts in the 19th century to the formation of stable Muslim communities in the 21st century. A particular focus of this study is the Japanese state's policy towards the Islamic world in various historical periods, ranging from the era of isolation (*sakoku*) and the Meiji Restoration to the globalization processes of the late 20th and early 21st centuries. The activities of Islamic organizations, transnational ties, demographic changes, and the peculiarities of the perception of Islam in Japanese society are analyzed. The study demonstrates that the development of Islam in Japan is a complex process of adaptation of religion in a specific sociocultural and political context, reflecting the transformation of the country's foreign policy and cultural strategies.

Keywords: Japan; Islam; religious minorities; Muslim communities; history of Islam.

Introduction. The history of Islam in Japan is a unique case study of interaction between a relatively homogeneous society and a global religion. Japan's encounter with Islam was initiated by commercial interactions, diplomatic relations, and educational exchanges. Despite its small size, Islam has had a significant impact on the development of cultural ties, transnational communications, and Japan's foreign policy. The examination of this phenomenon offers insights into the dynamics of religion in a non-denominational, high-tech society and provides an opportunity to analyze Japanese-Muslim relations within a global historical context.

Japan has its own distinct approach to Islam, just like every other country. Islam, unlike Buddhism and Christianity, did not become a prominent religion in Japan until the late 19th century. This was after a prolonged period of self-isolation during the Tokugawa era. The *sakoku* policy, which persisted for approximately 250 years, restricted external contact and impeded the spread of new religious ideologies. This situation changed significantly during the Meiji Restoration in the latter half of the nineteenth century, a period marked by Japan's engagement with the global community. Japan began establishing political, economic, and cultural

ties with other countries, including the Ottoman Empire and Muslim regions in Southeast Asia. It was during this period that the initial steps toward Islamizing Japan were taken [1].

During the first half of the 20th century, the dynamic between Japan and the Islamic world underwent a marked shift towards increased systematic relations. In the aftermath of the Russo-Japanese War and World War I, the Japanese state and military initiated a strategic initiative to cultivate ties with Muslim communities, acknowledging the significance of the Islamic world within the broader context of global politics. These contacts included interactions with anti-British movements in India, Tatar Muslims in Russia, and other transnational networks. Consequently, Islam came to be regarded not solely as a religious phenomenon, but also as a component of international relations and diplomacy [2].

Following the 1973 oil crisis, Islamic preaching (da'wa) in Japan experienced a resurgence, marking a significant shift in the nation's religious landscape. The strengthening of economic ties with Middle Eastern countries was a key factor in the growth of the Muslim population and the development of religious infrastructure. While there were only three mosques in the country prior to World War II and four by the early 1980s, by 2021, this number had surpassed 130. Concurrently, the Muslim population expanded, surpassing 200,000 by the end of 2020. A significant portion of this population is made up of foreign workers, students, and families participating in long-term programs. There has been a notable increase in the number of Indonesian Muslims participating in qualification programs. At the same time, the number of Japanese people who have chosen to embrace Islam has been increasing.

The contemporary Muslim community in Japan is a religious minority, accounting for around 1% of the population, alongside new religious movements such as Happy Science and Soka Gakkai International. In many ways, Muslims are an «invisible community». They are not always clearly reflected in public discourse, yet they play an instrumental role in shaping the diversity of the modern Japanese religious landscape. Islam has become an integral part of major cities' urban landscapes, as evidenced by the emergence of halal shops, Islamic cultural centers, educational initiatives, Japanese imams, and active communities.

Historiographically, the study of Islam in Japan has developed unevenly. Pre-war materials, including the works of Okawa Shumei (Kaikyō Gairon) [3], Matsuda Hisao, and Kobayashi Hajime (Chūō Ajiashi), as well as archives from the Meiji-Shōwa period, remained on the periphery of academic attention for a considerable duration. Since the conclusion of the 20th century, the topic has garnered increased interest from the Japanese and international academic communities. Islam in Japan is currently being studied from an interdisciplinary perspective, combining elements of history, religious studies, cultural studies, and international relations. The development of Islam in Japan is an example of how a global religion adapts to a specific sociocultural and political context.

The goal of this article - is to examine the historical progression of Islam in Japan, from the period of isolation to the present, by looking at how the Muslim

community adapted, the impact of international interactions, and the unique way Islam is perceived in Japanese society.

Research methods. This study employed a combination of historical, scientific, and sociocultural methods, which allowed for a comprehensive analysis of the processes of perception and development of Islam in Japanese society from the late 19th to the early 21st century.

1. The present study employs a historical-analytical method.

The historical-analytical approach was utilized to examine the chronology of the emergence of Islam in Japan, its subsequent spread, and the formation of Muslim communities. The analysis was based on a variety of primary sources, including diplomatic reports, archival documents, newspapers and magazines from the 19th and 20th centuries, travelers' memoirs, information about the first Japanese converts, and historical studies by Japanese and foreign scholars. The implementation of this methodology has yielded the following outcomes:

The objective is to establish the sequence of diplomatic, trade, and cultural contacts between Japan and the Islamic world. It is imperative to delineate the historical trajectory of the establishment of Muslim communities and to elucidate the foundational institutions that have facilitated their development. It is imperative to ascertain the correlation between Japan's foreign policy interests and the advancement of Islamic infrastructure within the nation.

2. The following is a description of the source analysis method.

Source analysis was employed to critically assess the reliability and completeness of historical sources. A particular focus was allocated to the comparison of Japanese and foreign materials, encompassing the following:

- Publications in Japanese periodicals from the 19th and 20th centuries.
- Areas of research include scientific works on Islamic studies and Oriental studies.

This approach facilitated the determination of reliability regarding the information concerning the initial interactions, the conversion of Japanese individuals to Islam, the formation of Islamic institutions, and the demographic evolution of the Muslim community.

3. Comparative-historical method

The present study utilized a comparative historical analysis to examine the similarities and differences in the propagation of Islam in Japan in relation to analogous processes observed in East and Southeast Asia. This methodological approach facilitated the identification of distinctive features within the Japanese Islamic tradition, which can be attributed to the following factors:

- An examination of the distinctive characteristics that define Japanese religious culture.
- An examination of Sakoku and the late opening of Japan to the outside world.

The present study will examine the influence of foreign policy and migration factors.

4. The following essay will present an analysis of sociocultural factors.

The sociocultural method has enabled researchers to study the following: the

perception of Islam by Japanese society; the image of Islam in the media and cultural texts; and the role of globalization processes in the formation of the modern Muslim community.

5. A multidisciplinary approach is employed.

The present study employs an interdisciplinary approach, integrating historical analysis, sociological inquiry, religious studies, oriental studies, and political science. This methodological approach enables us to not only reconstruct the chronology and facts, but also to understand the cultural, political, and ideological contexts that influence the perception of Islam in Japanese society.

The results of the research and the ensuing discourse surrounding those results:

1. Historical and religious background and perception of Islam in Japanese society

1.1. Islam and its perception in Japanese society

Islam originated in the 7th century on the Arabian Peninsula and spread over several decades to the Middle East, South and Central Asia, and North Africa. Today, Islam ranks second in terms of the number of believers after Christianity, with more than 1.8 billion followers worldwide [4].

For Japanese society, Islam remains largely an «external» religion, little studied and insufficiently represented in the country's cultural memory. This is due to a combination of historical, cultural, and socio-psychological factors. Historically, Japan was isolated for a long time, and religious life was shaped by the syncretism of Shintoism and Buddhism, which created a flexible religious tradition that did not require strict adherence to dogmatic norms.

The perception of Islam in modern Japanese society remains ambiguous. Popular culture and the media often associate Islam with terrorism or military conflicts, creating a wary and prejudiced attitude. In addition, Islam requires strict rituals and behavioral norms, which are perceived by the Japanese as excessively rigid and alien. The main dogmatic elements of the religion include the «six beliefs» (belief in Allah, angels, prophets, holy books, life after death, and predestination) and the «five pillars» (shahada – testimony of faith, salat – prayer, zakat – almsgiving, saum – fasting, and hajj – pilgrimage). These norms form the framework of everyday Muslim life and create a cultural gap in the perception of the Japanese audience.

The phenomenon of globalization, which has been prominent in the 20th and 21st centuries, has played a role in the migration of Muslims to regions previously unconnected with Islamic civilization, including Japan. This necessitated the adaptation of Islamic law (fiqh) and ritual practices to multicultural contexts. The Japanese encounter with Islam has manifested in diverse forms, ranging from the perception of religion as an external phenomenon to endeavors to study it and partial cultural acceptance.

1.2. Historical background and first contacts with the Islamic world

The initial interactions between Japanese individuals and Muslims are believed to have occurred during the 17th–19th centuries, primarily through commercial

trade and diplomatic exchanges. During the Edo period (1603–1868), Japanese merchants cultivated commercial relationships with Muslims through China and Southeast Asia. These contacts were economically motivated, yet they established the conditions for the initial cultural and religious interactions.

With the advent of the Meiji period (1868–1912) and the Restoration, Japanese diplomacy experienced a marked increase in activity, as evidenced by the dispatch of representatives to the Ottoman Empire and the Muslim regions of Asia. These contacts contributed to the formation of an initial understanding of Islamic culture and religion. The period known as the Meiji Restoration marked a significant turning point in Japan's engagement with the global community, marking the culmination of two centuries of isolationist policies and heralding the onset of a new era of international interaction. This pivotal moment in Japan's history coincided with the flourishing of trade and diplomatic relations with Muslim countries.

The historical incident of the Ottoman frigate *Ertugrul* sinking off the coast of Wakayama in 1890 possesses a unique and profound symbolic significance. Among those who accompanied the survivors was the journalist Noda Shōtarō, who converted to Islam and thus became the first documented Japanese Muslim. This incident not only initiated direct contact between the Japanese and Islamic civilizations, but also shaped a positive image of the Ottoman Empire in Japanese society, which had long-term cultural and diplomatic consequences [5].

1.3. The development of Islam in Japan in the first half of the 20th century (1900–1945)

1.3.1. The preparatory period (1900–1930)

At the onset of the 20th century, Japan experienced an expansion of its foreign policy horizons, a development of significant historical import. In the aftermath of its triumph in the Russo-Japanese War (1904–1905), Japan attained international recognition and embarked on a systematic study of Islamic regions, recognizing their strategic importance. Instruments of foreign policy strategy included diplomatic missions, participation in international conferences, and support for Muslim leaders.

Concurrently, the initial Muslim communities in Japan were established, predominantly by Tatar immigrants who arrived subsequent to the Russian Revolution. The establishment of mosques and Islamic cultural centers was initiated. Furthermore, publishing activities were undertaken. Concurrently, Japanese researchers initiated a concerted examination of Islamic literature, publishing translations of the Quran and works on the history of Muslim countries. The principal researchers of this era were Okawa Shumei, Matsuda Hisao, and Kobayashi Hajime, who interpreted Islam through the lens of Japanese civilizational tradition.

Concurrently, the first Japanese individuals underwent a religious conversion to Islam in foreign lands. Yamaoka Kotaro undertook the Hajj pilgrimage in 1909, guided by the Tatar theologian Abd al-Rashid Ibrahim. Ariga Bunpachiro engaged in academic study of Islam in India. The Japanese Ministry of Justice engaged in a process of study and adaptation of the legal norms of Islamic states, a reflection of a combination of cultural and strategic interests.

1.3.2. Institutionalization and strategic use (1930–1945)

During the 1930s, the systematic academic study of Islam and the establishment of an institutional framework for Muslim communities in Japan began to take shape. The first Islamic institutions and mosques were established in Japan during this time. These included the Kobe Mosque (1935), the Islamic Cultural Association (1937), Tokyo Camii, and the Institute for the Study of Muslim Areas (1938). During this period, small Muslim communities emerged, and Japanese individuals such as Mustafa Komura converted to Islam and initiated educational and missionary projects, including translations and publications of religious literature.

Islam in pre-war Japan was regarded not solely as a religious phenomenon, but also as a foreign policy instrument. In the aftermath of their triumphs over Russia and China, Japanese strategists regarded the Muslim territories of Central and West Asia as pivotal to the execution of their Pan-Asianism policy. Consequently, organizations such as the Great Japanese Muslim League and the Institute of Islamic Studies emerged, emphasizing the importance of Islam as a strategic, ideological, and cultural tool [6].

1.4. The number and community of Muslims in Japan.

Noda Shōtarō (1891) is traditionally considered the first Japanese Muslim. Among the early converts were Yamada Torajirō and Ariga Buntarō, who laid the foundation for the Japanese Muslim community.

Before World War II, the Muslim population remained small. It was about 1,000 people. They mainly lived in port cities. These cities included Kobe and Yokohama. There has been steady growth since the post-war period: from 3,500 people in 1969 to 70,000 in 2006. By 2010, there were approximately 100,000 foreign Muslims and 10,000 Japanese Muslims in Japan. As of 2024, the total number of Muslims in Japan is estimated to be around 350,000, with the most significant increase observed among citizens of Indonesia, Pakistan, Bangladesh, Afghanistan, and Uzbekistan [7].

1.5. Postwar and Contemporary Stages of Islam's Development in Japan (1945–Present)

In the aftermath of World War II, Japan experienced a diminution of its political and military influence in Central Asia and the Muslim world. Diplomatic contact with Muslims in the former USSR and China remained limited until the early 1990s. The terms «Kaikyō» and «Kaikyōto», previously associated with imperial policy, disappeared in postwar Japan, while the term «Middle East», borrowed from the Western tradition, entered scientific and diplomatic usage.

Starting in the 1950s, academic and public organizations dedicated to studying the Islamic world began forming, including the Japanese Institute of the Middle East (1956), the Japan-Arab Association (1958), and the Association for Islamic Studies (1963). Their activities were linked to nationalist intellectual movements. They were also linked to oil diplomacy. Their activities were linked to cultural exchange.

The International Muslim Association in Tokyo (1952–1960) played a special role in spreading knowledge about Islam. The objectives of this initiative are as follows:

- The primary objective is to disseminate knowledge regarding Islam within the Japanese populace.
- The organization of cultural and educational exchanges with Islamic countries is of paramount importance.
- Providing assistance and fostering collaboration with Muslim communities.

The Japanese religious landscape has been characterized by syncretism, a term denoting the combination of elements from multiple religious traditions. Many Japanese have combined elements of Shintoism, Buddhism, and Christianity, among other religions. Religion was not a fundamental element of identity, and the Constitution enshrined the principle of freedom of religion. According to a survey conducted by NHK in 2018, 62% of Japanese individuals do not identify with any religion, 31% are Buddhists, 3% are Shintoists, 1% are Christians, and 1% are followers of other beliefs [8].

The 1973 oil crisis signified a pivotal juncture in Japanese politics and culture. The economic dependence on oil imported from the Middle East has been demonstrated to strengthen political, cultural, and educational ties. Concomitantly, a proliferation of Islamic centers, hospitals, and organizations providing services to the Muslim community was observed. The 1970s and 1980s witnessed the establishment of an autonomous academic discipline known as Islamic studies. Concurrent with this expansion was the establishment of various academic departments and research centers, which further contributed to the dissemination and study of Arabic and Islamic societies. Japanese scholars transitioned from a practice of indirect research through Western sources to a direct analysis of Islamic texts and the study of Muslim countries based on primary sources. Since the late 1970s, the Islamic community in Japan has undergone substantial development. A notable influx of laborers from Iran, Pakistan, Bangladesh, and other nations has been observed, coinciding with a period of significant economic growth and a consequent demand for labor. A significant number of migrants remained in the region for extended periods, thereby contributing to the expansion of the Muslim demographic.

Intercultural marriages also played a significant role: Conversely, Japanese women who embraced Islam became integrated into Muslim families, thereby establishing a second generation of adherents. The infrastructure necessary for the facilitation of religious practices is being developed. There has been an emergence of mosques, prayer rooms (*musalla*), and Islamic cemeteries, indicating a gradual establishment of Islam within Japanese society. In the 21st century, Japan has witnessed a persistent increase in its Muslim population, attributable to various factors, including migration patterns, interfaith unions, and domestic converts. The number of mosques has increased to more than 130, especially in major metropolitan areas such as Tokyo, Kyoto, Nagoya, Osaka, and Hiroshima. Mosques are undergoing a transformation into centers for *da'wah* and cultural exchange. Islam, therefore, finds itself integrated into the urban landscape through these and other channels. The evolution of the Halal industry is characterized by the emergence of various commercial entities, including restaurants, food certification bodies, and specialized prayer facilities. These developments are indicative

of the industry's expansion and the diversification of its offerings. The institution offers educational programs for two distinct age groups: children and adults. The following initiatives and projects are of a cultural nature and are intended for the benefit of the community:

Despite their quantitative growth, Muslims remain a small minority (~1% of the population), and their presence is largely «invisible» to the general public. Concurrently, prominent imams and notable figures of Japanese origin are coming to the fore, playing a pivotal role in the adaptation of Islam to the local context. The predominant regions of residence for foreign Muslims are substantial, urbanized prefectures. Tokyo, Aichi, Osaka, and Kanagawa [9]. At the conclusion of the year 2020, the number of Muslims hailing from the ten leading countries of origin totaled 118,000, with the aggregate number of Muslims exceeding 200,000. Islamic communities and infrastructure are undergoing active development, including the construction of mosques, prayer rooms, cultural centers, and educational programs. These institutions play a pivotal role in facilitating the integration of Muslims into Japanese society and contributing to the establishment of a stable local religious environment.

1.6. Interaction between Islamic and Japanese cultures

Islam in Japan continues to be perceived as a «foreign» religion. The practice of religious rituals has given rise to questions among the local population, including those related to the construction of mosques, Islamic education, and Japanese women wearing hijabs at work [10].

Concurrently, researchers have identified common ethical values: A notable point of convergence between Islamic moral principles and Japanese collective ethics, self-discipline, and respect for social order can be identified. This facilitates the cultural adaptation of Muslims and renders Islam comprehensible on a moral and behavioural level, despite the fact that, from a dogmatic perspective, the religion remains alien.

2. Prospects

Despite its relatively slow pace of expansion, Islam in Japan is developing steadily. The establishment of stable Muslim communities is contingent upon the existence of a conducive environment, characterised by state support, legal guarantees of freedom of religion and societal openness. The expansion of the halal sector and the growth of Islamic tourism have given rise to new opportunities in various sectors, including the economy, education, and intercultural dialogue. Since 2001, perceptions of Islam in Japan have evolved. The events of 9/11, the Islamic Revolution in Iran, the collapse of the Soviet Union, and the rise of global religious identity have collectively resulted in a pervasive association of «the Middle East = Islam» in the popular consciousness. The influence of this paradigm shift has been profound, extending to both academic research and government policy. It has catalysed renewed interest in the Islamic world as an independent object of Japan's foreign and cultural policy.

3. Attempts to form «Japanese Islam»

An intriguing phenomenon is the endeavour of Japanese Muslims to adapt

Islam to the local cultural context. Even prior to the war, figures such as Yamaoka Kotaro and Arga Fumihiro endeavoured to elucidate Islam to the Japanese populace through the utilisation of familiar religious images, for instance, by identifying Allah with Shinto deities [11]. During the 1980s, the notion of «Japanese Islam» emerged as a concept of cultural synthesis, encompassing a simplified interpretation of Islamic principles and an exploration of commonalities with the Shinto-Buddhist tradition. Despite the lack of universal endorsement, the notion underscores the intrinsic dynamics of the Islamic presence in Japan – encompassing the external perceptions, cultural adaptations, and reinterpretations that characterised its development [12].

4. The present state of Muslims in Japan is as follows:

According to data collected in 2010, the population of Muslim individuals in Japan was approximately 185,000, constituting 0.1% of the country's total population. Of these Muslims, approximately 10,000 had Japanese ancestry. This «minority within a minority» is distinguished by a commitment to rigorously adhere to Islamic principles. A particularly noteworthy trend has emerged among young people, characterized by a resurgence of traditional practices. This inclination encompasses the adoption of traditional clothing and the adherence to stringent ritual forms. Concurrently, Islam persists in maintaining a tenuous foothold within the public consciousness. A comparison of Japanese and Islamic religiosity reveals notable contrasts. Japanese religiosity is characterized by pragmatism, an orientation toward earthly goods, and the absence of rigid institutional forms. In contrast, Islamic universalism and normative strictness are marked by a different set of values and practices. Nevertheless, it is precisely these differences that engender a unique space for cultural dialogue, where Islam in Japan is developing as a specific phenomenon – not fully integrated, but also not completely isolated from society. The findings of the study indicate that the development of Islam in Japan has undergone a series of historically contingent phases, which are inextricably linked to a multifaceted array of political, cultural, and demographic elements.

a. The historical and cultural particularities of the perception of Islam in Japanese society.

Islam is perceived as a «foreign» religion, partly due to the late arrival of Muslims in the country (Meiji era) and limited knowledge about the religion. This hesitancy can be attributed, at least in part, to the influence of media portrayals and historical stereotypes, which have contributed to the establishment of a wary and somewhat fearful attitude among the Japanese population towards Muslims. Concurrently, the processes of globalization and migration have contributed to the gradual formation of real contact with Islamic culture.

b. The formation of Muslim communities experienced two distinct phases: the pre-war and the post-war.

The period preceding World War II (1900–1945) was characterized by two distinct phases: preparation and institutionalization. This period saw the inception of scholarly inquiry into Islamic nations, the establishment of inaugural mosques and organizations, and the involvement of Japanese individuals in the Hajj and edu-

cational initiatives. In the post-war period (1945–1970), interest in Islamic studies was confined to scientific and cultural initiatives. However, with the establishment of the International Muslim Association and the Japanese Institute of the Middle East, the systematic dissemination of knowledge about Islam commenced.

c. The following paper will examine the impact of economic and migratory factors on the development of Muslim communities.

The 1973 oil crisis led to the expansion of economic and cultural ties with Muslim countries. The phenomenon of mass labor migration from the Middle East and South Asia, as well as intercultural marriages, contributed to the substantial growth of the Muslim population. This population shift has resulted in the formation of a second generation of Muslim believers and the subsequent strengthening of religious infrastructure, such as mosques, prayer rooms, and Islamic cemeteries.

d. The contemporary institutionalization of Islam.

In the 21st century, Islam in Japan has evolved into a stable social and cultural phenomenon. The Muslim population in the region has surpassed 200,000 individuals, and there are currently more than 130 mosques and cultural centers in operation. The halal industry and educational and cultural programs are undergoing development, which contributes to the integration of Muslims into Japanese society, although religion remains relatively inconspicuous to the general public.

e. The issue of regional distribution, in conjunction with an analysis of social structure, is of particular pertinence in this study.

The majority of the Muslim population is concentrated in major metropolitan areas, including Tokyo, Osaka, Kyoto, Nagoya, and Hiroshima. Muslims constitute a diminutive percentage of the population, approximately 1%, yet they have established a resilient local infrastructure and have maintained cultural and religious traditions. The historical trajectory of Islam in Japan is characterized by a multifaceted progression, commencing with sporadic interactions in the 19th century and culminating in the establishment of resilient Muslim communities in the 21st century. The historical interaction between the Islamic world and Japanese society evolved in close correlation with foreign policy strategies, economic interests, and domestic social changes. The contemporary Muslim presence in Japan is an integral part of the nation's cultural and demographic landscape. Additionally, it remains an object of active scholarly interest [13].

Conclusion. The history of Islam in Japan is a complex and multi-layered process reflecting the interaction of foreign policy, cultural, and socio-demographic factors. The initial interaction between Japanese society and the Islamic world occurred during the Meiji era, marking a comparatively recent historical development. Prior to the war, diplomatic relations between Japan and Muslim communities were established, fostering economic exchanges and interactions. Notably, the first Japanese individuals to convert to Islam played a pivotal role in the establishment of modest Muslim communities within Japan. Japan's pre-war policy utilized Islam for strategic purposes, including as part of the ideology of Pan-Asianism and the country's foreign policy interests. Following the cessation of hostilities, the interest in the Islamic world underwent a profound transformation.

The impetus for this transformation stemmed from economic and cultural factors. The activities of the International Muslim Association and other religious and cultural organizations contributed to the dissemination of knowledge about Islam, the development of educational programs, and the strengthening of Muslim communities. The 1973 oil crisis and economic migration from the Middle East and South Asia served as catalysts for the growth of the Muslim population, the formation of an infrastructure of mosques and prayer houses, and the development of the halal industry. The present stage of Japanese Islam is marked by its institutionalization, the expansion of its demographic, which includes both foreign and Japanese Muslims and an increase in educational and cultural initiatives. Furthermore, religion is becoming more integrated into urban and social contexts. Despite quantitative growth and integration, Islam remains largely an «external» phenomenon for Japanese society, requiring ongoing cultural dialogue and adaptation. A comprehensive analysis that incorporates historical, religious, socio-demographic, and cultural factors facilitates a nuanced understanding of the formation of Muslim communities in Japan, the evolution of Islamic perception, and its contemporary role within Japanese society. Islam in Japan is not merely a religious phenomenon; it also serves as an indicator of globalization processes, migration flows, and cultural integration in a modern, multi-ethnic society.

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ЖАПОНИЯДАҒЫ ИСЛАМНЫҢ ПАЙДА БОЛУЫ ЖӘНЕ ДАМУ ТАРИХЫ

Түйіндеме. Бұл мақала әлемдік діннің діни біртектілік пен мәдени өзін-өзі қамтамасыз ету дәстүрі бар қоғаммен өзара әрекеттесуінің бірегей мысалы ретінде Жапонияда исламның таралуына тарихи және заманауи талдауға арналған. Жұмыста 19 ғасырдағы алғашқы сауда және дипломатиялық байланыстардан бастап, 21 ғасырдағы тұрақты мұсылман қауымдарының қалыптасуына дейінгі исламның елге өну кезеңдері қарастырылады. Жапон мемлекетінің әртүрлі тарихи кезеңдердегі ислам өлеміне қатысты оқшаулану (сакоку) және Мэйдзи қалпына келтіру дәуірінен 20-шы ғасырдың соңы мен 21-ші ғасырдың басындағы жаһандану процестеріне дейінгі кезеңдегі саясатына ерекше назар аударылады. Исламдық ұйымдардың қызметі, трансұлттық байланыстар, демографиялық өзгерістер, жапон қоғамындағы ислам туралы нақты түсініктер талданады. Зерттеу Жапониядағы исламның дамуы діннің белгілі бір әлеуметтік-мәдени және саяси контекстке бейімделуінің күрделі процесін білдіретінін және елдің сыртқы саясаты мен мәдени стратегияларының трансформациясын көрсететінін көрсетеді.

Түйінді сөздер: Жапония, Ислам, діни азшылықтар, Мұсылман қауымдары, Ислам тарихы.

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ИСТОРИЯ ВОЗНИКНОВЕНИЯ И РАЗВИТИЯ ИСЛАМА В ЯПОНИИ

Аннотация. Статья посвящена историческому и современному анализу распространения ислама в Японии как уникальному примеру взаимодействия мировой религии с обществом, обладающим длительной традицией религиозной гомогенности и культурной самодостаточности. В работе рассматриваются этапы проникновения ислама в страну — от первых торгово-дипломатических контактов XIX века до формирования устойчивых мусульманских общин в XXI веке. Особое внимание уделяется политике японского государства в отношении исламского мира в различные исторические периоды: от эпохи изоляции (сакоку) и Реставрации Мэйдзи до глобализационных процессов конца XX — начала XXI веков. Анализируется деятельность исламских организаций, транс-национальные связи, демографические изменения и особенности восприятия ислама

в японском обществе. Исследование демонстрирует, что развитие ислама в Японии представляет собой сложный процесс адаптации религии в специфическом социокультурном и политическом контексте и отражает трансформацию внешнеполитических и культурных стратегий страны.

Ключевые слова: Япония, ислам, религиозные меньшинства, мусульманские общины, история ислама.

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