



RESEARCH ARTICLE

The Values of Islamic Civilization and Their Impact on Social Security: Muslims in Japan as a Case Study

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ARTICLE INFO	ABSTRACT
Received: May 22, 2024 Accepted: Jul 7, 2024	The current research explores how Islamic civilization, rooted in the Quran and the noble Prophetic tradition, has significantly influenced social security, both locally and globally. The foundation of this civilization is divine revelation, providing solutions to all life challenges, whether for individuals or societies based on scientific and rational truths. Attention is focused on key values such as pure monotheism, human brotherhood, peace, and mercy. Therefore, some researchers attribute the beginning of Islam in Japan to Muslim Russian soldiers whose ship sank in the Sea of Japan, leading to their capture. However, Islamic civilization with its values changed the equations in Japan. Therefore, the current research is divided into an abstract, followed by a table of contents, an introduction, two main sections as follows: Section 1: Definitions, including two subsections. Section 2: Muslims in Japan as a Case Study, including three subsections. It concludes with the conclusion highlighting key findings and recommendations, along with important sources and references.
Keywords Islamic civilization Social security Muslims in Japan	
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INTRODUCTION

In the current research, the definitions that form the scientific basis for this work were clarified both linguistically and terminologically. Islamic civilization and its values were discussed as reflected in the Quran and Hadith. The research also explored how the Japanese were influenced by Islam through initial information they received from their Chinese neighbors and Japan's openness to the outside world, which gave them a clearer understanding of Islam and Muslims. Furthermore, the research delved into the story of the Muslim Russian soldiers and how the Japanese treated them, which were elaborated on in detail.

Research Objectives

To contemplate and reflect on the values of Islamic civilization and its impact on community security, whether for Muslims or non-Muslims.

To invite those influenced, thinkers, and believers in other civilizations to read history and engage in rational thinking. Civilizations that are built upon subjugating and enslaving peoples, whether directly or indirectly, will inevitably perish, fade away, and disappear sooner or later.

To enrich the Islamic and Arabic library with such studies.

Research Methodology

In writing this research, I adopted the illustrative method, whereby we can reach the importance of the subject at hand. I also adopted the Quran and Hadith, books of linguistics and terminology, and Arabic encyclopedias. I documented the most important figures in the footnotes, and divided the research into an abstract in both Arabic and English, then a table of contents, then the introduction, then two chapters as follows:

Section One: Definitions and Islamic Civilization with its Values, consisting of two sections.

Section Two: Islam in Japan as a Model, consisting of three sections.

Followed by the Conclusion, Key Findings, Recommendations, and Important Sources and References.

SECTION ONE: DEFINITIONS AND ISLAMIC CIVILIZATION WITH ITS VALUES

First: Definitions

1. Values:

Linguistically: "قيمة" (qiymah) is the singular form of "قيم" (qiyam), which means "value." It comes from the Arabic root "waw" (و), which signifies the position or rank of something. "قيمة" (qiymah) can also refer to the price or worth of something. (Ibn Manzur, n.d)

Terminologically / technically:

Values among Muslims: Sociologists define values as judgments that individuals make about something, guided by a set of principles and standards that have been set by religious law. These judgments determine what is considered desirable and undesirable behavior (Zahran, 1984). Values are the characteristics that distinguish a thing, action, person, or system, making it worthy of esteem and praise or blame and contempt. (Al-Mane', 2005)

2. Civilization:

Linguistically:

The word "ḥaḍāara' civilization" in the Arabic language comes from the verb "ḥaḍāra" (ḥaḍāra' حضر'attended, civilized', yaḥḍuru يحضر' to attend, to civilize'), and its plural is "ḥaḍārāt" (حضارات civilizations). Its meaning includes dwelling and residing in urban areas. Another meaning is "civilization," which is the opposite of nomadism. It represents a stage in human development characterized by scientific, artistic, literary, and social progress in urban settings (Majma' Al-Lughah Al-'Arabiyyah (1971). Al-Mu'jam Al-Wasit. p. 181, entry "Ḥaḍāra").

Individuals who dwell in the desert (bedouins) tend to develop a coarse nature due to their limited interaction with others. This seclusion leads to a harshness and roughness in their temperament. (Ibn Al-Athir, 1979).

Terminologically:

Civilization refers to the totality of scientific, literary, artistic, and social aspects existing within a society. Human civilizations are interconnected and interdependent, where each civilization builds upon and complements those that came before it. Furthermore, these civilizations collectively contribute to the overall human civilizational development of the world. For example, Greek civilization and other ancient civilizations laid the foundations for later civilizations. Islamic civilization flourished upon these foundations, and then European civilization further developed these foundations. (Hamid, n.d).

3. Impact:

Linguistically:

The term "أثر" 'effect, trace' in Arabic has three roots: placing something forward, mentioning something, and drawing the remaining thing. (Ibn Zakrya, 2008). Regarding its meaning, "الأثر" refers to the remnants or traces visible from everything. "الأثير" refers to the generous benefactor upon whom you bestow favor and connection, as exemplified in the generosity of Islamic civilization through its cognitive influence on us. "الاثارة" refers to the remnants of something, and the plural form is "اثارات" which is best elaborated in the Holy Aya (أَتْتُونِي بِكِتَابٍ مِّن قَبْلِ هَذَا أَوْ أَنزِرْهُ مِنِّي إِن كُنتُمْ صَادِقِينَ) *Bring me a Book (revealed before this), or some trace of knowledge (in support of your claims), if you are truthful*). (Surah Al-Ahkaff, aya: 4).

"الاثارة trace' effect" means the remaining part of something, that is, the remainder of the knowledge of the ancients, which testifies to that. Of course, this is only possible through the Islamic civilization of monotheism, which was illuminated to reveal the lifting of injustice and guiding people into the light of guidance. (Al-Gernati, 2000)

Terminologically:

The word "أثر" means the trace or evidence of something, indicating its existence. It refers to something that happened or occurred, and its trace remains. It is also used metaphorically for favor and generosity, as in the phrase "أثرته" (lit. "You favored him"), as mentioned in the Quranic verse. وَيُؤْتِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ and give them (emigrants) preference over themselves even though they were in need of that). (The Holy Quran, Sura Al-Hashr aya: 9).

One of the technical meanings of "الأثر" is the act of following something or an order. It refers to following or adhering to what remains of the depiction of things and matters. (Al-Kafou, 1683)

4. Security:

Linguistically:

The word "أمن" security" in language means not anticipating harm in the future. (Al-Jirjani, 1413). Security is the opposite of fear, and the trilateral verb "أمن" means to achieve safety. Ibn Manzur stated: "I am safe, therefore I feel safe - and I made others feel safe, safety against fear." (Ibrahim, 1999)

Terminologically:

Security can be defined as the readiness and protection of the five essentials (preservation of religion, life, progeny, and wealth) from any aggression. Anything that signifies comfort, tranquility, ensuring happiness, and advancement in any aspect of life is considered security. The definition of security, not just as a term, revolves around tranquility, peace, seeking protection, loyalty, preservation, religion, and strength. (Shakir, 1992)

SECTION 2: ISLAMIC CIVILIZATION WITH ITS VALUES (THE HOLY QURAN AND HADITH)

First: Islamic Civilization

Islamic civilization is built upon the principles of Islamic thought that established and developed it, often referred to as a "human civilization" because it encompasses various aspects of life. It also rightly deserves to be called a "divine civilization" because it traces back to the knowledge brought by the Prophet Muhammad, peace be upon him. This civilization emerged from the interaction of various cultures of peoples who embraced Islam. It is the culmination of interactions among civilizations present in regions reached by Islam during its expansions, or through groups of Muslims

whose creed was sincere and whose words and actions were truthful, akin to what happened with the soldiers of the Russians, which I will clarify later, God willing. (Al-Khoury, n.d).

Second: The Holy Quran

The Holy Quran is an eternal sign of Allah, and it is the foundation of all sciences. Humanity cannot do without its guidance in its knowledge and understanding. It is from the One who created humanity and knows what is best for their affairs and achieves their security. This is best stated in the Quranic verse *الَّذِي أَطْعَمَهُمْ مِّنْ جُوعٍ وَءَامَنَهُمْ مِّنْ خَوْفٍ* (He) *Who has fed them against hunger, and has made them safe from fear.* (The Holy Quran, Surah Quraish: aya 4).

The Quran is capable of reforming contemporary societies today and until the Day of Judgment and dealing with various issues, especially community security (Wikipedia).

Third: The Hadith

The Hadith has had a significant impact on achieving community security. Many hadiths have been narrated in this regard, including:

On the authority of Abu Saeed Al-Khudri (may Allah be pleased with him), the Prophet (PBUH) said: "Avoid sitting on the roads." They said: "O Messenger of Allah, we cannot do without our gatherings where we talk." The Messenger of Allah (PBUH) said: "If you insist on gathering, then give the road its right." They said: "And what is its right?" He said: "Lowering your gaze, refraining from harm, returning the greeting, enjoining what is right, and forbidding what is wrong (Abd AL-Baqi, n.d).

In this noble Hadith, we found how they responded to the Messenger of Allah, peace be upon him, and then we found the direct religious impact on them. This religious impact will continue to prevail in Islamic societies until the Day of Judgment because it originates from the Messenger of Allah, peace be upon him, thereby achieving social security (as mentioned earlier).

Second Section: Muslims in Japan as a Case Study

First: Delay of Islam in Japan

One of the most significant reasons for the delayed arrival of Islam in Japan is its historical isolation and its geographical position as an island nation in the Pacific Ocean. Japan is an ancient empire with its capital in Tokyo, its language is Japanese, its currency is the yen, and it has a population of approximately 128 million people. Japan largely borrowed its civilization and strength from Europe, especially in the past century, and certain segments of the Japanese population adopted Islamic religion from Arab civilization. (Mustafa et al. 1987). This isolation prevented Islam from reaching Japan until later, despite its presence in neighboring countries like China and the Philippines since early times. This is quite surprising, as the spread of Islam in East Asia was not hindered by seas and oceans. However, Japan's isolation led it to remain inward-focused for a long time. This isolation was the direct cause. When Japan eventually allowed being opened to other people, Islam began to enter the country (Al-'Arūsi, et al. (1987).

The Japanese initially acquired basic information about Islam from their Chinese neighbors, primarily through Chinese books, as well as from European writings. This initial exposure was somewhat limited, facilitated mainly by Japanese individuals who had studied in China several centuries ago (Bakr, n.d.).

A new wave of interaction occurred when Japan opened up to the outside world and established contact with Islamic countries. In the year 1308 AH (1891 CE), a Turkish warship visited Japanese ports as a courtesy visit but tragically sank near Japanese islands on its return journey, resulting in the loss of many crew members. Japan then dispatched one of its own ships to Istanbul, carrying survivors from the Turkish ship, marking the first official Islamic contact with Japan (Bakr, n.d.).

During the Russian-Japanese War between 1904 and 1905, at the beginning of the 19th century, Japan's ties with the Islamic world strengthened further. Some researchers attribute the beginning of Islam in Japan to Muslim Russian soldiers whose ship sank during the conflict. Japan rescued some survivors and incarcerated them. Their upright conduct and consistent prayers impressed their Japanese captors, who eventually allowed them to leave the prison for markets at designated times without fear of deception or disobedience. Despite language barriers, the impact of Islam practiced by these Russian soldiers resonated, prompting the Japanese authorities overseeing them to facilitate their tasks and provide accommodations for prayer and ablution within the prison. Eventually, the Ottoman Empire intervened to facilitate their return home through Turkey, due to the Ottoman-Japanese relations at that time. (The Arab Encyclopedia of the World, 1999, 4/362).

Second: The Spread of Islam after World War II

The spread of Islam among the Japanese flourished in the aftermath of World War II. World War II broke out in 1939 between the Allies and the Axis powers, ending in the Allies' victory in 1945. Among its distant causes were Germany's desire to cleanse the shame of defeat from World War I and the expansionist policies pursued by Germany and Italy. For more details. (Al-Mawrid Encyclopedia," 10/169).

Upon the return of Japanese soldiers from Southeast Asian Islamic countries, a new wave of Islam's dissemination took place. Some of these soldiers embraced Islam during their stay in those countries. Additionally, individual efforts, such as those of Hajji Omar Mitan, contributed to the spread of Islam. Tora Jiro Yamada, later known as Abd Al-Halim, became the first documented Muslim in Japan. He converted under the guidance of Turkish sailors whose ship had previously wrecked in Japan. Yamada later traveled to Turkey, where he studied Islamic sciences for two years before returning to Japan.

Omar Mitan converted to Islam while in Beijing, he returned to Japan after World War II and traveled to Pakistan, and then to Mecca. He returned from Mecca in the year 1358 AH (1965 AD) after deepening his knowledge of Islam. Hajj Omar actively promoted Islamic resurgence and founded the Islamic Association in 1380 AH. Several of Chinese Muslims migrated to Japan after the Communists took power in China. (Bakr. n.d).

Kotaro Yamaoka, renamed Omar, was the first Japanese to perform Hajj in Mecca in 1909. Currently, the estimated number of Muslims in Japan is around 200,000, out of a population of approximately 128 million. Therefore, the number of Muslims and Christians in Japan does not exceed one million out of a population of 128 million. However, Japan soon unified, and during this period, Japan experienced a period of isolation that persisted until the early second half of the 19th century. The feudalism was abolished (in 1871 AD), and then the constitution was established (in 1889 AD). Japan fought alongside the Allies in World War I and later joined the Axis powers in World War II, achieving significant victories but ultimately surrendering in mid-August 1945. It wasn't long before Japan, the once-fallen giant, rose again to become one of the world's wealthiest and most technologically advanced nations. Tora Firo Yamada (1857 - 1866): His literary name was Shingetsu, referring to the crescent moon. In 1893, he arrived in Turkey after a Turkish ship sank in Japanese waters, carrying funds and gifts from the Japanese people for the victims' families. He remained in Turkey for eighteen years and played a significant role in developing relations between Japan and the Islamic world. During his long stay in the Ottoman Caliphate, Yamada had extensive connections with state officials and the public, studied Islamic religion, and eventually embraced Islam. (Ibrahim, 2001).

The Japanese people call their country "Nihon" or "Nippon," which means "source of the sun." The name "Japan" may have originated from the Italian word "Giappone" or "Cipangu" in older texts, which the explorer Marco Polo mentioned at the end of the 13th century AD. He heard about the Japanese islands during his travels through China.

Third: The Impact of Religious Discourse on Russian and Japanese Soldiers

During the war between the Japanese and Russians, the Russian soldiers whose ship had sunk (as previously mentioned) were rescued alive and imprisoned by the Japanese. It was the upright conduct and the influence of religious discourse (values) embodied in the Quran and the Hadith that notably changed the lives of these soldiers within the Japanese prison system. Their integrity, sincerity, loyalty, tranquility, and prayers surprised the officials in charge, who were struck by their behaviors based on the great Islamic civilization.

As a result, supervisors at the prison built a mosque for them to perform their prayers. Despite language barriers, the values of Islamic civilization were embodied in them, which amazed the Japanese with the beautiful virtues they possessed. These prisoners continued to amaze the minds of the Japanese with their actions, carrying the values of civilization and practical call for Islam 'da'wah' within their souls. This prompted subsequent Muslim missionaries, such as Sheikh Abdul Rashid Ibrahim, to come to Japan. The ideas of the Muslims blended with the ideas of most Japanese people, unlike other religions, where other religions coveted the wealth of the Japanese. They sold poor Japanese people as slaves to the Portuguese. This made the Japanese flee from them and cling to the good morals that the Muslims possessed.

CONCLUSIONS, FINDINGS, AND RECOMMENDATIONS

Through this research, several conclusions have been drawn:

Firstly, the true foundation of this civilization lies in the Quran and the Sunnah (Prophetic traditions), which emphasize monotheism and liberate thought from illusions, myths, and legends. Unlike other civilizations with polytheistic beliefs, Muslims worldwide share a unified ideology, causing significant disruption in terms of beliefs.

Secondly, this civilization distinguished itself by its remarkable countless accomplishments in various aspects of life. Notably, the Muslim Russian soldiers exemplified Islamic values through their servitude to Almighty Allah, piety, honesty, and loyalty. This exemplary conduct significantly contributed to Islam's spread in Japan, mirroring its historical success worldwide.

Thirdly, this civilization preceded many other human civilizations, complementing and contributing to the overall human cultural development. Unlike blindly imitating previous civilizations, Islamic civilization selectively adopted beneficial elements while discarding harmful ones.

RECOMMENDATIONS

Firstly, inviting all thinkers around the world to undertake a deep and serious study of the values of Islamic civilization and how to benefit from its true components and foundations. Western civilization benefited greatly from it in many scientific fields during certain periods but then failed in many aspects of life thereafter.

Secondly, calling upon Muslims worldwide, in both the East and the West, to embrace religious tolerance from the perspective of their civilization with its noble values, and advocating for the use of reason. The situation in the civilizations of the Far East demonstrates a significant rift in their beliefs, where they insist that we bear what cannot be borne, asserting their wisdom in this, claiming it is better to decide matters despite causing harm to everyone.

Thirdly, urging followers of civilizations worldwide to reflect and contemplate on the civilizations that dominated the world and were founded on the conquest of peoples for long periods such as Babylonian, Egyptian, Greek, and Roman civilizations. Furthermore, it is recommended to call for consideration of how these civilizations disappeared, declined, and became a part of the past, and every civilization on the earth will disappear if it follows this policy. As for Islamic civilization, with

its values, it will remain established by the command of Allah as long as the heavens and the earth endure.

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