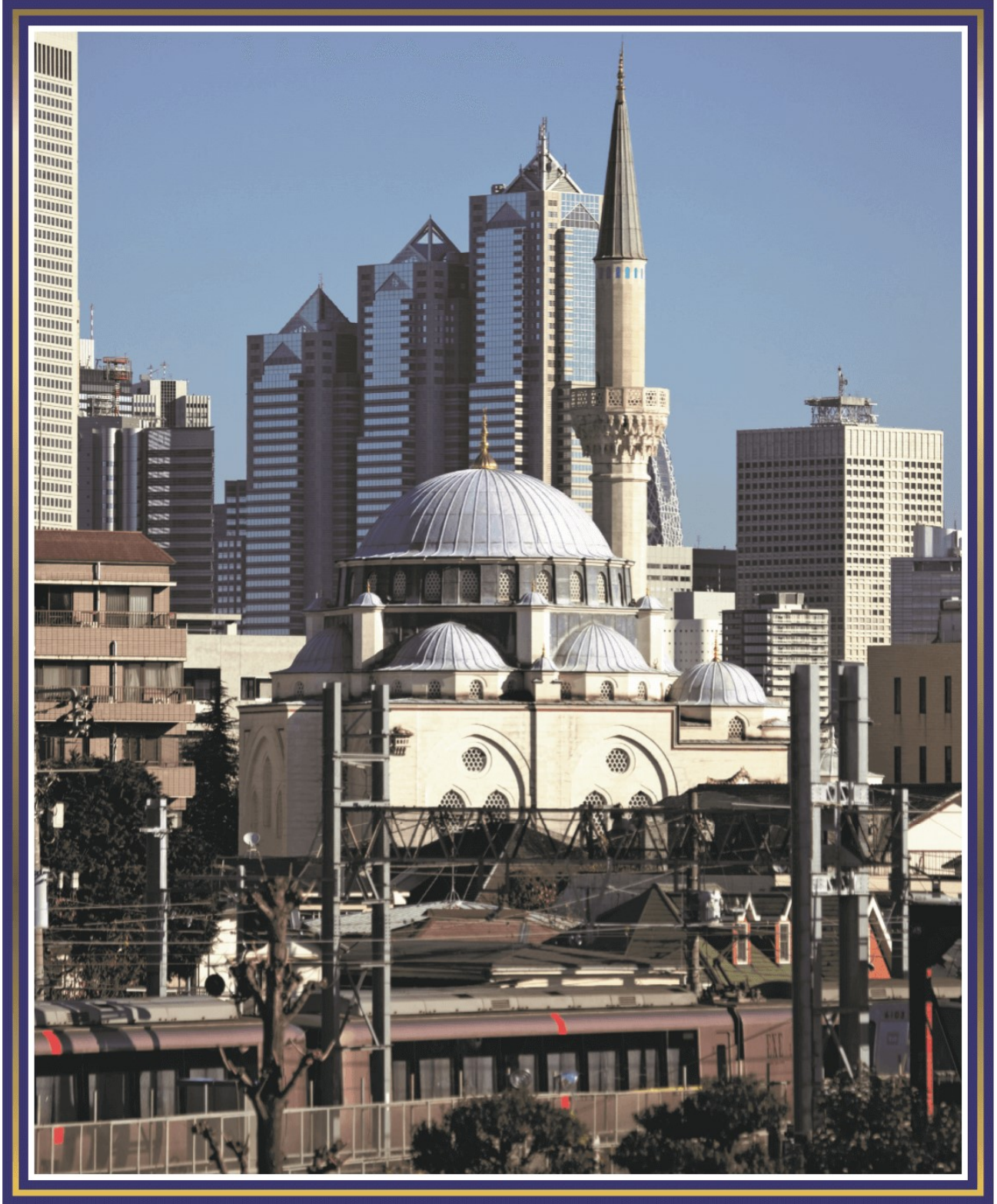


# The Intersection of Tradition and Future

## Tokyo Camii & Turkish Culture Center



**PUBLICATIONS OF TOKYO CAMII**

# Acknowledgements

Since its opening in 2000, Tokyo Camii & Turkish Culture Center welcomed many visitors both Japanese official and public, diplomats from foreign countries, and officials from the Republic of Turkey. This is a great honor for us and our guests are supposed to have seen Turkish religious architecture and various artworks through their visitation.

Tokyo Camii & Turkish Culture Center plays a role not only as a modern museum by its architectural and artistic features but also serves as a place to provide accurate knowledge and information about Islam as well in various cultural and social activities.

Islam, Shintoism, Buddhism, Catholicism, Orthodox Church, people of their respective followers meet together in Tokyo Camii and thus it became a place for "gathering of praying for world peace." It also became a place for many domestic and foreign artists and photographers to present their works. Many couples of bride and groom pledge to build a happy family and marked the most important first step in their life, in this place.

In addition, Tokyo Camii & Turkish Cultural Center has been introduced many times on TV programs, and it also served as a place for filming media coverage and magazine photo shoot. It has also become the venue for travel agencies hosting the pre-briefing of Turkey tour. The theatrical group performed their magnificent performance taken this place as a stage. School of mysticism came from Turkey turned up another world under the roof of this complex.

As just described, this magnificent place of worship and culture center, fortunately, have been well received by many people as a place where religions and values interact with others and also as space where various artworks are exhibited. We are very proud of this, and Tokyo Camii & Turkish Culture Center is committed to constantly striving to deepen the friendship between Japan and Turkey and to strengthen the ties between both citizens even further.

December 2018

DIYANET FOUNDATION OF JAPAN

# Various connotations implicit in Cami\*

## Cami as History

Soon after his immigration from Mecca to Medina, the first thing Prophet Muhammad did was the construction of places of worship. This first place of worship became the central place of the social and religious life of Muslim. In that sense, Cami became the starting point of the history and civilization of Islam. Places of worship for Muslims around the world is what modeled on the Prophet Mosque. Wherever Muslims go, they construct their places of worship to live their life. Places of worship are the historical footprints of Muslims. Beyond architectural structures, Cami represents tradition, a view of life, and a worldview. Cami is, as a permanent and abundant existence in the same way as history, a window open to the past and the future.

## Cami as Civilization

Civilization is the manifestation of the truth in society. The place of worship, which embodies the truth of Islamic society, is the centerpiece of the city. Life, truth, and civilization converge under the dome of the place of worship. When entering the place of worship, Muslims reaffirms that the starting point of life comes from the truth, that the truth arises from Sacred, and responsibility of not leaving the truth. In this way, the truth which is born in the place of worship turns into a civilization under the firmament.

## Cami as Art

The place of worship, which is the source of civilization, is also a great fruit of civilization. Every civilization created art as a symbol of the apex in the process of its formation. Among



\*Hasan KARACA, "Cami", DİB.YAYINLARI

the works of Islamic civilization, Cami has its special place. Cami (i.e. mosque), which houses architecture, illumination, and calligraphy, also reflects the aesthetic understanding of believers. On the one hand, Cami tells the characteristics of epochs and geographies with the language of art, while on the other hand, it revives aesthetics nurtured from the Divine source and carries it from generation to generation, making it perpetual.

### **Cami as Place of worship**

When in the presence of Lord, Muslims find their most profound feelings. This tranquility has shaped by Mihrab (the niche of the wall indicating the direction that Muslims should face when praying). The closer you pray, the deeper your compassion. Therefore, Imam (leader of worship) representing worshipers worships towards Mihrab. From the moment step into places of worship, all of the deeds of the Muslims will be the act of worship. Because most importantly of all, the role of Cami is providing a place of worship. No one steps in there without ablution nor leaves without purification. This place offers you satisfaction and peace of mind. Once you enter Cami, you will find it difficult to leave.

### **Cami as Equality**

When entering Cami, Muslims leave behind all the titles of the society. They have now abandoned their reputation, profession, occupation, affiliation,

and stand in the presence of their Lord as a human, one servant. What they bring from the world has no value here. They recognize that in spite of all differences, all people are equal, and only the pureness of heart and righteous of deeds remain.

### **Cami as Togetherness**

Believers standing shoulder to shoulder in Cami learn to carry the burdens of life together, share the joy and sorrow. They know that one person's deviation would cause whole rows disruption. It teaches them to be kind and look after each other in their daily life. When Muezzin (caller to prayer) gives Azan (call to prayer) which proclaiming the oneness of Allah from the Minaret, the hearts of Muslims tremble with joy. They immediately stop what they are doing and turn to Allah, The One. They recognize the virtue of giving rather than receiving, sharing rather than keeping and serving rather than saving. Cami etches deeply into people's mind that everything in this world increase by sharing.

### **Cami as Dialogue**

Cami's door is open to all people. Likewise, the heart of Muslims is open to all. When entering the place of worship, people stand in front of the Creator, while at the same time cultivating relationships with others. These two connections naturally create a state of affection and communication. There is no empty talk in this dialogue. It can be done by the heart, not by the tongue (words).

### **Cami as Knowledge**

When entering the mosque, Muslims turn their heart toward the inner world and mind to the knowledge. The place of worship has always been a place of knowledge historically. All words from Cami's minbar (pulpit) expand the Muslim's intellectual world. Every word flowing from there is worth rediscovering. Cami is the source of knowledge, and knowledge of the



mosque carries the fragrance of truth. The truth is spoken in the place of worship. Therefore, we must be polite when entering the place of worship. Propriety and virtue reach its highest excellence in the place of worship. Therefore, those who enter once at the place of worship understand that there is no knowledge without politeness and that there is no wisdom without the truth.



### **Cami as Affection**

True knowledge comes from love, and love is to get us closer. Believers enter Cami with love and love for Cami. Cami loves believers, too. When the two become one, love will be much perfect. Both Cami and believer share their love with others. Thus, place of worship will be the place of love no matter in any part of the world. Cami teaches to share knowledge with love. Cami distributes love to those who seek refuge, bestows love to those who worship, treats those who grieve with love. It never takes away love from those who smile. To those who come with love, Cami teaches about the True Beloved and enables them to taste the Truth of Love.

### **Cami as Tawakkul (Trust in God)**

Cami, where teaches us love and knowledge, has taught the heart of Tawakkul (trust in God), too. It teaches that the place of worship is the source of civilization, virtue, and knowledge, as well as it is also the place of asylum. Thus believers are always under the shadow of Cami. They know that it is the Baytullah (House of Allah) and who the True Ruler is. Their deputy is now their Lord, their Creator. They take refuge in Him and understand that everything is from Him, whatever they own or not. Wherever they go, they are always under the shadow of Cami. There is no fear or sadness to them. Whatever happens, whoever they are, he or she always hear the word of peace and calmness.

### **Cami as Purification**

When entering Cami, believers straighten their heart and mind, as they cleanse their body and soul. Cami opens its doors to the believer and gives them mental fulfillment of being in front of God. Only those who purified the body and soul can stand before God. Upon entering Cami, the sin disappears first, the mind restful, saved from immoral acts, eventually satisfying mentally and attain God's bliss. Believers stand for worship in such a state.

### **Cami as Shelter**

Muslims know that when they seek a place to rest their heart but there is no refuge around them, the hands of compassion, the worship place, are open. Cami is a sanctuary of compassion. The compassionate heart of all the other shelters comes from Cami. Cami gives blessings also to those who do not take refuge in it. Muslims know that Cami is the source of all blessings they have. Cami is the place of tranquility for those who take refuge, and also is the hope for those who do not take refuge.

### **Cami as Learning**

Cami teaches Muslims to learn. It teaches people the wisdom of life and the truth of things and confers the truth. Muslims learn new things every time they enter Cami. They absorb it and live life as if they are in the place of worship wherever they are. They look at things through the eyes of Cami, feel things through Cami and involve things like Cami does.

# The Features of Tokyo Camii

## The tradition of the Ottoman into the Modern Society

Tokyo Camii & Turkish Culture Center is the largest Mosque in Japan. Its traditional building created in the Ottoman style uniquely shines with the background of the modern Shinjuku skyscrapers. Many Muslims, from both inside and outside, visit for Congregational Prayer to devote their worships to Allah every Friday.

### The Fusion of Tradition and Advanced Technology

Tokyo Camii & Turkish Culture Center is an architectural building with traditional Ottoman-style which was the highest peak of religious architecture in Islamic civilization. In appearance, following the Ottoman-style design, it incorporates the latest technology throughout the

structure, and its existence is a work that integrates tradition, modernity, and the future into one.

The newness of this building is its unified ceiling system: by arranging six semi-domes surrounding the central main-dome, it evolved the structure of the inner space which has not yet reached completion in the traditional architectural style. In other words, while keeping the conditions of the traditional architectural style faithfully in every detail, it does not end up being mere imitation but creates an innovative style by its own design.





Turkish and Islamic artworks displayed at the entrance hall

### Art of Decorative Works

The exterior and interior of Tokyo Camii & Turkish Culture Center are fully interspersed with a variety of representative works of Turkish Islamic arts such as calligraphies, creating a splendid harmony in the whole space. In particular, the delicate and elegant decorations of Prayer hall on the 2nd floor are breathtakingly beautiful.

These decorations of Tokyo Camii has religious meaning together with both cultural and artistic value. For example, the calligraphy works, which embedded inside and outside of the building, are verses from the Quran and the words of Prophet Muhammad. The main-dome like a canopy represents the God's created universe along with semi-domes and interior wall.

"It is Allah who made for you the earth a place of settlement and the sky a ceiling. And He formed you, and formed you well. And He provided you with good things." (Qu'ran 40-64)

### Prayer hall large enough to accommodate up to 2000 people

The site area of Tokyo Camii is 734 square meters, the total floor space of the building is 1,693 square meters. The building of reinforced concrete is earthquake-proof construction. Its main-dome and semi-domes have structured

without using an internal mold. The marble of inner and outer wall are mounted only with metal parts by utilizing a special technique. On the ceiling of Prayer hall on the 2nd floor, "resonators inside



the dome" technology which used for hundreds of years has been installed as an acoustic system. The entrance hall of the 1st floor has an exhibition space of Turkish and Islamic artworks, along with

the reappearance of the living room of traditional Turkish private house. Down to the right side of the 1st floor, there is a multipurpose hall with a book corner, where lectures on Islam, various parties, exhibitions, and events take place all year round. Prayer hall

on the 2nd floor with an additional mezzanine can accommodate up to 630 people. During the Eid (festival), also the veranda and the multipurpose hall are used as a place of worship and hold up to the total of around 2,000 people.



Living room of traditional Turkish private house



Multipurpose hall where various lectures and events take place

# Tokyo Camii & Turkish Culture Center's activities

As a place to dissemination and knowledge exchange about Islam and Turkish culture

Conveniently located in the city center of Tokyo, Tokyo Camii & Turkish Culture Center serves as a base for many people to interact and communicate.

Especially at the multipurpose hall, the broad range of events is held such as lectures on Islam, Iftar (dinner banquet during the month of Ramadan), exhibitions, charity bazaars, wedding ceremonies, etc. throughout the year.

Wedding ceremony



Lectures



Gathering of praying for world peace



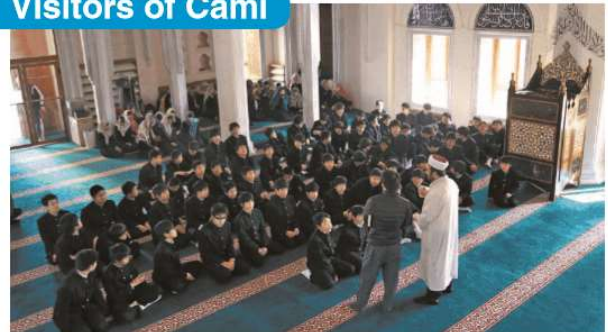
Iftar dinner party during Ramadan



Afternoon tea party



Visitors of Cami



Exhibition of carpet



Charity bazaar



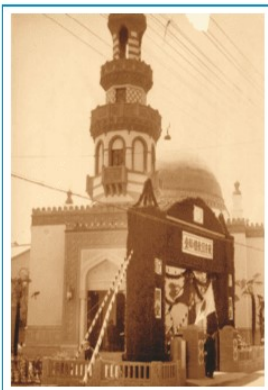
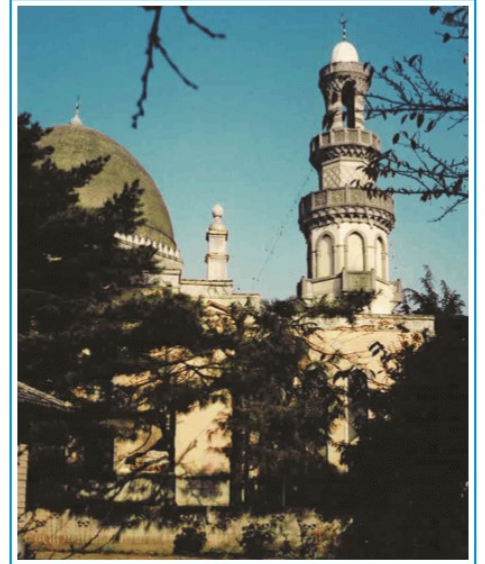


# The history of the Tokyo Camii

## As the heart and soul of Muslims in Japan

The history of Tokyo Camii dates back to prewar days. In 1938, the Tokyo Islamic School had completed with the cooperation of the Government of Japan at that time. It was the fruit of the call for seeking the place of worship of Kazan Turks who escaped the Russian Revolution and migrated to Japan.

This mosque had since been a cornerstone for all Muslims in Japan for more than half a century, but it had demolished in 1986 due to the deterioration of its building. Then in 2000, it was reconstructed as Tokyo Camii & Turkish Culture Center.



Tokyo Islamic School, completed in 1938

When the social revolution occurred in Russia in 1917, many Muslims who were living in the country were persecuted and were forced to evacuate for life. Turks from Kazan province moved to Manchuria, through Central Asia and then emigrated South Korea and Japan in search of a safe place to live.

The Turks who settled in Tokyo and Kobe could easily

adapt to living in Japan where the climate is moderate. Immediately after the Great Kanto Earthquake in 1923, despite the US government exceptionally prepared a ship in Yokohama Port to rescue foreigners living in Tokyo, the Turks declined the offer and remained in Japan. In the same year, they founded Mahalle Islamiye Association with representatives of Abdulhay Kurban Ali, deepen friendship with the Japanese government with Abdurrashid Ibrahim who would come to Japan later on. The worries of the Turks who started a new life in Tokyo were about children's education. In 1928, after obtaining the permission of the Japanese government, they established a school naming Mekteb Islamiye.

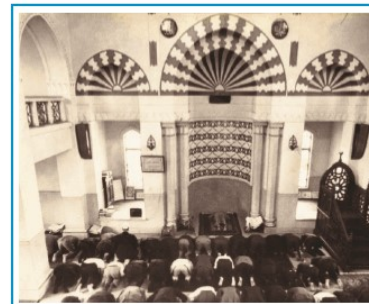


Commemorate photo at the entrance

Further, with the cooperation of the Japanese government, they purchased land in Shibuya, Tokyo and relocated the school there in 1935. Finally,

in 1938, they built a Camii (mosque) adjacent to it and fulfilled their long-cherished wish.

Since then, this Cami has played a role as a worship place for Muslims both inside and outside for a long time, but in 1986 it was dismantled



Muslims offer prayer at the Tokyo Islamic School

because of the deterioration of its building. The site was donated by Tokyo Turk Association, newly founded after Mahalle Islamiye Association, to the Republic of

Turkey under the terms of "rebuilding Cami."

In 1997, the "Tokyo Camii Foundation" was established under the Presidency of Religious Affairs of the Turkish Republic, and contributions were received from all over Turkey. The design of the new place of worship is by Muharrem Hilmi Şenalp, the representative architect of the modern Turkish religious architecture. Approximately 100 engineers and craftsmen came to Japan from Turkey for construction and engaged in the building body and interior construction work. The construction work of Tokyo Camii, which began on June 30, 1998, was completed in about two years owing to the efforts of people concerned from both Japan and Turkey. The opening ceremony was held grandly on June 30, 2000, and Tokyo Camii opened a new page of history as a place of worship and a place of dialogue among civilization where people interact.



# People gather for Friday's prayer

Every Friday, Muslims gather in Tokyo Camii for congregational worship and pray to Allah. After prayer, people renew their friendship and warmly discuss their recent conditions.



Friday prayer sermon by Imam



The whole view of Tokyo Camii seen from Minaret



Under the imams' leadership, Muslims pray towards Kaaba in the Holy land of Mecca

When entering Prayer hall of Tokyo Camii on the 2nd floor, you'll be overwhelmed by the size of the space formed by the large and small domes, the calmness of the calligraphies on the wall, the beauty of the delicate arabesque pattern and the coloring of the stained glass windows

# Calligraphies of Tokyo Camii

## The universal message of Islam

From the entrance door of the 1st floor to the wall of the multipurpose hall, the wall of the living room of the Turkish private house, the entrance door of Prayer hall of the 2nd floor, the walls and the ceiling domes inside Prayer hall, Tokyo Camii offers various calligraphic illuminations taken from Qu'ran and Hadith. Taste the message of God and words of Prophet implied in concise text and elegant Arabic calligraphy.



1

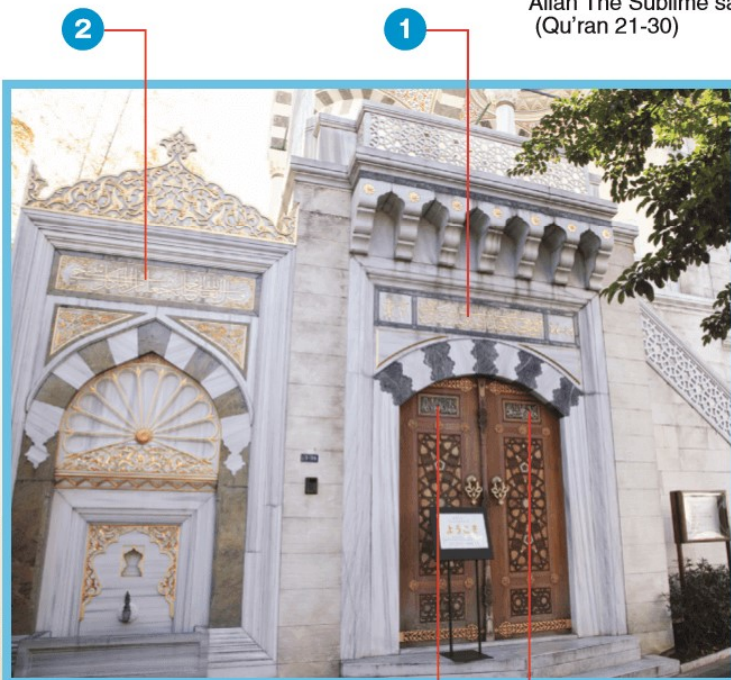
Tokyo Camii is House of Allah, may eternal Sacred light be upon this land.



2

Allah The Sublime says, "We made from water every living thing." (Qu'ran 21-30)

## Calligraphies of the front entrance on the 1st floor



2

1



3

When you entered your Garden, why did you not say, ...



4

... "As Allah wills," for none has power except through Allah. (Qu'ran 18-39)

## Calligraphies of the terrace and the entrance of Prayer hall on the 2nd floor



9 Hurry to prayer within the time.



12 Hurry to repentance before death.



7 In the name of Allah, the Gracious, the Merciful.



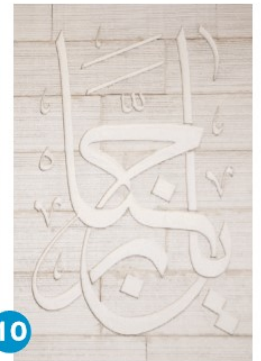
8 "Enter therein, peace and security."  
(Qur'an 15-46)



5 Allah The Sublime says, "Praying at fixed hours is prescribed for believers."  
(Qu'ran 4-103)



6 All places of worship are for Allah. So do not invoke upon anyone else, besides Allah. (Qu'ran 72-18)



10 O Compeller



11 O Forgiver

# Calligraphies of the inside of Prayer hall on the 2nd floor (front, left and right)

**24** Praise and gratitude to Allah, there is no god but Allah, Allah is the Great, there is no sovereignty but Allah.



**1** Allah The Sublime says, "All things perish, except His presence. His is the judgment, and to Him will you be returned." (Qu'ran 28-88)



**2** Whichever way you turn, the presence of Allah is everywhere. (Qu'ran 2-115)



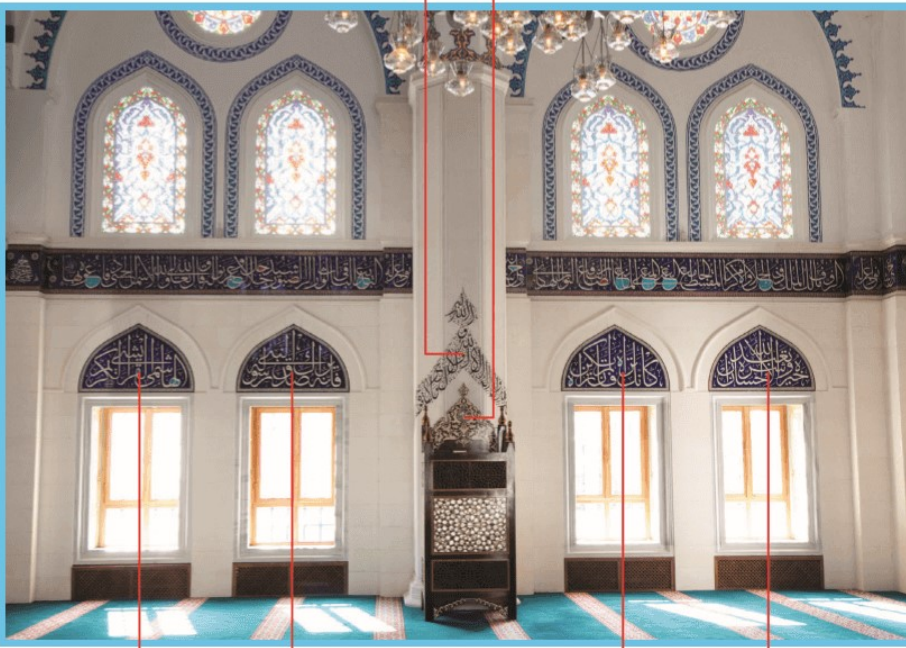
**3** In the name of Allah, the Gracious, the Merciful.

**4** Allah

**5** There is no god but Allah, and Muhammad is the messenger of Allah.

**25** Death admonishes humans.

**6** His command, when He wills a thing, is to say to it "Be," and it is. (Qu'ran 36-82)



**23**

**22**

**21**

**20**

**19**

**18**



**22** then indeed He sees you.



**20** both good and evil are from Allah. And Ihsan (to do beautiful things) is to worship Allah,



**18** ...Allah, angels, scriptures, prophets,



**23** Messenger of Allah, born into the Hashim clan of the Quraysh tribe, has spoken truthfully.



**21** as if you see Him, and even if you cannot see Him,



**19** Day of Judgement, and predestination,



7 There is no god but Allah, and Muhammad is the messenger of Allah.



9 O Lord, I seek You and Your forgiveness.



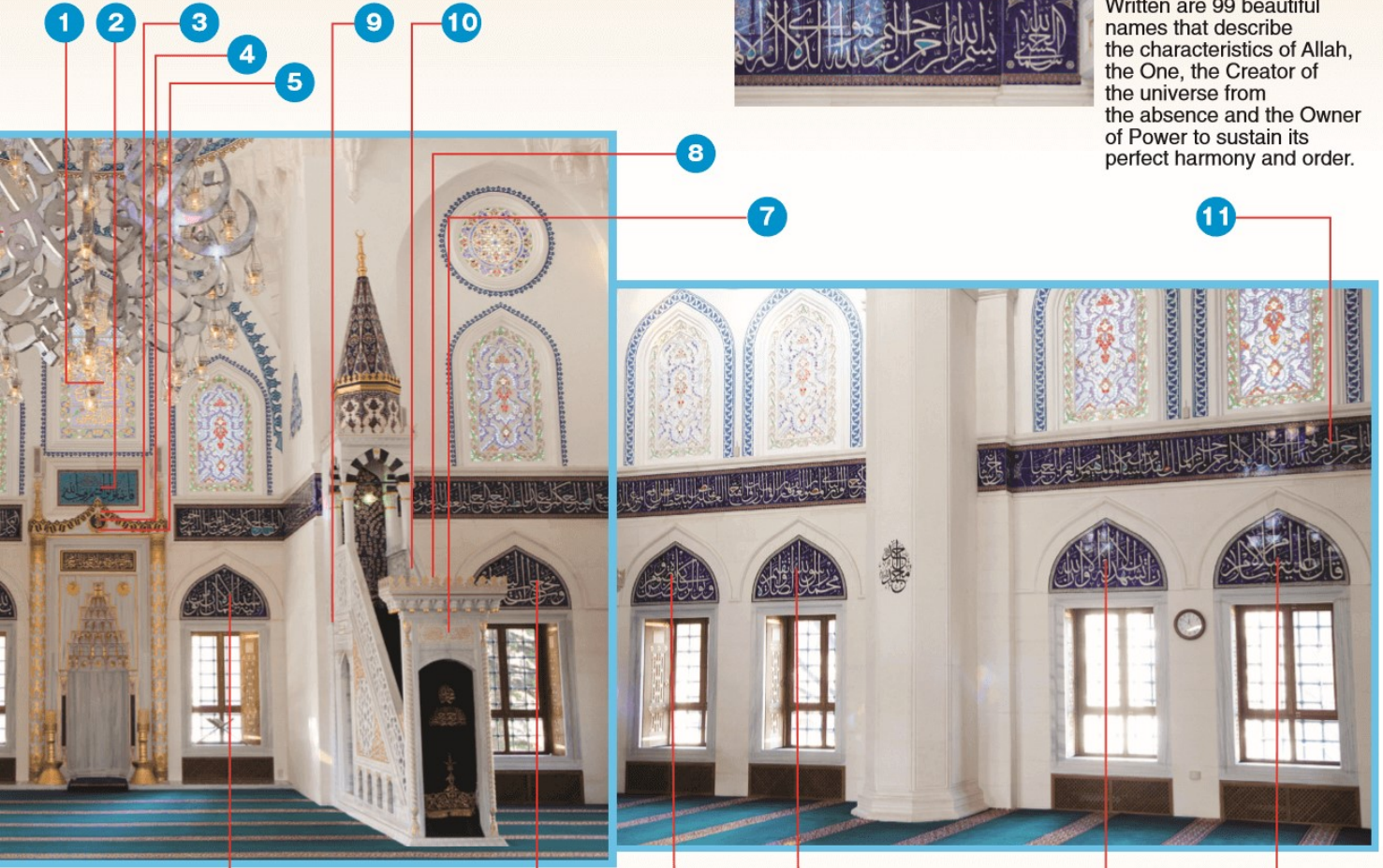
8 The best word is the word praising Allah, and the best prayer is Alhamdulillah (all praise be to Allah).



10 Seek knowledge from the cradle to the grave.



11 Written are 99 beautiful names that describe the characteristics of Allah, the One, the Creator of the universe from the absence and the Owner of Power to sustain its perfect harmony and order.



16 and perform Hajj (pilgrimage) if possible.



14 and that Muhammad is the messenger of Allah,



12 Prophet Muhammad says, Islam is ...



17 Iman (faith) is to believe the following ...



15 and establish Salat (prayer), and pay Zakat (almsgiving), and fast during the month of Ramadan,



13 ... to testify there is no god but Allah,

## Calligraphies of the ceiling domes of Prayer hall



Allah does not burden a soul beyond its capacity. Allah does not burden a soul beyond its capacity. One will gain what it has earned, and one will bear what it has done. Our Lord, punish us not if we forget or make a mistake. Our Lord, burden us not as You have burdened those before us. Our Lord, burden us not with what beyond our capacities. Pardon us, and forgive us, and have mercy on us. You are our Lord and Master, help us against the clan of unbelievers." (Qu'ran 2-286)



3

10

2

9

1

8

13

6

7

12

5

11

4



4

5

6



8

Allah



9

Muhammad



10

Omar



11

Abu Bakr



12

Osman



13

Ali



7

Say, "He is Allah, the One. Allah, the Absolute. Neither He begets nor is He begotten. There is none comparable to Him." (Qu'ran 112-1,2,3,4)

"Our Lord, indeed we have heard a caller calling to the faith, 'Believe in your Lord,' and we have believed. So our Lord, forgive our sins and remove from us our misdeeds and grant us death with the virtuous. And our Lord, give us what You promised through Your messengers and do not disgrace us on the Day of Resurrection, for never do You break Your promise." (Qu'ran 3-193,194)



## Calligraphies of the inside of Prayer hall (rear)



17

16

21

22

14

15

18

19

20

18



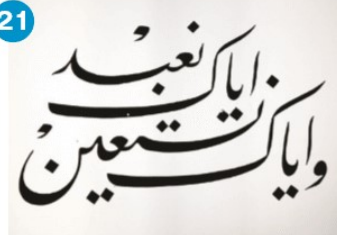
In the name of Allah, the Gracious, the Merciful.

20



"Ya Sin. By the Wise Qu'ran, you are one of the messengers on the straight path." (Qu'ran 36-1,2,3,4) Allah the Magnificent has spoken the truth.

21



You alone we worship, to You alone we turn for help. (Qu'ran 1-5)

19



Ya Wadud (O The Loving - Loves human, Beloved of human)

22



Ya Diyan (O The Judge)

14



Hasan (Grandson of Prophet Muhammad)

15



Bilal al-Habashi (considered as the first muezzin)

16



ibn Umm-Maktum (muezzin)

17



Husain (Grandson of Prophet Muhammad)

## Calligraphies of the multipurpose hall

on the 1st floor (front and right)



3

2

1

## Calligraphies of the multipurpose hall

on the 1st floor (entrance)



5

4



1

Prayer, almsgiving, supplication..  
..There is nothing for man except  
what he strives. (Qu'ran 53-39)



2

So be firm in Prayer, spend on  
almsgiving, and cleave to Allah.  
He is your Protector. What an  
excellent Protector, and what an  
excellent Helper. (Qu'ran 22-78)



3

Be tolerant, and enjoin decency,  
and avoid the ignorant. (Qu'ran  
7-199)



4

Those whom knowledgeable are the  
most exalted in degree.



5

The one whose two days are equal  
is a loser.

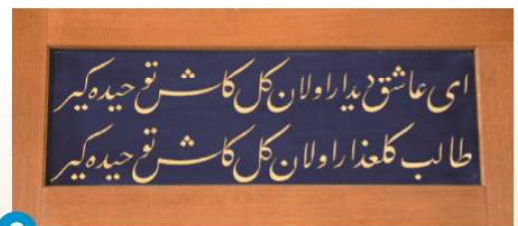
## Calligraphies of the living room of

traditional Turkish private house



7

6



6

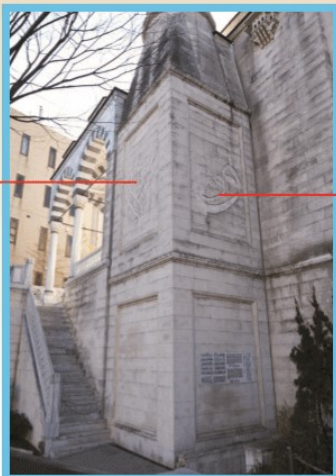
O possessor of love, enter the flower garden  
of Tawhid (Oneness). O seeker of a beautiful  
lover like a flower, enter the flower garden of  
Tawhid.



7

Rely not your heart upon other than Him, for  
He alone helps. Remove love for something  
other than Him from your heart, enter the flower  
garden of Tawhid.

Calligraphies of the wall under the Minaret ("beacon", the steeple)



8

9

Calligraphies on the side of the building



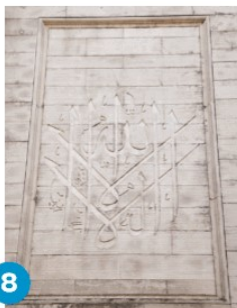
10

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14



8



9

None has the right to be worshipped but Allah.

But power belongs to Allah, and His Messenger, and the believers, though the hypocrites do not know. (Qu'ran 63-8)



10

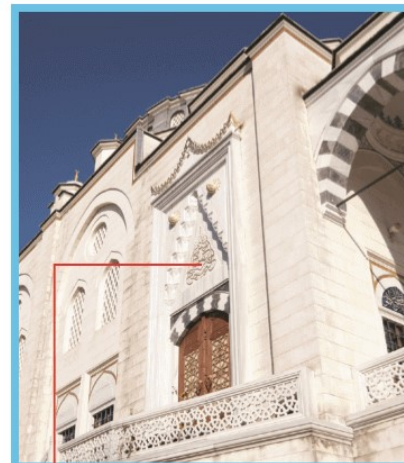
In the name of Allah, the Gracious, the Merciful.



12

(Gate Keepers say to them,) "Peace be upon you, you are joyous, so enter here, to abide therein eternally." (Qu'ran 39-73)

Calligraphy on the rear of the building



15



11

Allah, there is no god but He, the Living, the Everlasting. Neither slumber affects Him, nor sleep. To Him belongs everything in the heavens and everything on earth. Who can intercede with Him except by His permission? Known to Him is all that is present before them and hidden from them. They cannot grasp any of His knowledge, except as He wills. His Throne extends over the heavens and the earth, and He tires not protecting them. He is the Most High, the Magnificent. (Qu'ran 2-255)



13

Allah says in the Holy Quran ...



14

... "Peace" shall be a saying from the Merciful Lord. (Qu'ran 36-58)



15

In the name of Allah, the Gracious, the Merciful.

ACCESS

## Visitor Guide Map



### Route and Exit station

- From Shinjuku: Odakyu Line to Yoyogiuehara, 5 minute walk
- From Shibuya: Hanzomon (Ginza) Subway to Omotesando, transfer to Chiyoda Line to Yoyogiuehara, 5 minute walk



## Diyanet Foundation of Japan 宗教法人 日本ディヤナーナト

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TEL.03-5790-0760 FAX.03-5790-7822  
<http://tokyocamii.org> [info@tokyocamii.org](mailto:info@tokyocamii.org)

### For visitors

Tokyo Camii & Turkish Culture Center opens 10:00 to 18:00. Sightseeing is possible.

Price 200 yen