

**Books in Tatar-Turkish printed by
*Tokyo'da Matbaa-i İslamiye (1930-38)***

[DVD ed., Ver.1]



Ali Merthan DÜNDAR & Nobuo MISAWA (eds.)

**Books in Tatar-Turkish printed by
*Tokyo'da Matbaa-i İslamiye (1930-38)***

[DVD ed., Ver.1]

TOKYO

Toyo University
Asian Cultures Research Institute

First published in Tokyo, JAPAN 2010

Copyright © 2010 Toyo University Asian Cultures Research Institute

All rights reserved. No part of this book and DVD may be used or reproduced in any manner whatsoever without written permission except in the case of brief quotation embodied in critical articles or reviews.

Toyo University Asian Cultures Research Institute
5-28-20, Hakusan, Bunkyo-ku, Tokyo 112-8606, JAPAN.
Telephone: +81-3-3945-7490, Fax: +81-3-3945-7513
URL: <http://www.toyo.ac.jp>
Printed by Tokyo Bijutsu Siko Kurniai,
2-28-19, Funado, Itabashi-ku, Tokyo 174-0041, JAPAN.

Ali Merthan DÜNDAR & Nobuo MISAWA (eds.)

Books in Tatar-Turkish printed by *Tokyōda Mtbāa-i Islamiye* (1930-38) [DVD ed., Ver.1]

ISBN: 978-4-904279-03-8 C3837 ¥00000 E

※ The digital data of the DVD is the product of the personal collection of the personal collection of DÜNDAR, which were acquired by his total research about *Tokyōda Mtbāa-i Islamiye* in 2001.

※ This book is one of results due to the research project, "Basic Studies about the Turkish & Tatar Muslims in the Modern Japan," supported by Academic Research Project of Toyo University.

CONTENTS

The Turco - Tatar Diaspora in Japan and	
	<i>Tokyo'da Matbaa-i İslamiye</i> 4
	Associate Prof.Dr.Ali Merthan DÜNDAR (Faculty of Letters, Ankara University)
The List of Books in Tatar-Turkish printed by	
	<i>Tokyo'da Matbaa-i İslamiye</i> 28
	Associate Prof. Nobuo MISAWA (Faculty of Sociology, Toyo University)
Reproduction DVD in the back cover

※ CAUTION for DVD

- 1) Please read 'Read Me' before using the DVD
- 2) Although it passed 50 years after the publications of books contained in DVD, there is the protection for copy and publish.

The Turco-Tatar Diaspora in Japan and *Tokyo'da Matbaa-i İslamiye*¹

Associate Prof. Dr. Ali Merthan DÜNDAR
(Faculty of Letters, Ankara University)

Most of the work that has been done in Turkey having to do with Turkish-Japanese relations has dealt with the Ertuğrul disaster or comparisons between the Meiji restoration and modern Ottoman reforms; and stories of Japanese people who lived in Turkey during the Ottoman era. Unfortunately, the presence of Turks in Japan –and their cultural activities like establishment of a printing house in Tokyo– which is of at least as much importance, has not come under much study. We now attempt to bring this subject into the open through documents in various archives and conversations with those who know the period well.

¹ This article based on two articles which we published before; “Japonya Türk-Tatar Diasporası”, *Modern Türklük Araştırmaları Dergisi*, Cilt 1, Sayı 1 Kasım 2004 and “Uzak Doğu’da İdil-Ural Türklerinin Yayın Faaliyetleri ve Tokyo Mahalle-i İslamiye Matbaası”, *Türkoloji Dergisi*, XVI. Cilt, Sayı 2., Ankara 2003. The first one was translated into English by Mr. Can Altınbay (Rest in Peace). We are using this translation in this article.

I. The Presence of Turco-Tatars in Far East and Japan.

Russia, which had begun a policy of expansion in the northeast around the middle of the 1450s, occupied Kazan in October of 1552, gradually seizing the Turkic lands of Asia (Rorlich 2000: 71). All of western Turkistan fell into Russian hands in the late 19th century (Hayit 1975: 118). Eastern Turkistan was entirely occupied by China in 1878, and all of Asia's Turkic peoples had come under foreign domination (Saray 1998: 220). Though Turks under Russian domination rebelled from time to time, they did not succeed. Among the reasons for this was that there was no unity among themselves. These Turks, who had not been able to start a united action before, resolved to struggle. Understanding that they needed a plan, they began to hold meetings, albeit unofficially (Çağatay 1976: 9).

The architects of this new closeness among Russian Turks were undoubtedly the Volga-Ural (Idil-Ural) Turks. In particular, beginning in the 19th century, it is possible to see the leadership of Russian Turks in religious, economic and political matters among reformist

Tatar intellectuals.² The intellectuals met to determine strategies for independence, but despite these efforts, the Russian Turks found themselves unprepared when the 1917 revolution broke out.³ As a natural consequence, the Turkic peoples found themselves between the two factions when civil war erupted. While some in the community joined the Bolshevik (Red) faction, others took the Tsarist (White) side. Ruined by the defeat of the Tsarists, Volga-Ural Turks in the armies battling in the Siberian region (under officers such as Admiral Kolçak, General Semenov and Captain Kalmukov) fled to Manchuria and to regions controlled by Japan in 1919.⁴ Another wave of migration took place during the great famine of 1920 – 1921. Many Volga-Ural Turks left their homelands and emigrated to China and Manchuria. Among the émigrés were manufacturers, rich merchants, imams, schoolteachers – in short, people from every walk of life. Many of these émigrés were forced to turn back due to desperate conditions and poverty. The greatest support to those who did not, without doubt, came from the Turks who had settled there before (Tahir 1971: 7).⁵

In the last years of the 19th century, Russia gained the right to construct and

2 (Rorlich 2000: 107-141); (Kanlıdere 1997: 33-52); (Kurat 1966: 96-194).

3 For more on this topic, see (Devlet 1998).

4 O.S.S.R. &A 890.2, 80-81-82.

5 Some of the recent works on Turco-Tatar of Far East are; Nadir Devlet, *Yırak Künyeşığıtağı Tatar-Başhorıtarıda Nı Bulıs*, Kazan Devlet Üniversitesi, Kazan 2005, Larissa Usmanova, *The Türk-Tatar Diaspora in Northeast Asia*, Rakudansha, Tokyo 2007, L. Usmanova, "Tyurko-Tatarskaya Emigratsiya v Severo-Vostochnoy Azii Naçala XX v.", *Exo Vekov (Gassrlar Avazı)*, No. 1(39), Kazan 2005, L. Usmanova, "Review of Historical Materials Related to the Pre-war History of Turko-Tatar Emigre

operate the Chinese Eastern Railroad [part of the Trans-Siberian Railroad] from China. Thousands of Russians poured into the areas where construction was taking place (Bakich 2000: 51), among them many Turco-Tatars. Other Turco-Tatars opened and owned stores which supplied necessities for the families of the railroad workers. The Turco-Tatar population began to increase in 1904, especially in Harbin (Chernolutskaya 2000: 82). The émigrés opened a mosque there in 1906. They also used the mosque as a school.⁶ A new school was built between 1917 and 1918 in order to handle the increasing number of children (Baday 1976: 44). Harbin remained the social and cultural center of the Turks in the Far East until 1930, when Japan became the center. Harbin was the home of the first Turco-Tatar publishing house in the Far East. It published newspapers such as *Yırak Sark*, *Miñ (Bin) Mescidi*, *Beyrem Nursi*, *Çatki* and many books, securing the flow of knowledge and news among the Turco-Tatar people (Tahir 1972: 47).⁷

The Volga-Ural Turco-Tatars, trying to build new lives for themselves far from home, established associations not only in Harbin, but also in cities such as *Haylar*⁸, Mukden [Shenyang]⁹, Manchuria¹⁰, Shanghai, *Hun Hul Di*¹¹, Dairen^{12 13}. These

in the Eastern Asia", *Shimane Journal of North East Asian Research*, Vol. 10, January 2006, Tokyo, L. Usmanova, "V Poiskax Natsional'noy Identichnosti (Tyurko-Tatarskay Diaspora ve Serevo-Vostochnoy Azii)", *Diaspori, Nezaavisimyy Nauchnyy Zhurnal*, 2, Moskova 2005, L. Usmanova, "Nihon ni Okeru Tyuruku-Tataru Imin Kominity no Seikatsu, Mirri Bairaku o Shiryo o Toshite" *Chyuo Yurashia Kenkyukai*, 2007, Tokyo, L. Usmanova, "Pervie mecheti Yaponii" *Exco Yokoi (Gasrlar Avazı)*, No. 2. No. 2 (39), Kazan 2005.

⁶ At first, a wooden mosque was built in 1901. When the population increased, a new one was built of stone at 58 Artilleriiskaia Street.

became stepping stones on the way to Japan. In particular, those who engaged in trade won an important place in Japan and the Japanese market, leveraging the network they established in their adopted lands.

Aside from the prospect of a better life and more profitable trade, there were political reasons for the immigration of the Volga-Ural Turks from China and Korea to Japan. These have to do with Japan's policies in Asia.

With the beginning of the Meiji era in 1868, power in Japan passed from the feudal lords to the Emperor, resulting in a centralized administration (Mason 2001: 258). This was a bloody transition, but it gave birth to the opening of Japan to the outside world. This in turn allowed Japan to achieve levels akin to those of the advanced Western countries in science, technology, trade and the military and secured Japan a place as a new power.¹⁴ Advances in the economic sector created a demand for raw materials. This pitted Japan against the other powers in the area, namely Russia and China. Inevitably, the Sino-Japanese War erupted in 1894 - 1895, followed by the Russo-Japanese conflict in 1904 - 1905. Japan emerged victorious

7 For more detail about Turco-Tatar of Harbin see, (Dündar 2008: 21-46).

8 See (Tahir 1974: 35).

9 See (Akçora 1972: 97).

10 See (Tahir 1975:25).

11 See (Tahir 1978:22-23).

12 See (Tahir 1975:41).

13 In the Manchuria section of China, Volga-Ural Turks also lived in cities such as Tumun Tsitsihar [Qiqihar - a city

from both wars, drawing the attention and winning the good will of victimized peoples of Russia – Muslims and Turks (Esenbel 2003: 29). Further, with their victories, Japan gained new territories and economic privileges on the Asian continent.¹⁵

Japan, which joined the U. S., England, Italy and France in sending troops to Siberia during the 1917 Russian revolution¹⁶, established relations with the White Russian leaders of the area. By giving them military and economic aid, Japan attempted to establish a dependent puppet regime. Relations with the Muslim Turco-Tatar groups serving in the White Russian armies were also established during this time. This relationship endured even after the Japanese forces withdrew due to pressure from Western countries. It is during this period when the makers of Japan's foreign policy came to understand the potential power of the Muslims.

Actually, the relationship between Japan and Russian Muslims extends from long before. Japan, which was becoming a powerful state in the area, sent many observers to the Asian mainland, and worked to understand events in the neighboring

of northeast China in Manchuria northwest of Harbin], Girin, Mudanjiang, *Tarzin*, *Pagranışni*, and villages and railroad stations such as *I-Man-Po*, Muling, Daimagou *Yakiji*, *Çol*, *Bubidu*, *Mendubi*, *İl-Dulga*, Tun Hua, Fusin, Anshan, *Sipin-Gai*, *Sbi-To-Hedze*.

14 For more information, see (Anderson 1983:110-115); (Hunter 2001). For comparisons between Turkish and Japanese modernizations: Ward and Rustow (1964).

15 F.O 371/477 The Official History of the Russo Japanese War, Vol.1, 1908. Microfilm. Public Record Office.

16 F.O 371/3287 Microfilm s. 440. 13. 09. 1918 [Secret report dated August 13, 1918]. Public Record Office.

countries. Following the first travelers and observers, Japan established nominally cultural institutions, especially in China, to assure a continuous and healthy flow of intelligence.¹⁷ By thoroughly understanding the ethnic elements and their religious activities, she made Muslims her potential allies. This was because friction between the Chinese Muslims, that is, the Tungan and Turkish (Uyğur, Kırgız, Kazak) Muslims, and the Chinese had existed for a long time.¹⁸ During the late 19th century, Japan began to organize its policies in these areas, naturally including the Russian Muslims. These fanatically nationalist Japanese institutions, which shaped the new Islam policy and in fact sponsored it, established unofficial contact with the Russian Muslims, and succeeded quite well in delivering Japanese propaganda to them.¹⁹

The first Volga-Ural Turk to come in contact with the Japanese and effect the establishment of their relations with the Russian Muslims was Abdürreşit İbrahim Efendi.²⁰ İbrahim, a truly controversial man who committed his life to the independence of the Muslim Turks, was not only important from the perspective of the Muslim Turkish struggle for independence, but also from that of Turkish

17 O.S.S R&A.890.1 Japanese Infiltration among Muslims in China. May 15, 1944, 7.

18 On China and Islam, see (Forbes 1986); (Lattimore 1950); (Whiting Sheng Shih-ts'ai 1958); (Israeli 2003); (Hayit 1975); (Bekin 1974); (Dreyer 1984); (Arsan 1990); (Peng Shih-Kang 1987).

19 For more details about Japan and Islamic world relations, see (Dündar: 2006).

Some of these societies: Genyousha, Rakuzendo 1887, Toa Dobunkai 1898, Kokuryukai 1901, Dai-A-Gi Kai 1909. O.S.S. R&A No.890. August 2, 1944, 8-10.

20 For Abdürreşit İbrahim and his activities in Japan see (Sakamoto 2008: 1-82), (Komatsu 2008), During the reign of

history, due to his Ottoman citizenship.²¹ We are ever more aware of his importance when we take into account his place in the Turkish-Japanese relations.²² İbrahim sought assistance for his struggle through Russian publishers, thereby continuing to receive assistance from the Ottoman state. But due to the politics pursued by Ottoman Emperor (Sultan) Abdülhamid II, he was forced to seek other allies. Thus Japan, which was a rising force in Asia at this time, became a new hope for İbrahim for the deliverance of Russian Turks and Muslims.

Japan, which had made social, economic and military improvements during the Meiji Restoration, had quickly become powerful and therefore Russia's rival. For this reason, Abdürreşit İbrahim established a relationship with Japan. Visiting Japan often beginning in 1902, he became friends with statesmen, the highest ranked military officers, and leaders of extremist nationalist groups, and secured support for his cause.²³ İbrahim's belief in Japan increased after Japanese victory in the Russo-Japanese War (1904-5). Japan, as the new non-Christian power in Asia, decided to enlist İbrahim's assistance in establishing close relations with the Ottoman state, which was in the position of being the leader of Russian and world

Abdülhamid II, Abdürreşit İbrahim worked as an unofficial ambassador between the Japanese and Ottoman states. On the life and activities of Abdürreşit İbrahim, see (Türkoğlu 1997). See also the version of Abdürreşit İbrahim's *İslam Dünyası ve Japonya'da İslamiyet* [The Islamic World and Islam in Japan] in modern Turkish, prepared by Mehmed Pakı (İstanbul 1987). Also see, Abdürreşid İbrahim, *Atam-i İslam ve Japonya'da İslamiyet*' in Yayılması, Sadeleştirilen: Ertuğrul Özalp, İşaret Yayınları ; İstanbul, 2003.

21 Abdürreşit İbrahim became an Ottoman subject in 1912. However, he was stripped of Turkish citizenship on 8/8/1935. See (Dündar 2006: 162).

Muslims. İbrahim fashioned Japanese propaganda in the Turkish and Muslim worlds with his writings and speeches.²⁴ TOYAMA Mitsuru is doubtlessly one of the most important people with whom Abdürreşit İbrahim formed friendships in Japan. Mitsuru was the father of Japanese nationalism and Pan-Asianism. He founded the *Genyousha* society and was the spiritual leader of the *Kokuryukai* society. The aim of these societies was to cleanse all Asia, beginning with Manchuria, of Westerners and to unite Asia under Japanese leadership. In 1909, Abdürreşit İbrahim and TOYAMA Mitsuru founded a society called *Ajiya Gikai*²⁵ with various Japanese persons who had the same aims.

Several upper class Japanese became Muslims and joined this society. The society took actions to guide the Asian Muslim independence movement. Due to İbrahim's efforts, Japan's rulers became a little closer to the Muslim Turks in Russia and became potential allies. Abdürreşit İbrahim, who was the first Turkish leader to come into social contact with Japan, went to Japan in 1933 at the invitation of his old friends and remained there until his death.²⁶

22 There are contradictory views on Abdürreşit İbrahim, his Young Turk leanings, Islamism and Turanism. Foreign reports such as U. S. intelligence claim that he was a Japanese agent who spied on Russia during the Russo-Japanese War of 1904. See O.S.S R&A No. 890.2, p. 25. His position during the Ottoman era and that during the Turkish Republic are different. We will take up my views on Abdürreşit İbrahim in a separate paper.

23 On Abdürreşit İbrahim's travels in Japan, see (Rorlich 2000: 224), (Komatsu 1991).

24 In his work *Alem-i İslâm*, Abdürreşit İbrahim discusses Japan at length. He recounts his activities and what he saw there. He writes about the people he met there, and the friendship Japan felt toward the Islamic world. It is of interest that

Other Volga-Ural Turks went to Japan and settled there, taking advantage of the door opened by Abdürreşit İbrahim. This brought about an aspect of Turkish-Japanese relations that is not well known. Some Volga-Ural Turks who were engaged in trade secured special permission from the authorities and went to Japan and Japanese controlled Korea with their families, beginning in 1920.²⁷ Those who defected to Japan settled in Yokohama, Kobe and Nagoya. At first, there were larger numbers in Yokohama compared to other cities. Later, the Turco-Tatar population grew in Tokyo, Kobe and Nagoya.

The Turco-Tatar community in Tokyo began to take form in 1921. This group initially consisted mostly of bachelors. They rented rooms in hotels at Shinjuku district in Tokyo. There they lived and conducted their business. Once their businesses became established, they gradually had their families join them or got married, and moved to various areas in Tokyo that had small populations of Muslim families. Some Turks in Japan became butchers or opened produce markets to cater to the needs of the growing number of Muslim families. Most of them sold fabric or clothing. Rich Turco-Tatar merchants had traveling salesmen, also Turco-Tatars,

he does not mention his previous travels.

25 *Daito*, the bulletin of this society, see Asian Research Center, the Asian Reserch Institute, Toyo University (ed.) 2008.

26 Abdürreşit İbrahim died in Tokyo in 1944. His tomb is in the Tokyo Tama Turkish cemetery, which had been purchased by the Turkish community in 1924.

27 There has been little work done regarding the Turks in Japan. What research exists has it that Turks arrived in Japan after 1920. However, we found during our study in Japan in 2001 a gravestone for an unnamed Başkurt Turk in Yokohama's Foreign Cemetery dated 1919. Thus, in our opinion, the date of Turks' arrival in Japan can be established as 1919.

sell their wares. These salesmen brought the wares to the farthest villages. Some went by themselves, others with their wives.²⁸ As the fabric and clothing trades began to show profit, the merchants found themselves with a shortage of personnel. They sought to bring in young Turco-Tatars from Manchuria and Korea to alleviate this problem.²⁹ However, every Russian entering Japan was obliged to show that they possessed 1,500 yen, either in cash or in a note of guarantee. This became a great obstacle for the new arrivals. The amount was originally 400 yen, but it had been raised to 1,500 in a law passed in 1924 to stem the wave of Russian immigrants after the 1917 revolution.³⁰ This problem was overcome with a scheme that relied on trust. The merchants who invited the young men to Japan gave them a check made out for the necessary amount, payable to the holder. The young men gave the checks back to the merchants after they arrived. As European style clothes and fabric picked up favor and their use became widespread in Japan, the role of the Turco-Tatar merchants grew.

The Turkish families in Tokyo collaborated and stuck together in order to overcome the hardships in their lives. In order to establish an identity for themselves

28 We could not find any statistical study or document concerning economic topics such as the prices or quantities of the wares. Relying on documents in the Japanese domestic and foreign affairs archives, we were able to establish that selling textiles was prevalent among Turco-Tatars in Japan.

29 This information has been taken from an interview we conducted with Mr. Temimdâr Muhit, who was the leader of the Turkish community. He passed away in Tokyo, in 2009. Mr. Ravi Ağış, who now lives in Ankara and was born in Japan, gave the same information when we met him in 2003, 2008 and 2009.

30 F.O 262/1621 Microfilm p. 52, Public Record Office.

they placed great importance in getting together for religious feasts and national holidays, as much as their financial situation allowed. For such gatherings, they would rent a hall in a Tokyo hotel in the Shinjuku district.

1924 was a turning point for the Turco-Tatars in Japan. Muhammed Abdülhay Kurbanali, from a prominent Başkurt Turkish family, arrived in Tokyo.³¹ During the civil wars in Russia, Kurbanali had joined with the White Russian armies. Later, he, together with these armies, had defected to the areas under Japanese control. There, Kurbanali had come into contact with the Japanese, and worked as a translator for the South Manchuria Railroad Company, operated by the Japanese. According to American intelligence reports, Kurbanali was an agent working for Japan and taught Russian and Turkish in the intelligence school in Manchuria.³² In 1924, Kurbanali amid a group of associates came to Tokyo. From the fact that his activities declined here, we can say that the Japanese used him as a vehicle to help them execute their Islam. The arrival of Kurbanali and his group added to the Turco-Tatar population in Japan, causing changes in the way that this community lived. The Tatars became more organized and made sure that they congregated at

31 Muhammed Abdulhay Kurbanali (Kurbanaliyev) was born in Çelyabi (Chelyabinsk), which was tied to Orenburg in Russia, 1889-1972. He is from the Barnn-Tabin tribe of the Başkurts. His father Ubeydullah İsan was a rich mullah from the village of Mıdyak. As a monarchist siding with the Tsar, he had made enemies of the nationalists before going to Japan. Taking advantage of his and his family's identification as religious people, he joined Admiral Kolçak's army, later emerging in the Far East in the entourage of Cossack chief Ataman Semenov. For their nationalistic and religious betrayal, father and son Kurbanali were denounced in a statement read at the Pan Russian Muslim Congress held on May 1-11, 1917 in Moscow. For information about Kurbanali, see (Togan 1999: 142, 172, 176, 189, 190); (Tahir 1972:50); (İlgar 1990:505-506). (Dündar

every opportunity. Regular Friday prayers were organized starting in January, 1925. That was also the year that *Mahalle-i Īslāmiye* was founded. *Mahalle-i Īslāmiye* was built at Shibuya in Tokyo, where the earlier exiles lived. The district in which the Turco-Tatars and Muslims lived came to take this name. Kurbanali worked to bring all Turco-Tatars living in Japan and in lands controlled by Japan under systematic control, beginning with those living in Tokyo. He was quite successful at this, at least for a time.³³

With the increase in their numbers came the problem of educating their children. After several meetings, they decided to start a school. Upon receiving permission from the Japanese government, they rented a house at address: 273 Hyakunin-cho in Shin-Okubo³⁴ on October 2, 1927 and used it as a school, naming it *Mekteb-i Īslāmiye*. It began as an elementary school. Students learned not only reading and writing, but also religion and nationalism. The house was also used as a mosque and meeting hall. The Tokyo Muslim Association was established on October 3, 1928 with Kurbanali as president. By becoming principal and teacher at the school, as well as the religious leader by accepting the position of Imam, Kurbanali assumed

2008a: 132-162). For Kurbanali and Japanese policy see, Matsunaga Akira, "Tokyo Kaikyou danchou Kurubangarii no tsuihou to seisaku tenkai", in *Nitshu Senso to Isuraamu: Mammo-Ajia Chiiiki ni okeru Toji-Kaiju Seisaku*. (Tadamu Sakamoto, ed.) Tokyo: Keio University, 2008, pp.179-232.

32 O.S.S R 8&A 890.2 p. 26.

33 Kurbanali lost his leadership when Ayaz Īshaki, leader of the Volga-Ural lawsuit, came to the Far East.

34 This very small Japanese style rental house has three small rooms.

35 Japanese Diplomatic Archives; *Zai Honpo ni Okeru Shukyo Oyobi Fukyo Kankai Zakken* [Miscellany Concerning

great influence. When the school was closed later at the request of the landlord, it was moved first to Okubo, then to the Kashiwagi district. Having to move the school so frequently had a crippling effect not only on the children's education, but also on the religious and community meetings. Families began saving money and, using this together with funds that were donated from the outside, the community in 1931 bought the building at the 1461 address in the Yoyogi-Tomigaya district and moved the school there. With help from Japanese authorities, the building was registered in Kurbanali's name³⁶.

The new school building was located in one of the best districts in Tokyo, where high-ranking officials and rich personages lived. Many guests attended the opening ceremony, including several VIPs³⁶. The students were consisted of not only children living in Tokyo, but also those from families living in other Japanese cities. Even Turco-Tatar children from Korea attended. The opening of *Mekteb-i İslâmiye* was announced to Muslims living in Russia and China through newspapers and magazines, and became a convenient propaganda for the Japanese policy toward Muslims.

Religion and Religious Mission in Japan], p. 212. Kurbanali later tried to sell the building and became involved in a lawsuit with a dissenting Turco-Tatar

³⁶ The top government officials attending included Prime Minister INUKAI Tetsuo, former Minister of the Interior Tokunami, former Minister of Justice OGURA Hikichi, about twenty generals, about thirty members of Parliament and, of course, TOYAMA Mitsuru, known as the father of Japanese nationalism.

³⁷ When Harbin was the cultural center of the émigré Turco-Tatar groups, the most needed books had been written by hand, printed on a stone press and distributed at the schools. However, they were not able to sustain this system for very

II. Establishment of Turco-Tatar Printing House in Tokyo (*Tokyo Mahalle-i İslâmiye Matbaası* or *Matbaa-i İslâmiye*)

At Mekteb-i İslâmiye, students studied the Tatar language, Russian and English from Turkish and Japanese teachers. They took their entire elementary school curriculum in Japanese. The mullah Muhammed Abdülhay Kurbanali taught religion. A shortage of schoolbooks immediately became a large problem.³⁷ Families who knew how to read and write altruistically helped solve the problem by writing the books to be used in class by hand and giving them to those who needed them. This situation continued until 1928. By then, the Turkish Republic had changed its writing to the Roman alphabet, rendering old printing molds and Arab letters obsolete within Turkey. Molds and letters were purchased from a Turkish newspaper, company for 5000 yen and brought to Japan to open the *Mahalle-i İslâmiye* printing house.³⁸ After test runs were complete, and beginning in January 1930, the printing house began to print many books.

A Japanese muslim Harun KOUZUMI taught the printing tecnics to some of the

long. See (Tahir 1971-72:47-48).

38 The Arabic characters that were bought in Turkey were brought to Japan in crates. When the customs duty was found to be excessive, Inukai Tetsuo intervened and worked out a smaller duty amount. 500 Japanese donated funds toward the purchase of the press machine. See (Tahir 1975: 16-17).

39 Almost all of the books published, and all correspondence, invoices and waybills related to them, are in our private archive.

40 Archives of the Japan Ministry of the Interior: Naimusho Keihokyoiku Hen, *Gokubi Gaiji Keisatsu Gaikyo Dai Ikkun*

Kurbanalis' students. Their names were, Ahmedullah, Mehmet, Sanıye and Raise. These were distributed to every place with a Turco-Tatar population, from China to Finland.³⁹ Apart from books and religious publications, the press published a magazine starting in 1932 called *Yeni Yapon Mubhiri* [New Japan Reporter] for the purpose of distributing Japanese propaganda in the Turkish and Muslim worlds, and a newspaper named *İlân-ı Hakikat* [Proclamation of Truth]. In 1934, with the help of a generous donation from the Japanese government, it published a Qur'an and distributed it to 33 Muslim countries including Egypt, Afghanistan and Iraq.⁴⁰

There exist 38 books published in *Matbaa-i İslâmiye* between 1930 and 1938. 19 of them are on Islam, 8 on literature, 4 on grammar, 1 music, and 6 various subjects. In 1930: 6 books, 1931: 4 books, 1932: 3 books, 1933: 10 books, 1934: 5 books, 1935: 2 books, 1936: 1 book, 1937: 1 book, 1938: 1 book and 5 books are unknown year. In *Matbaa-i İslâmiye*.⁴¹ Postcards for Japanese propaganda were also published in this publishing house.

Dai 5 [Foreign Affairs Police Review, Home Ministry Police Bureau, Ed., Vol. 1, No. 5] 157-168, 159.

41 For the list of the books see the following Misawa's list.

42 For this, see *Tokyo'da Mekteb-i İslamiye'nin On Yıllık Hatırası İçin Düzülmüş Resimler Mecmuası* [Magazine prepared for the Ten Years of Memories of Tokyo's *Mekteb-i İslamiye*], New Japan Information, Tokyo 1937, 49.

43 For example, we know that Kurbanali's sister-in-law was married to Mr. Muhsin Çapanoğlu, who was from a well known Turkish family from Yozgat.

44 It is important to remember that friendships Kurbanali established with Japan's top level administrators and the

III. The End of the Turco-Tatar Diaspora and Printing House.

Turco-Tatar women in Tokyo gave birth at the Keio University hospital or the Imperial hospital. The imam visited them there and spoke the names of each child into his or her ear. Circumcisions for male children were performed by Muhammed Şah Efendi Agiif, who was from Haylar. After he died, they were performed by doctors at Keio Hospital when the children were 3 to 5 years of age.⁴² Wedding ceremonies were performed by the imam in the *Mekteb-i İslâmiye* building according to Turco-Tatar customs. Until the World War II, there were next to no marriages with foreigners, although there were marriages with others of Turkish origin⁴³. So as not to lose their feeling of identity, and to inoculate this identity to the children and youths, they engaged theatres to mount productions of plays by Turkish nationalist writers such as Ayaz İshakî, and, at the school, students were made to memorize poems by Turkish nationalist poets such as Abdullah Tukay.

We indicated before that organizing within the Turco-Tatar community had begun with the arrival of Kurbanalî⁴⁴. But not every person in the community

assistance he secured were built on the foundation laid by Abdürreşit İbrahim.

45 For Ayaz İshakî's activities in Japan, see (Matsunaga 2003:197-215).

46 Japanese Diplomatic archives, *Zai Honpo ni Okeru Shukyo Oyobi Fukyo Kankei Zakken*, 115-121.

47 These accomplishments of İshakî actually influenced Islam politics in Japan and the views of Japanese authorities (excluding the extreme elements) concerning Kurbanalî changed. Kurbanalî's attitude towards the Turkish Republic stirred the Turkish officials to action and became the reason for their support of İshakî. When a Turkish officer who came to Japan as an educator took ill and died, Kurbanalî said of him, "That Turkish officer was a Kemalist and had abandoned his faith"

loved and believed in their new leader. Some families were uncomfortable with his despotic ways, and, more importantly, with his very presence given past events. In 1931, about 10 families cut off relations with Kurbanali. This situation intensified in 1933, when Ayaz İshakî, who was trying to gather all of the Turco-Tatars in the Far East under the Volga-Ural flag and from one location, came to Japan.⁴⁵ İshakî reached Kobe in October, 1933 and began uniting the Turks in Japan under the umbrella of the Volga-Ural Turco-Tatar Cultural Association. Abdürreşit İbrahim arrived in Tokyo in the same year, this time for good. İshakî and Kurbanali, who knew each other before they were forced to leave their homelands, but who did not think well of each other, did not come into friction in their first contact, which was probably instigated by İbrahim. However, the first sparks flew when Ayaz İshakî expressed his desire to establish a Volga-Ural Turco-Tatar Cultural Association in Tokyo and requested the use of the school for its meetings. Kurbanali refused İshakî's requests and aggressively maneuvered to obstruct him. İshakî and his Japanese backer, Professor OKUBO, had an introductory meeting on February 11 at the Tokyo Izumibashi club. This meeting was raided by White Russian officers under the leadership of Kurbanali and extreme nationalist Japanese.⁴⁶ Ayaz İshakî

and did not send the community to his funeral. This and his relationship with Şehzade Abdülkerim, who had come to Japan with Japanese support to reestablish the Ottoman state in Turkistan, made Kurbanali a dangerous person in Turkey's eyes. I am working on a study of Şehzade Abdülkerim using archival documents. For more details about Abdülkerim Efendi see (Dündar 2008b).

48 The Japanese government had the mosque built with indirect material contributions. Donations of 10,000 yen each were secured from 11 large firms including Mitsubishi. These funds were transferred to Kurbanali and the mosque was built. See Japan Diplomatic Archives; *Kakukuni ni Okeru Shukyo Oyobi Fukyo Kankei Zakken Kaikyo Kankei Showa*. [Miscellany

and professor OKUBO were caught up in the assault and beaten (Özcan, 1997: 40). Despite the obstructions and the aggression, İshakî succeeded in bringing the majority of Turco-Tatars living in the Far East under the Volga-Ural flag, starting in Japan. Branches of the Association opened one after another in 1934 in Tokyo, Nagoya, Kobe, and Kumamoto.⁴⁷

1938 became another turning point for the Tokyo Turco-Tatar community when the Tokyo Mosque opened with support from and under the direction of the Japanese authorities.⁴⁸ Kurbanali was arrested at the opening ceremony and deported⁴⁹. With him gone, relations between the conflicting Tatar groups began to thaw. Through the efforts of the Turkish Embassy, the Turco-Tatar identity was replaced by a Turkish identity. The Association's name was changed to the Tokyo Turkish Society.

In the Korean War, the Turkish government fought alongside the United Nations forces. Our wounded soldiers were sent to hospitals in Kobe and Tokyo for therapy. Turco-Tatar families in Tokyo and Kobe ran to the aid of our soldiers with great

Concerning Religion and Religious Mission in Different Countries, Islam] I.2 1 0 2-5 II. Vol. 204.

49 Exiled to Manchuria, Kurbanali worked to gather sympathizers there. But toward the end of World War II, Soviet Russia occupied the area. They arrested him and sent him to the work camps in Siberia. Kurbanali was held in the camps for about 10 years. He died on August 22, 1972.

50 The Kobe Turco-Tatars lived relatively quietly compared to those in Tokyo, and had supported Ayaz İshakî. In 1935, they opened a mosque and school with Muslims from India.

51 Some families became citizens of the United States or of Japan. Unfortunately, we know nothing of the one or two

enthusiasm and altruism, supporting them in every way.⁵⁰ Some Turco-Tatar women married Turkish soldiers during this time. In 1953, the vast majority of Turco-Tatars in Japan became Turkish citizens⁵¹.

The Turco-Tatar community in Japan has created a positive image of Turks by proudly bearing their Turkish and Muslim identities.⁵² Once they became Turkish citizens, Turco-Tatars, who had been the bridge between Turkey and Japan in the social, economic and cultural arenas, slowly began to move to Turkey and from there to other countries such as Finland and Australia, much as other Turco-Tatars in the Far East had done,. Some of those who came to Turkey have immigrated to the United States. About 10 – 15 families remain in Japan.⁵³ They are keeping alive the history of the Turco-Tatars in the Far East. After 1942 *Tokyo'da Mahalle-i İslamiye Matbaası* or *Matbaa-i İslamiye* closed her doors to the world.

Christian Turco-Tatar families who are known to be in Japan.

52 In Japan in the 1950s, there was a famous wrestler known as Yusuf Toruko. There are other Turco-Tatars who have made their names in the media and the arts.

53 The Altınbay, Apanay, Muhit, Vahap and Ömer families live in Tokyo, the Kilki family lives in Kobe.

BIBLIOGRAPHY

I) Archive Sources

- Gaiko Shiryoukan Monjo (Diplomatic archives), - The Ministry of Foreign Affairs, Japan
Office of Strategic Services Research and Analysis Branch – U. S. A.
Public Record Office – Great Britain
T. C. Başbakanlık Cumhuriyet Arşivi [Republic of Turkey Prime Ministry RepublicArchives] - Turkey.

II) Published Sources

- Abdürreşit İbrahim (ed. by Mehmed PAKSU) 1987. *İslam Dünyası ve Japonya'da İslamiyet*. İstanbul. 2 vols. [The Islamic World and Islam in Japan]
【※Originally edition; *Alem-i İslam ve Japonya'da İntişat-ı İslamiyyet*, 2 vols., İstanbul : Ahmed Saki Bey Matbaası, H.1328-9(=1910-1).】
Asian Research Center, the Asian Reserch Institute, Toyo University (ed.) 2008. *The Bulletin of AJIA GI KAI : DAITO (CD-ROM ed., Ver 1)*, Tokyo: the Asian Reserch Institute, Toyo University.
Magazine prepared for the Ten Years of Memories of Tokyo's Mekteb-i İslamiye, Tokyo : New Japan Information Authority, 1937.

III) Studies

- AKÇORA İnyetullah 1972. “Mukden Şehrindeki Tatarların Dini ve Milli Cemiyeti [=Religious and Public Society of the Tatars in the City of Mukden (Shenyang, Manchuria)]”, *Kazan*, 7-8, Yıl II, 97-99.
- ANDERSON, Benedict 1983. *Hayali Cemaatler*. İstanbul. [Imagined Communities: Reflections on the Origin and Spread of Nationalism. London and New York: Verso, 1991]
- BAKICH, Olga 2000. “Emigre Identity: The Case of Harbin”, *The South Atlantic Quarterly*, 99-1, 51-73.
- BADAY, İbrahim 1976. “İbrahim Baday’ın Harbin Hatıraları [=Harbin Recollections of İbrahim Baday]”, *Kazan*, 18, 44-46.
- CHERNOLUTSKAYA, Elena 2000. “Religious Communities in Harbin and Ethnic Identity of Russian Ėmigrés”, *The South Atlantic Quarterly*, 99-1, 79-96.
- ÇAĞATAY, Saadet 1976. “İdil Ural Üzerine Yeni Bir Eser [= A New Work on the Ural Idyil]”, *Kazan*, 18, Yıl VI, 8-11.
- DEVLET, Nadir 1998. *1917 Ekim İhtilali ve Türk-Tatar Millet Meclisi* [=The October Revolution and the Turkish-Tatar Parliament]. İstanbul.
- ERKIN, Hüseyin Can 2002. “Japonya’da Türkiye Bilgisinin Oluşumu [=The Formation of Turkish Knowledge in Japan]”, *Tarih ve Toplum*, 218, 24-34.
- 2003. “Japon Gezgin İenaga Toyokichi’nin 1899-1900 Hatıratı [= Recollections of Japanese Traveller İenaga Toyokichi, 1899 – 1900]”, *Osmanlı Tarihi Araştırmaları Merkezi Dergisi*, 13, 237-243.

- ESENBEL, Selçuk 2003. "Japanese Perspectives of the Ottoman World", in *The Rising Sun and the Turkish Crescent*, İstanbul. 7-42.
- HAYİT, Baymirza 1975. *Türkistan Rusya İle Çin Arasında* [= Turkistan Between Russia and China]. İstanbul.
- HUNTER, Janet E. 2001. *Modern Japonya'nın Doğuşu* [= Birth of Modern Japan]. Ankara.
- ILGAR, İhsan 1990. *Rusya'da Birinci Müslüman Kongresi*[= The First Muslim Congress in Russia]. Ankara.
- KANLIDERE, Ahmet 1997. *Reform Within Islam* [= Reform within Islam: The Tajdid and Jadid Movement among the Kazan Tatars (1809-1917)], İstanbul : Eren.
- KURAT, A. Nimet 1966. "Kazan Türklerinin Medeni Uyanış Devri [= The Period of Civil Awakening of the Kazan Turks]", *Ankara Üniversitesi Dil ve Tarih-Cografya Fakültesi Dergisi*, XXIV:3-4, 96-194.
- MASON, R.H.P. 1973. *A History of Japan*. Tokyo: North Melborne.
- MATSUNAGA, Akira 2000. "Ayaz İshakî and the Turkish-Tatars in the Far East" in *The Rising Sun and the Turkish Crescent*, İstanbul, 197-215.
- ÖZCAN, Ömer 1997. "Uzakdoğu'da İdil-Urallıların Varlık Mücadelesi [= The Struggle for Existence of the Volga-Urals in the Far East]", *Toplumsal Tarih*, VIII-48, 39-43.
- RORLICH, Azade Ayşe 2000. *Volga Tatarları*, İstanbul.
- SARAY, Mehmet 1988. *Doğu Türkistan Türkleri Tarihi* [= History of the Turks of East Turkistan]. İstanbul,

TAHİR, Mahmut 1971-72. “Uzak Doğu’da Neşriyat Faaliyetlerimiz [= Publishing Activities in the Far East]”, *Kazan*, 5, 47-49.

- 1974. “Haylar’daki Türk-Tatarların Dini ve Milli Cemiyeti [= Turkish-Tatar Religious and National Community in Haylar]”, *Kazan*, 11, 35-40.

- 1975a. “Uzak Şarkta Dini-Milli Cemiyetlerimiz [=Our Religious-Nationalist Communities in the Far Orient]”, *Kazan*, 14, 41.

- 1975b. “Tokyo’da Matbaa-i İslamiye [= Islamic Publisher in Tokyo]”, *Kazan*, 16, 15-20.

- 1975c. “Mançurya Şehrinde Türk-Tatar Cemiyeti [= The Turkish-Tatar Community in the City of Manchuria]”, *Kazan*, 16, 25-26.

- 1978. “Hun Hul Di’de Türk Tatar Cemiyeti [= The Turkish-Tatar Community in Hun Hul Di]”, *Kazan*, 22, 22-25.

TÜRKOĞLU, İsmail 1997. *Sibiryalı Meşhur Seyyah Abdürreşid İbrahim* [= Abdürreşid İbrahim, Siberia’s Famous Traveller], Ankara.

TOGAN, Zeki Velidi 1999. *Hatıralar* [=Memoirs]. Ankara.

WARD, Robert E 1964. *Political Modernization in Japan and Turkey*, New Jersey: Princeton University Press.

※ Some studies are indicated only at the footnotes.

The List of Books in Tatar-Turkish printed by *Tokyo'da Matbaa-i İslamiye*

Associate Prof. Nobuo MISAWA
(Faculty of Sociology, Toyo University)

Although the history of *Tokyo'da Matbaa-i İslamiye* (= *Mohammedian Printing Office in Tokyo*) was very short limited before the World War II, it is very difficult to fix the complete list of their books in the Tatar-Turkish, English, and Japanese languages. According to the investigations of this old printing house where it used to be in the Turkish School in Tokyo, the public libraries and some private book collectors in both Japan and Turkey, we could get digital copies of 33 original books in Tatar-Turkish language printed by them in the Arabic characters. We also find the information about the other 5 books in Tatar-Turkish which we cannot find the original book. Unfortunately there are no private or public libraries that hold the complete collection of the books, printed by *Tokyo'da Matbaa-i İslamiye*. It takes more time to complete the list. So, at the present, we would like to provide the temporary list of 38 books in Tatar-Turkish printed by this publisher's house as following. The books are arranged in the suraname of the authors, and the book titles. Because of all books were printed

in *Tokyo'da Matbaa-i İslamiye*, there are omitted the publisher's name in our list. According to the custom of the Japanese publishing, there were registered the date of publishing in the last page of each books.

We transcript the name of author and book title, first in the Modern Turkish in the Latin characters, second in the Modern Tatar-Turkish in the Cyrillic characters, and third he Modern Tatar-Turkish in the Latin characters due to the Library of Congress, U.S.A.. We are so deeply grateful to Masumi ISOGAI (Ph.D.Student, Kobe University) and Dr.Yasushi IMAMATSU (Kobe University) for the preparation of the full-scale transcription within very short time schedule. Especially we must express the gratitude to ISOGAI once more, who devoted to transcript the Arabic characters to Tatar-Turkish in both characters.

We still continue to find the books and hope to provide the complete list of the books in Tatar-Turkish printed by *Tokyo'da Matbaa-i İslamiye* as the revised edition (Ver. 2) in the future.

* **【DVD : TB0**】** means the number of the digital data file in the attached DVD.

01) S.Bikbulat, **İslam Tarihi**

С. Бикбулат, **Ислам тарихы** / S. Bikbulat, **Islam tarikhı**

ص . بيكولاط , اسلام تاريخی

Tokyo, July 20, 1932, (3) + 125 p. **[DVD : TB019]**

02) İmam Kasim Bikkulof, **Tarih-i Enbiya**

Имам Касыйм Биккулов, **Тарих-и энбия** / İmam Kasyim Bikkulov, **Tarikh-i änbiiä**

امام قاسم بيكولوف , تاريخ النبىء

Tokyo, July 20, 1931, 39 p. **[DVD : TB032]**

03) İmam Kasim Bikkulof, **Şerit ül-İman ve Yasin-i Şerif**

Имам Касыйм Биккулов, **Шәрит әл-иман вә ясин-и шәриф** / İmam Kasyim Bikkulov, **Shärit äl-iman vâ iasin-i shärif**

امام قاسم بيكولوف , شريط الايمان و يس شريف

Tokyo, May 30, 1934, 33 p. **[DVD : TB018]**

04) Gabdullah Mehmed Fezyi, **Mufassal İlm-i Hal I**

Габдулла Мөһәммәд Фәйзий, **Муфассал гыйлем-и хәл I** / Gabdulla Mähämmäd Fäziyi, **Mufassal gyilem-i khäl I**

عبدالله محمد فيضي . مفصل علم حال

Tokyo, September 22, 1933, (2) + 164 p. **[DVD : TB022]**

- 05) Gabdullah Mehmed Feyzi, **Mufassal İlm-i Hal II**
 Габдулла Мөһөммәд Фәйзий, **Муфассал гыйлем-и хәл II** / Gabdulla
 Möhämmäd Fäizyi, **Mufassal gyilem-i khäl II**
 عبداﷲ محمد فيضي , مفصل علم حال
 Tokyo, December 25, 1933, (2) + [165–]350 p. **[DVD : TB023]**
- 06) Hüseyin Gabduş, **Dört Hikaye**
 Хөсәйн Габдуш, **Дүрт хикәя** / Khösäin Gabdush, **Dürt khikäia**
 حسين عبدوش , دورت حيكايه
 Tokyo, June 18, 1931, (2) + 51 + 11 + 9 p. **[DVD : TB011]**
- 07) Tayyib b. Gilman, **Hülasat ül-Musail ve Mühimme ül-delaail I**
 Тайеб б. Гыйлман, **Хөласат ал-масаил вә мөһиммәт әл-дәлаил I** /
 Taieb b. Gylman, **Khölasat al-masail vä möhimmät äl-dälail I**
 طيب بن غلمان , خلاصة المسائل و مهمة الدلائل (برنجی جزو)
 Tokyo, August 15, 1937, 231 p. **[DVD : TB016]**
- 08) Tayyib b. Gilman, **Hülasat ül-Musail ve Mühimme ül-delaail II**
 Тайеб б. Гыйлман, **Хөласат ал-масаил вә мөһиммәт әл-дәлаил II**
 II / Taieb b. Gylman, **Khölasat al-masail vä möhimmät äl-dälail II**
 طيب بن غلمان , خلاصة المسائل و مهمة الدلائل (2 نچی جزو)
 Tokyo, March 1, 1938, [231]–355 +(2) p. **[DVD : TB017]**

09) Galimcan İbrahim, **Tatarca Sarfı**

Галимжан Ибраһим, **Татарча сарфы** / Galimzhan Ibrahim, **Tatarcha sarfy**

عالمجان ابراهيم , تاتارچا صرف

Tokyo, May 5, 1935, 80 p. **[DVD : TB035]**

10) Galimcan İbrahim, **Tatar[ca] Nahvı**

Галимжан Ибраһим, **Татар[ча] Нехү** / Galimzhan Ibrahim, **Tatar[cha] năkhü**

عالمجان ابراهيم , تاتار(چا) حوی

Tokyo, September 15, 1935, 77 p. **[DVD : TB033]**

11) Muhiddin Kurbangali & G.Battal, **Tatarca Oku**

Мөһиддин Корбангали вә Г.Баттал, **Татарча уку** / Məhiddin Korbangali və G. Battal, **Tatarcha uku**

محي الدين قربانگلی و ع. نطال , تاتارچا اوکو

Tokyo, March 25, 1933, 67 p. **[DVD : TB034]**

12) Naşiri Feyz ür-Rahman Maksud, **Şiir Kisekləri**

(Нашири) Фәйз ул – Рахман Максуд, **Шигырь кисәкләре** / (Nashiri) Fäiz ul-Rakhman Maksud, **Shigyr' kisäkläre**

ناشرى فيض الرحمن مقصود , شعر كيسه كله رى

Tokyo, August 16, 1933, 4 p. **[DVD : TB030]**

13) Ahmed Hadi Maksudi, **Taharet**

Аһмәд Һади Мақсуди, Тәһарәт / Ahmäd Hadi Maksudi, Tāharät

احمد هادي مقصودي , طهارت

Tokyo, June 10, 1930, 27 + (2) p. **[DVD : TB031]**

14) Ahmed Hadi Maksudi, **Namaz**

Аһмәд Һади Мақсуди, Намаз / Ahmäd Hadi Maksudi, Namaz

احمد هادي مقصودي , نماز

Tokyo, August 25, 1930, 46 + (3) p. **[DVD : TB027]**

15) Ahmed Hadi Maksudi, **Cemagat**

Аһмәд Һади Мақсуди, Жәмәгатъ / Ahmäd Hadi Maksudi, Zhämägat'

احمد هادي مقصودي , جماعت

Tokyo, November 8, 1930, 44 p. **[DVD : TB009]**

16) Ahmed Hadi Maksudi, **Ruze, Zekat ve Hac**

Аһмәд Һади Мақсуди, Рузә, зәкат вә хаж / Ahmäd Hadi Maksudi,

Ruzä, zäkat vä khazh

احمد هادي مقصودي , روزہ , زکات و حج

Tokyo, February 22, 1931, 10 p. **[DVD : TB029]**

- 17) **Gabdullah Ögüli, Babalar Böleği**
 Габдулла Угылы, Балалар бүлге / Gabdulla Ugyly, **Balalar büläge**
 عبدالله اووغلى , بالالار بولهگى
 Tokyo, September 7, 1933, 22 p. **[DVD : TB007]**
- 18) **M.Sadık Saratavi, Muhammed Aleyhi as-Selam Tarihi**
 М. Садык Саратовый, Мөһәммәд галәйһи әл-сәлам тарихы / M.
 Sadyk Saratovyi, **Möhhämmäd galäihi äl-sälam tarikh**y
 م. صادق صراطوى , محمد عليه السلام تاريخى
 Tokyo, June 25, 1930, 11 + (2) p. **[DVD : TB025]**
- 19) **Gabdullah Tukay, Cuvaniç**
 Габдулла Тукай, **Жаныч** / Gabdullah Tukai, Zhanych
 عبدالله توقاى , جانچ
 Tokyo, May 12, 1930, (1) + 2 +14 p. **[DVD : TB010]**
- 20) **Gabdullah Tukay, Ciddi Şiirler** (Gabdullah Tukay Mecmua Asarından Birinci
 Bölümü)
 Габдулла Тукай, **Жидди шигырьләр** / Gabdulla Tukai, **Zhiddi shigyr'**
lär
 عبدالله توقاى , جدي شعرله ر
 Tokyo, April 12, 1933, 209 + (1) p. **[DVD : TB001]**

- 21) Gəbdulla Tukai, **Balalar Kısımı** (Gəbdulla Tukai Məcmua Asarından İkinci Bölmü)
- Габдулла Тукай, **Балалар Кысымы** / Gəbdulla Tukai, **Balalar kysymy**
 عبدالله توقای, **بالالار قسیمی**
 Tokyo, June 22, 1933, 114 + 10 + 8 + (1) p. **[DVD : TB002]**
- 22) Gəbdulla Tukai, **Gülgü Hiciv Kısımı** (Gəbdulla Tukai Məcmua Asarından Üçüncü Bölmü)
- Габдулла Тукай, **Көлкө вә һәжү кысымы** / Gəbdulla Tukai, **Kölke vә häzhü kysymy**
 عبدالله وقای, **کونکی و هجو قسیمی**
 Tokyo, July 23, 1933, 89 + (2) + (1) p. **[DVD : TB003]**
- 23) Gəbdulla Tukai, **Nesir Kısımı** (Gəbdulla Tukai Məcmua Asarından Dördüncü Bölmü)
- Габдулла Тукай, **Нәшр кысымы** / Gəbdulla Tukai, **Näshr kysymy**
 عبدالله توقای, **نثر قسیمی**
 Tokyo, August 06, 1933, 104 + (1) + (1) p. **[DVD : TB004]**
- 24) Gəbdulla Tukai, **Tercüme-yi Halî** (Gəbdulla Tukai Məcmua Asarından Beşinci Bölmü)

Габдулла Тукай, Тәржемә-и хәлә / Gabdulla Tukai, Tärzhemä-i khäle

عبدالاه توقاي , ترجمه حالی

Tokyo, September 3, 1933, 105 + (1) p. [DVD : TB005]

25) H.Zibri, Mugallim-i Şeriye

Х. Забири, Мөгаллим әл - шәригәт / Kh. Zabiri, Mögallim әl-shäriyat'

ح. زبیری , معلم الشريعة

Tokyo, April 18, 1934, (2) + 77 p [DVD : TB024]

26) Ahiri Zaman Kitabı

Ахыры заман китабы / Akhyru zaman kitabı

اخري زمان كتابي

Tokyo, December 17, 1934, (2) + 15 p. [DVD : TB006]

27) Bedevam-ı Şerif Kitabı

Вәдәвам-и шәриф китабы / Bädävam-i shärif kitabı

بدوام شريف كتابي

Tokyo, December 17, 1934, 2 + 15 p. [DVD : TB008]

28) Feraiz

Фәраиз / Färaiz

فرايض

Tokyo, November 10, 1936, (2) + 53 p. **[DVD : TB012]**

29) Fen Tecvit

Фән-и тәжвид / Fän-i täzhvid

فن تجويد

Tokyo, November 3, 1932, 27 + (1) p. **[DVD : TB013]**

30) [Gakait]

[Гакаит] / [Gakait]

غكايت

Tokyo, ?

31) Heftiyek-i Şerif

Һәфтияк-и шәриф / Häftiäk-i shärif]

هفتیک شریف

Tokyo, February 25, 1932, 173 + (1) p. **[DVD : TB015]**

32) Kur'an al-Kerim

Коръән әл-кәрим / Kor"än äl-kärim

القرآن الكريم

Tokyo, 1934, 574 p. **[DVD : TB020]**

33) **Mevlid ün-Nebii Kitabı**

Мәүлид-үл-нәби китабы / Mäülid äl-näbi kitabı

موئد النبى كتابى

Tokyo, July 30, 1931, 47 p. [DVD : TB021]

34) [Namaz Hocası]

[Намаз хужасы] / [Namaz khuzhasy]

نماز خواجهسى

Tokyo, ?

35) **Notaga Salyngan Şiirler**

Нотага салынган шигыръләр / Notaga salyngan shigyrlär

نوطه غه سالنغان , شعرله ر

Tokyo, April 10, 1930, (7) + 11 p. [DVD : TB028]

36) [Tatarca Elifbesi]

[Татарча әлифбасы] / [Tatarcha älifbasy]

تاتارچا الفبه سى

Tokyo, ?

37) [Tokyo Mekteb-i İslamiye'nin Hatırası Resimler Mecmuası]

[Токио мәктәб әл-исламиянен, хатирәсе рәсемләр мәжмугасы]

/ [Tokio mäktäb äl-islamiianeng khatiräse räsemlär mäzhmugasy]

طوكيو مکتب اسلامیه نگ خاطرہ سی رسلہ ر مجموعہ صی

Tokyo, ?

※ Probably this book means the memorial photo album under the title:

Tokyo Mekteb-i İslamiye'nin 1927-1937 on yıllık hatırası için
tüzülgen resimler (= Токио мәктәби исламиянен, 1927-1937 ун
еллык хатирәсе өчен төзелгән рәсемләр мәжмугасы /
Tokio mäktäb-i islamiqneng 1927-1937 un ellyk khatiräse öchen
tözelgän räsemlär mäzhmugasy)

طوكيو مکتب اسلامیه نگ ۱۹۲۷-۱۹۳۷ اون يلقى خاطرہ سی اوچونتوزولگه ن رسلہ ر مجموعہ صی

東京回教学校十周年写真帳 /

Tokyo, 1937, (64) + 28 p.

* This abum is preserved at the Central Library of Waseda University (Tokyo, Japan).

38) [Yaşlığa Hediyesi]

[Яшьлегә һәдиясе] / [Iash'legä hädiase]

يشلغه هديه سي

Tokyo, ?

※ This book is one of results due to the research project, “Basic Studies about the Turkish & Tatar Muslims in the Modern Japan,” supported by Academic Research Project of Toyo University.

ISBN 978-4-904279-03-8
C3087 ¥00000 E

Toyo
University



طبر کوردا مطبعه اسلاميه آلماندا کاپرئانه ده ۱۹۳۰ نجهن الی
حرف نژوکه اوگر، نوجی شا کردلار .

TOYO UNIVERSITY ASIAN CULTURES RESEARCH INSTITUTE