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

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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.

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1 This article based on two articles which we published before; "Japonya Türk-Tatar Diasporası", *Modern Türkülük Arastırmaları 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 (Hayir 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

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\(^2\) (Rörlitch 2000: 107-141); (Kanlidere 1997: 33-52); (Kurat 1966: 96-194).
\(^3\) For more on this topic, see (Devlet 1998).
\(^4\) O.S.S R & C A 890.2, 80-81-82.
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. 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 Yirak Sark, Miğ (Bin) Mescidi, Beyrem Nuri, Çatki and many books, securing the flow of knowledge and news among the Turco-Tatar people (Tahir 1972: 47).

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, Mukden [Shenyang], Manchuria, Shanghai, Hun Hul Di, Dairen. These

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

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7 For more detail about Turco-Tatar of Harbin see, (Dündar 2008: 21-46).
8 See (Tahir 1974: 35).
9 See (şekora 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 (Qijihar – 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.  

Japan, which joined the U. S., England, Italy and France in sending troops to Siberia during the 1917 Russian revolution, 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

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countries. Following the first travelers and observers, Japan established nominally cultural institutions, especially in China, to assure a continuous and healthy flow of intelligence.\(^7\) 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 (Uyguı́r, Kırı́gz, Kazak) Muslims, and the Chinese had existed for a long time.\(^8\) 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.\(^9\)

The first Volga-Ural Turk to come in contact with the Japanese and effect the establishment of their relations with the Russian Muslims was Abdürressit 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

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\(^{18}\) 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 Abdürressit İbrahim and his activities in Japan see (Sakamoto 2008: 1-82), (Komatsu 2008), During the reign of
history, due to his Ottoman citizenship. We are ever more aware of his importance when we take into account his place in the Turkish-Japanese relations. 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, Abdüreşit 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. 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

21 Abdüreşit 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.\textsuperscript{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\textsuperscript{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.\textsuperscript{26}

\textsuperscript{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&I 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.

\textsuperscript{23} On Abdürreşit İbrahim’s travels in Japan, see (Rorich 2000: 224), (Komatsu 1991).

\textsuperscript{24} In his work Alem-i İslam, 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,

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25  *Daio*, the bulletin of this society, see Asian Research Center, the Asian Research 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.\textsuperscript{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.\textsuperscript{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.\textsuperscript{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

\textsuperscript{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.

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

\textsuperscript{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 Abdülhây Kurbanali, from a prominent Baškurt Turkish family, arrived in Tokyo. 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. 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

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31 Muhammed Abdülhây Kurbanali (Kurbanaliyev) was born in Çelyabi (Chelyabinsk), which was tied to Orenburg in Russia, 1889-1972. He is from the Barun-Tabun tribe of the Baškurs. His father Übeydullah İşan was a rich mullah from the village of Midyak. 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 Kolchak’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); (Ilgar 1990:505-506). (Dündar
every opportunity. Regular Friday prayers were organized starting in January, 1925. That was also the year that Mahalle-i İslamiye was founded. Mahalle-i İslamiye 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 meeting, 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 İslamiye. 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

33 Kurbanali lost his leadership when Ayaz Ishaki, 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 Kankei 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 name.55

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 İslamiye was announced to Muslims living in Russia and China through newspapers and magazines, and became a convenient propaganda for the Japanese policy toward Muslims.

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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 Tetsu, 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 İslamiye Matbaası or Matbaa-i İslamiye)

At Mekteb-i İslamiye, 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. 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 İslamiye printing house. 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
Kurbanalis’ students. Their names were, Ahmedullah, Mehmet, Saniye and Raise. These were distributed to every place with a Turco-Tatar population, from China to Finland. Apart from books and religious publications, the press published a magazine starting in 1932 called Yeni Yapon Mubbiri [New Japan Reporter] for the purpose of distributing Japanese propaganda in the Turkish and Muslim worlds, and a newspaper named İlân-i 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.

There exist 38 books published in Matbaa-i İslamiye 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 İslamiye. Postcards for Japanese propaganda were also published in this publishing house.

41 For the list of the books see the following Misawa’s list.
42 For this, see Tokyoda Mekteb-i İslamiyeden On Yıllık Hatırası İstina Düzenlendi Rastmeler Meclis [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 Ağiif, 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 Kurbanali44. But not every person in the community

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45 For Ayaz İshaki’s activities in Japan, see (Matsunaga 2003:197-215).
46 Japanese Diplomatic archives, Zai Honpo ni Okeru Shukyo Oyobi Fukyo Kansei Zakken, 115-121.
47 These accomplishments of İshaki actually influenced Islam politics in Japan and the views of Japanese authorities (excluding the extreme elements) concerning Kurbanali changed. Kurbanali’s attitude towards the Turkish Republic stirred the Turkish officials to action and became the reason for their support of İshaki. When a Turkish officer who came to Japan as an educator took ill and died, Kurbanali 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. 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 Japane"
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.  

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. Kurbanali was arrested at the opening ceremony and deported. 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

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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 İshaki. 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. Some Turco-Tatar women married Turkish soldiers during this time. In 1953, the vast majority of Turco-Tatars in Japan became Turkish citizens.

The Turco-Tatar community in Japan has created a positive image of Turks by proudly bearing their Turkish and Muslim identities. 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. They are keeping alive the history of the Turco-Tatars in the Far East. After 1942 Tokyoda Mahalle-i İslamiye Mathaası or Mathaa-i İslamiye closed her doors to the world.

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50 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 Toniko. There are other Turco-Tatars who have made their names in the media and the arts.
53 The Altunbay, Apanay, Muhit, Vahap and Ömer families live in Tokyo, the Kilki family lives in Kobe.
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※ Some studies are indicated only at the footnotes.
The List of Books in Tatar-Turkish printed by
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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 surname of the authors, and the book titles. Because of all books were printed
in *Tokyo'da Mathaa-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 in 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 Mathaa-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 tarikhy

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

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

Имам Касым Биккулов, Тарих-и энбия / Imam Kasyim Bikkulov, Tariikh-i änbiia

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

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

Имам Касым Биккулов, Шәрәт әл-иман вә ясин-и шәриф / Imam Kasyim Bikkulov, Shәrit әл-иман вә iasin-i shәrif

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

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

Габдулла Мәхәмәд Фәйзи, Муфассал гыйлем-и хәл I / Gabdulla Möhәmmәd Fәizyi, Mufassal gyilem-i khәl I

Tokyo, September 22, 1933, (2) + 164 p. [DVD: TB022]
05) Gabdullah Mehmed Feyzi, Mufassal IMUM-i Hal II
Габдулла Мехмед Фейзи, Муфассал ыйлем-и хэл II / Gabdulla Mөхөммөд Фөэизи, Mufassal gyilem-i khэл II

Tokyo, December 25, 1933, (2) + [165–]350 p.  【DVD : TB023】

06) Hüseyin Gабдул, Dөrt Hikaye
Хөсөйн Габдуш, Дүрт хикэя / Khөsөйн Gabdush, Dөрт хикэя

Tokyo, June 18, 1931, (2) + 51 + 11 + 9 p.  【DVD: TB011】

07) Tayyib b.Gilman, Hülәsat üл-Musail ve Mühimme ül-dәләil I
Тәйәб б. Гылыман, Хөләсат ыл-мәсаил вә мөхимәт ыл-дәләил I / Taieb b. Gyilman, Khөләсат al-masәil wә möhimmәt al-dәlәil I

Tokyo, August 15, 1937, 231 p.  【DVD: TB016】

08) Tayyib b.Gilman, Hülәsat üл-Musail ve Mühimme ül-dәләil II
Тәйәб б. Гылыман, Хөләсат ыл-мәсаил вә мөхимәт ыл-дәләил II / Taieb b. Gyilman, Khөләсат al-masәil wә möhimmәt al-dәlәil II

Tokyo, March 1, 1938, [231]-355 +(2) p.  【DVD: TB017】
09) Galimcan İbrahim, Tatarca Sarfy
Галимжан Ибраһим, Татарча сарфы / Galimzhan Ibrahim, Tatarcha sarfy
عالمجان ابراهيم, تاتارجا صرف
Tokyo, May 5, 1935, 80 p. [DVD : TB035]

10) Galimcan İbrahim, Tatar[ca] Nahvi
Галимжан Ибраһим, Татар[ча] Неху / Galimzhan Ibrahim, Tatar[cha] nahku
عالمجان ابراهيم, تاتار(جا) حوى
Tokyo, September 15, 1935, 77 p. [DVD : TB033]

11) Muhiddin Kurbangali & G.Battal, Tatarca Oku
Мөһиддин Корбангали вә Г. Баттал, Татарча уку / Möhiddin Korbangali vә G. Battal, Tatarcha uku
مغي الدين قربانجلى وع نطال, تاتارجا اوکو
Tokyo, March 25, 1933, 67 p. [DVD : TB034]

12) Naşiri Feyz ür-Rahman Maksud, Şiir Kisekleri
(Наширри) Фәйз ул – Рахман Максуд, Шигырь кисәкләре / (Nashiri) Fәиз ul-Rakhman Maksud, Shigyr’ kisäkläre
ناشري فيض الرحمن مقصود, شعر كيسه كله رى
13) Ahmed Hadi Maksudi, *Taharet*
   أحمد هادي مقصودي, *Taharat*
   Tokyo, June 10, 1930, 27 + (2) p. [DVD : TB031]

14) Ahmed Hadi Maksudi, *Namaz*
   أحمد هادي مقصودي, *Namaz*
   Tokyo, August 25, 1930, 46 + (3) p. [DVD : TB027]

15) Ahmed Hadi Maksudi, *Cemagat*
   أحمد هادي مقصودي, *Cemagat*
   Tokyo, November 8, 1930, 44 p. [DVD : TB009]

16) Ahmed Hadi Maksudi, *Ruze, Zekat ve Hac*
   أحمد هادي مقصودي, *Ruza, zekat ve hajj*
   Tokyo, February 22, 1931, 10 p. [DVD : TB029]
17) Gabdullah Ögli, *Babalar Bölüğü*

Габдулла Углы, Балалар бүлге / Gabdulla Ugly, Balalar büläge

Tokyo, September 7, 1933, 22 p. [DVD : TB007]

18) M. Sadık Saratavi, *Muhammed Aleyhi as-Selam Tarihi*

М. Садык Саратовий, Мөхәмәд ғаләйһи эл-сәләм тарихы / M.
Sadyk Saratovyi, Möhämәd galәihи äl-sәlәm tarikhy

Tokyo, June 25, 1930, 11 + (2) p. [DVD : TB025]

19) Gabdullah Tukay, *Cuvanıç*

Габдулла Тукаи, Жаныч / Gabdullah Tukai, Zhanych

Tokyo, May 12, 1930, (1) + 2 + 14 p. [DVD : TB010]

20) Gabdullah Tukay, *Ciddi Şiirler* (Gabdullah Tukay Mecmuası Arşınadan Birinci Bölüümü)

Габдулла Тукаи, Жидди шигырыләр / Gabdulla Tukai, Zhiddi shigyr’lär

Tokyo, April 12, 1933, 209 + (1) p. [DVD : TB001]
21) Gabdullah Tukay, *Balalar Kısımlı* (Gabdullah Tukay Mecmua Asarından İkinci Bölümü)

Габдулла Тукай, Балалар Кысымы / Gabdulla Tukai, Balalar kysymy

Tokyo, June 22, 1933, 114 + 10 + 8 + (1) p. [DVD: TB002]

22) Gabdullah Tukay, *Gülgü Hiciv Kısımlı* (Gabdullah Tukay Mecmua Asarından Üçüncü Bölümü)

Габдулла Тукай, Кәлке вә ңәжү кысымы / Gabdulla Tukai, Kölke vә hәzhү kysymy

Tokyo, July 23, 1933, 89 + (2) + (1) p. [DVD: TB003]

23) Gabdullah Tukay, *Nesir Kısımlı* (Gabdullah Tukay Mecmua Asarından Dörtlüncü Bölümü)

Габдулла Тукай, Нәshr кысымы / Gabdulla Tukai, Nәshr kysymy

Tokyo, August 06, 1933, 104 + (1) + (1) p. [DVD: TB004]

24) Gabdullah Tukay, *Tercüme-yi Hali* (Gabdullah Tukay Mecmua Asarından Beşinci Bölümü)
Габдула Тукай, Тёржема-и хәле / Gabdulla Tukai, Tärzhemä-i khäle

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

25) Н. Зибры, Муғаллим-и Шерийе

Х. Забири, Мөгаллим эл-шәригать / Kh. Zabiri, Mögallim āl-shārigat’

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

26) Ахир Заман Китабы

Ахыры заман китабы / Akhyry zaman kitaby

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

27) Бедевам-и Шериф Китабы

Вăдăвам-и шăриф китабы / Bădăvam-i shärif kitaby

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

28) Feraiz

Фĕраиз / Făraiz

Француз
29) Fen Tecvit
Фән-и тәжви́д / Fân-i tâzhvid
دينة
Tokyo, November 3, 1932, 27 + (1) p.  【DVD : TB013】

30) [Gakait]
[Гакаит] / [Gakait]
غاکائت
Tokyo, ?

31) Heftiyek-i Şerif
[hефтияк-и шериф / Hâftiak-i shärif]
هفتیک شریف
Tokyo, February 25, 1932, 173 + (1) p.  【DVD : TB015】

32) Kur’an al-Kerim
Коръән эл-кәрим / Kor”ән аľ-кәрим
القرآن الكريم
Tokyo, 1934, 574 p.  【DVD : TB020】
33) **Mevlid ün-Nebii Kitabı**

Мевлид ил-неби книгі / Маулід ал-набі китабы

مولبد النبي كتاب

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

34) **Namaz Hocası**

[Намаз хужасы] / [Namaz khuzhasy]

Namaz хужасы

Tokyo, ?

35) **Notaga Salingan Şiirler**

Нотага салынған шигырлар / Notaga salyngan shigyr’lär

Нотага салынған шигырлар / Notaga salyngan shigyr’lär

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

36) **Tatarca Elifbesi**

[Татарча алфбасы] / [Tatarcha alifbasy]

Татарча алфбасы

Tokyo, ?

37) **[Tokyo Mektebi İslamiye’nin Hatırası Resimler Mecmuası]**

[Токио мектеб ал-исламиянең, хатирасе ресемләр мәҗмөасы]
/ [Tokio mäktäb al-islamiianeng khatiräse räsemärl mäzhmugasy]

Tokyo, ?

※ Probably this book means the memorial photo album under the title:
Tokyo Mekteb-i İslamiye'nin 1927-1937 on yıllık hatırası için tuzülgen resimler (=Tokio mektebi İslamiyanen, 1927-1937 un eleyk xatirase ochen tozelgan ræsemler mæzhmugasy)

Tokio mäktäb-i islamiiqneng 1927-1937 un ellyk khatiräse öchen tozelgän räsemärl mæzhmugasy)

Tokyo, 1937, (64) + 28 p.

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

38) [Yaşlıga Hediyesi]

[Яшьлегә әдиясе] / [Iash'legä hâdiiase]

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.