

ORIGINAL & RARE DOCUMENTS TRANSLATION

Articles Published about Korean Turco-Tatars in the Magazine *Yanga Yapon Mubhiri* (New Japanese Courier)

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In Turkey, academic studies on Korea are mostly focused on the Korean war and Korean language and literature. Conversely, in Korea, it seems that academic studies are largely focused on old Turkic history and Turkish language and literature. Unfortunately, on both sides, there is not a satisfying number of studies on the Turkic diaspora in Korea. However, it is a reality that there was a Turco-Tatar group that lived in Korea at the time of the Japanese occupation between the two world wars. This group became Turkish subjects after World War II and became a bridge between Korea and Turkey.

After the Russian revolution, around 1919, some Turco-Tatar groups like the Bashkir and the Mishar emigrated to East Asia like the Manchuria region of China and Korea. Beginning from the 1920s, some families moved to Japan, but a group of Turco-Tatar stayed in Korean cities like Seoul (Keijo), Pusan and Daegu. The Turco-Tatar groups of East Asia established schools and mosques in Seoul, Korea; Harbin, Manchuria; Kobe, Nagoya; and Tokyo in Japan. A Moslem printing house (Matbaa-i İslamiye) was also established in Tokyo in the 1930s. Many books, a newspaper and a magazine were published by this printing house. The name of the magazine was *Yanga Yapon Mubhiri*

(New Japanese Courier), and it survived between 1931 and 1938.

In this magazine, there were many interesting news and data about Korea and the Turco-Tatars of Korea. In this short article, we will try to bring out the importance of this magazine by giving samples of the articles which were written on the Turco-Tatar diaspora in Korea.

Key words: Turco-Tatar, Turco-Tatars of Korea, *Yanga Yapon Mubhiri*, Turkish-Korean Relations, Matbaa-i İslamiye.

Introduction

In recent years, the number of studies carried out on the Turkey-Korea relationship has been on the rise. It can be said that the studies done in Korea focus on Turkish language, culture and history, while those in Turkey focus on the Korean language and the Korean War. However, there is a lack of studies on the Turkish population in Korea on both sides. Except for those written in Korea by Prof. Hee Soo Lee and those in Turkey by the author of this article, it is possible to say that there are almost no articles about this subject. In fact, in the wake of World War I, Korea acted as a home for some Turkic groups; it became for them a second homeland, albeit for a short while. In short, after the Russian Revolution, some families composed of Turkic peoples such as the Tatar-Bashkir (also called Turco-Tatars in the literature) living in the Idil-Ural region between the Idil (Volga) River and the Ural Mountains in the Russian Tzardom migrated to Manchuria in China, Korea, which was under Japanese control, and to Japan.¹

These migrant families clustered together in their new lands by forming small-scale muslim neighborhoods and established associations called *Mahalle-i İslamiye* (Muslim Neighborhood).² The city of Harbin functioned like a center for those who settled in the Chinese Manchuria region, while Tokyo, Nagoya and Kobe were the cities where Turco-Tatars migrating to Japan settled. On the other hand, families settling in Korea swarmed around cities like Seoul (Keijo), Pusan and Daegu. These families, who made their living mostly by means of the textile trade, built schools and mosques in their new surroundings. Tokyo became a center for the people who lived in Eastern Asia. The community presided over by Mullah Muhammed Gabdulhay Kurbanali set up a printing house in Tokyo in 1931 thanks to the financial and political support of Turco-Tatars living in China, Korea and Japan and the Japanese nationalist elites who were actively working in the government.³

Known as Tokyo Matbaa-i İslamiyesi (Tokyo Muslim Printing House), this press printed

¹ For more details, see A. Merthan Dündar, "Japonya Türk Tatar Diasporası," *Modern Türklük Araştırmaları Dergisi* 1, no. 1 (2004): 75-89.

² A. Merthan Dündar, "Uzak Doğu'da İdil-Ural Türklerinin Yayın Faaliyetleri ve Tokyo Mahalle-i İslamiye Matbaası," *Türkoloji Dergisi* XVI, no. 2 (2003): 103-116.

³ For more details, see A. Merthan Dündar, "An Essay on the Immigration of the Turk-Tatars to Japan," *Annual Journal of the Asian Culture Research Institute* 48 (2013): 233- 242.

literary, religious and national works as well as schoolbooks, which were sent to all the countries where Turco-Tatars lived.⁴ In addition, a daily called *İlan-ı Hakikat* (*Declaration of the Truth*) and a magazine called *Yapon Mubbiri* (*Japanese Courier*) began to be issued on April 25, 1931. The daily stopped being issued after a short while; the magazine, however, continued to be printed as *Yanga Yapon Mubbiri* (*New Japanese Courier*), with a small change in its title.

The magazine *Yanga Yapon Mubbiri* distributed Japanese propaganda to Muslims living in different countries in the world, on the one hand, and brought news to Turco-Tatars who were scattered all over the world about their relatives living in Eastern Asia, on the other. As far as we know, after 60 issues, it ceased to come out at the beginning of the World War II.

This article will briefly analyze the news and information in the *Yanga Yapon Mubbiri* about Turco-Tatars living in Korea. Our paper is based on transcriptions and translations which were prepared as graduation theses by final year students at the Department of Turkish Language and Literature. In the magazine, the Korean capital Seoul is called Keijo, which was the version used during the time of the Japanese occupation of the country. In addition, the place referred to as “Taykiyo” or “Taykyo” must be today’s city of Daegu. The city names have been retained in the translations as they appeared in the magazine.⁵

The first news about Korea that appears in the *Yanga Yapon Mubbiri* is from issue No. 4. The news was as follows:

The list of things we need to take care of to maintain national and religious affairs, as the ‘Central National Association’ of all the Korean Muslims

- 1) The decision has been taken to continue with the School of Islam (for some reasons, the construction activities were suspended a couple of months ago) in Keijo as of September this year in order to educate our youths in an up-to-date manner, endowing them with national and religious values. Also, the School of Islam will gladly admit students coming for education from other cities.
- 2) Another decision was to hire a permanent imam with the purpose of teaching Muslim children national and religious values. The said imam will not be hired for the Muslims in Keijo only but will cater for all the Muslims in Korea. The imam will be required to visit other cities when the need arises. In addition, in winter months, courses on tafsir, hadith and history will be designed for men and women, and providing courses to grown-ups will also be a priority.
- 3) In terms of hiring an imam, Abdulkhak Numani, who is an imam and teacher, has

⁴ For more details, see A. Merthan Dünder, “İdil-Ural Türk-Tatarlarının Japonya’daki Yayın Faaliyetleri: *Yeni Yapon Mubbiri* Dergisi,” in *İdil-Ural Tarihi Sempozyumu, 1. Cilt Türkçe Metinler*, ed. İlyas Kemaloğlu (Ankara: Türk Tarih Kurumu Yayınevi, 2015), 213-219.

⁵ The translations of articles about Korea in the *Yanga Yapon Mubbiri* have not been included in this paper and only the issue numbers and pages have been given in the footnotes. The translation of news concerning Turkish Tatars in Korea has been included in summary. Proper names (people and places) whose pronunciation we were not sure about have been indicated with a question mark. This paper is written as a supplement to previous articles I have written on the aforesaid magazine. A translation of a whole issue of the magazine is forthcoming.

been chosen for this post, so as to guide our spiritual life continuously and thoroughly, which is a religious duty in our belief, with the common consent of Korean Muslims and the introduction of His Highness Muhammed Abdulhay Kurbanali, one of the leading religious scholars and national figures. This person, both an imam and teacher, completed his education at Medrese-i Huseyniyye in Orenburg and at Medrese-i Muhammediye of Alimcan in Kazan and professed his job in various schools.

Mubarekshah Batirshin, President of National Association in Keijo, Korea.
Kerim Suleymanof, Chief Clerk.⁶

Information is given in issue No. 17 of the magazine about money collected in Korea for the Koran printed in Tokyo: "Inhabitants of Tokyo Islam Neighborhood have donated 1200 yen, members of Keijo Islam Neighborhood have donated 600 yen and a gentleman from the city of Taykyo (Daegu) donated 50 yen for the printing of the Koran."⁷

In the next issue (No. 18), there were brief letters⁸ from Keijo Turco-Tatars expressing their support for Kurbanali and criticizing Ayaz İshaki after the incident in which supporters of Ayaza Ishaki were attacked by Kurbanali supporters and Japanese and Russian nationalists in Tokyo.⁹ Issue No. 20 included an article about religions in Korea.¹⁰ The same issue also contained a news article titled "School in Keijo: A Meeting on the Teaching of Koran in Keijo," in which the following information in summary was given about the activities in Korea of the commission from Tokyo lead by Mullah Muhammed Abdulhay Kurbanali:

On the occasion of the printing of the Koran, the most precious treasury of our religion and nation, with the support of Islam Neighborhoods in Tokyo and Keijo, a big ceremony was held in the city of Keijo on September 28, in which the Koran was recited and Muslims were given copies of the Koran. The meeting was held in the Proconsulate building in Korea and was attended by the members of the Keijo Religious and National Association, reporters and government officials. The guests, who arrived at Keijo upon the special invitation of the Religious and National Association in Keijo on the 27th at 5 at night and were welcomed by the elders of the Islam Neighborhoods included Honorable Muhammed Abdulhay Kurbanali, imam and teacher, the president of Muslims (Turco-Tatars) in Japan, his Highness Ebubekir Ahund Zanzüen (?), a famous vizier and religious scholar of the Manchurian Empire where 3 million Muslims live,

⁶ Nebahat Akbaş, "Yapon Mubbiri Dergisi'nin Türkiye Türkçesine Çevirisi" (BA thesis, Türkiye Cumhuriyeti Ankara Üniversitesi, 2004), 61-62.

⁷ Nazlı Memiş, "Yapon Mubbiri Adlı Derginin 16. ve 17. Sayılarının Türkçeye Çevrilmesi" (BA thesis, Türkiye Cumhuriyeti Ankara Üniversitesi, 2008), 51.

⁸ İlknur Şeker, "Yeni Yapon Mubbiri Dergisinin Çevirisi (18. ve 19. Sayı)" (BA thesis, Türkiye Cumhuriyeti Ankara Üniversitesi, 2005), 19.

⁹ A. Merthan Dünder, "Japon Resmi Belgelerine Göre Ayaz İshaki ve Japonya'daki Faaliyetleri," *Türk Yurdu* 31, no. 287 (2011): 100-105.

¹⁰ Pınar Esin Bozkurt, "Yeni Yapon Mubbiri Dergisinin Çevirisi (20. ve 21. Sayılar)" (BA thesis, Türkiye Cumhuriyeti Ankara Üniversitesi, 2005), 16-18.

Ahmedcan Effendi Yakub, a member of the Islam Neighborhood in Tokyo, and Achaba Effendi, a Muslim residing in Tokyo. The following day, on the 28th at 19:00, the Islamic Commission led by Honorable Muhammed Abdulhay Kurbanali and including such members as Ebubekir Ahund, Achaba Effendi, Kerim Effendi Suleyman, who is the president of the Keijo Religious and National Association, its chief clerk Abdurrahman Effendi Mevelli and Imam Arifullah Effendi Azetullah visited the officials.

Korean Governor His Highness İmaide (?), and later, Korean Lieutenant Governor His Highness General Oguni (?), and Keijo Police Chief were paid visits. A sincere conversation of about 45 minutes was held with His Highness the Korean Governor. A Koran recitation session was initiated at 12 o'clock by Muhammed Abdulhay Hazret Kurbanali, who himself read the Koran. Later Imam Arifullah Effendi Azizullah made pleasant remarks about the guests. Following this, the head of the Keijo Religious and National Association, Kerim Effendi Suleyman, Chief Clerk Abdurrahman Effendi, Zahidullah Effendi Tarish, Alim Effendi Selahaddin, and Binali Sheik Effendi Devletshah made congratulatory speeches. The visiting delegation made speeches addressing Muhammed Abdulhay Hazret Kurbanali, Ebubekir Ahund- Zanzüen, Achiba Effendi and Ahmedcan Effendi uttering words of encouragement about the Union of Muslims, Koran recitation, the importance of the Keijo neighborhood, the Japanese press and friendship of Islam. During the assembly, reporters took many pictures of the attendants.

A leather bound illuminated copy of the Koran to be presented to the Keijo Islam Neighborhood by Tokyo Islam Neighborhood was handed over to the Keijo neighborhood by M.G. Kurbanali. Afterwards, Muslim attendants from the neighborhood were presented with copies of the Koran by Imam Arifullah Effendi.

On the occasion of this meeting, His Excellency Muhammed Abdulhay from the Keijo Muslim Association was presented with a pocket watch with inscriptions on it. Ebubekir Ahund, Ahmedcan Effendi and Muhammed Abdulhay's younger son Muhammed Esad were also presented with copies of the Holy Koran.

Following the dinner party, the Koran was recited and 35 letters and telegrams celebrating the meeting were read out loud. These were sent by Muslims (Turco-Tatars) living in Korea, Manchuria and Japan. After the meeting, mullah ladies from the Keijo neighborhood, Zeliha Hanım Shemsinur Hanım Pirush and Zeynep Hanım recited salavat-i sherif (durood shareef). Upon this, Muhammed Abdulhay made a speech on the importance of reciting the Koran. The whole audience complimented him 3 times. The audience performed banzai (Japanese ritual of patriotic or joyous shout, performed by holding hands up in the air) in honor of both the Japanese Government and the Japanese Emperor in return for the hospitality they had exhibited. Finally, the meeting came to an end with a recitation of the Koran by Ebubekir Ahund Zanzüen.

On the 29th of the month, on Friday, the guests paid a visit to the Keijo Muslim Cemetery and Friday prayer was performed with the participation of all the inhabitants of the Neighborhood, with Muhammed Abdulhay acting as the imam and Ebubekir

Ahund and Muhammed Abdulhay acting as preachers; afterwards, the guests were invited for meals by a different host each day.

On the 30th of the month, on Thursday at 10 a.m., a committee composed of His Highness Kurbanali, Ebubekir Ahund, Kerim Suleyman, Abdurrahman Muellin, Arifullah Azizullah, Ahmedcan Yakub and Achiba Effendi visited the Korean commander-in-chief General Kuashiya (General Kazushige?), having a conversation with him for over an hour. On Tuesday morning, the guests went sea bathing in the city of Zinsin and Atullah Effendi Alimcan gave two feasts in honor of the guests.

On Wednesday, the guests received His Highness Korean Gendarme Commander General Oza (?), holding a feast in his honor. At 9:10 in the evening Ebubekir Ahund and Kurbanali reached the city of Taykiyo (Daegu) after a train ride of 9 hours and 45 minutes. While in Keijo, they had been invited to a feast each evening. Here, they visited historical places, palaces of the Korean Emperor, museums in Keijo and zoos, as well as going shopping in Korean department stores. They also gathered information on the spread of Christianity in Korea.

The head of the Religious and National Association in Keijo, Kerim Effendi Suleyman, entertained the guests in his house. The guests were received with immense honor in Keijo. They even rode in an automobile with a radio set. On their way to the mountains, they listened to a radio broadcast from Osaka.

Nimetullah and Ishak Effendi, students living in Taykiyo (Daegu), visited Kurbanali and held a feast in his honor on September 3. That evening Kurbanali returned to Tokyo with Achiba Effendi by train via Pusan.¹¹

In the 21st issue of the magazine, a letter was printed speaking highly of, and expressing sentiments of gratitude for, the activities of the Muslim Turco-Tatars in Korea and Japan with reference to the previous news in the magazine. The letter was sent by Seyid Mubashir Tarzi, a member of the famous Tarzi family in Kabul in Afghanistan. In short, Tarzi praised the fact that Turco-Tatars in Korea and Japan had printed the Koran and presented it to the Japanese Emperor as a gift, a unique event in the 2594-year Japanese history, which won general approval of the Muslim world of 400-million people.¹²

In the same issue, there was also a news article on pages 63-65 covering a Turco-Tatar wedding in Korea. The article which appeared under the heading "Miscellaneous News" is as follows:

A Wedding Ceremony in the Korean City of Keijo

On August 23, Thursday, in the Korean capital Keijo, a wedding ceremony took place in which Zeliha Tutash, the daughter of Arifullah Effendi Azizullah, Keijo Imam, and Altunbay, the son of Mehmet Effendi, one of the inhabitants of the İslam neighborhood

¹¹ Bozkurt, "Yeni Yapon Mubbiri Dergisi (20. ve 21. Sayılar)," 19-21.

¹² Bozkurt, "Yeni Yapon Mubbiri Dergisi (20. ve 21. Sayılar)," 60, 61.

in Tokyo and working in Tokyo Muslim Printing House, got wed. The wedding was honored by the attendance of Muhammed Abdulhay Kurbanali, Imam and Mudarris of Tokyo, and Muhammed Tarif Hazret Yangurazi, Imam of Mukden. The ceremony on the 23rd was attended by all the members of the Islam Neighborhoods in Korea and officials from the Japanese interior and defense ministries. The marriage ceremony was performed by Muhammed Abdulhay, who afterwards made a moving speech and preached on the importance of wedding, reciting verses and hadiths, and also Muhammed Tarif recited the Koran and said prayers. Ahmed Muhtesib and Mahmud Effendi's father İbrahim Effendi Altunbay, kadis (Muslim judges) from Tokyo who participated in the ceremony and the bride's father Mullah Arifullah Effendi said words of wisdom and expressed their compliments to the ladies. 72 congratulatory messages were sent from various cities in Japan, Korea and Manchuria.

Keijo Nippo, one of Korea's leading dailies, made detailed news of the ceremony, accompanied with photographs of the newly wed couple, saying that His Highness Kurbanali, coming from Tokyo, attended the wedding in person.

On the 24th, the Friday prayer was performed after Muhammed Abdulhay's powerful preaching by Muhammed Tarif. The ceremony, which began before Friday, continued after the Friday prayer in the homestead of Alim Effendi and with the visit of Mullah Abdurrahman Effendi, a member of the Association. On Tuesday, Kerim Effendi Suleyman, head of the Association, took the guests to the seaside for bathing in the city of Zinsin after the ceremony. Ataullah Effendi Alimcan, a resident of Zinsin, held a banquet. Muhammed Abdulhay, along with his father-in-law Muhammed Tarif, went to Japan on Wednesday. During their stay in Keijo, these gentlemen paid a visit to His Highness the Korean Governor Imaida and Gendarme Commander Nanaba, holding heartfelt conversations with them.

In Tokyo, imam and mudarris Muhammed Abdulhay was assigned, while in Kamakura (his last place of repose), to supervise the wedding ceremony on August 20 in Keijo. On the 28th, he arrived in Kamakura on the express morning train. His father-in-law and temporary imam Muhammed Tarif was hosted in a couple of places in Yangurazi. On their way, the gentlemen were entertained in the houses of Nimetullah Effendi Abdurrahman and İshak Effendi Akchura, leaving the train in the Korean city of Taykiyo (Daegu) upon the invitation of the Muslims. It is said that Kurbanali will pass on to Tokyo with his family in early May.¹³

Another article about the same subject came out in issue No. 26 and contained information about fund raising in Korea for the printing of books in Tokyo Matbaa-i İslamiye (Muslim Printing House). Also available in this article is information about the new management of Korean Turco-Tatars.

¹³ Bozkurt, "Yeni Yapon Mubhiri (20. ve 21. Sayılar)," 63-65.

In Korea, in Keijo

In Keijo, the capital of the Korean peninsula, Bayram-ı Şerif (bayram prayer; salat al eid) was performed on January 7, Monday, as in all the other Far Eastern countries, according to the calendar of the Matbaa-i İslamiye (Muslim Printing House) and the calculations of the Tokyo observatory. Ramadan fasting was observed with utmost sincerity. Keijo Neighborhood, deciding to get some schoolbooks published, raised a sum of 440 yen in the month of Ramadan. With this amount, 70 copies of books for teaching Arabic script, many Tatar readers and other books have been printed.

Upon the death of imam Arifullah Effendi, this year the Keijo Neighborhood decided to invite Zarif Yangurazi from the city of Mukden to work as imam. Zarif is a well-known elder in the Far East, who has worked as imam and done teaching in his country for 35 years.

A general meeting was held in the Neighborhood of Keijo and Abdurrahman Effendi was appointed president of the Religious and National Unions (Associations) of Muslims living in Korea, Mullah Ahmet Effendi Shah Ahmet as treasurer, Abdullah Effendi as vice president, and Kerim Effendi Suleyman and Arifullah Effendi as board members. We wish success and a long life to the members of the Religious and National Association, who have provided great service in terms of national and religious issues in the Far East.¹⁴

In the following page of the same issue there is information regarding Turco-Tatars who came over to Japan from Korea:

Guests from Keijo in Tokyo

The Kerim Effendi Suleyman family and the Abdurrahman Effendi family as well as Mullah Ahmet Effendi Shah Ahmet, who have been invited to the celebrations of the 10th anniversary of the Tokyo Neighborhood as the representatives of Muslims living in Korea and national and religious associations in Keijo, are being entertained in the Muslim Neighborhood in Tokyo. The honored guests are treated to feasts by the residents of the neighborhood every day and night. These gatherings are attended by the headman of the Neighborhood Muhammed Abdulhay, Reshid Kadı and Muhsin Bey, who happen to be in our city, as well as some Muslim-loving Japanese, conversing on the future of our religious and social life. The guests are expected to remain in Tokyo to participate in the meetings they have been invited to.¹⁵

¹⁴ Nursel Karakavak, “*Yeni Yapon Mubbiri Dergisi* (26. ve 27. Sayılar)” (BA thesis, Türkiye Cumhuriyeti Ankara Üniversitesi, 2005), 30.

¹⁵ Karakavak, “*Yeni Yapon Mubbiri Dergisi* (26. ve 27. Sayılar)” 31.

The magazine's issue No. 28 included coverage of the Eid Holiday celebrations:

The Holy Eid Holiday in Keijo

We are happy to relate the magnificent and high-spirited Eid Holiday celebrations in the Korean capital Keijo. In Keijo's Muslim Neighborhood, seven members came together to sacrifice a cow, preparing a meat dish. Muhammed Zarif, who lived in Mukden as an imam and religious leader, and who once came to Keijo neighborhood to perform the Eid Holiday prayer, delivering a preaching and celebration of the holiday, came back to Keijo this month as the imam of the neighborhood.

Muhammed Zarif promised he will come back to Keijo with his wife in early April after returning to Mukden on March 23.

Muhammed Zarif, the father-in-law of Yangurazi Muhammed Abdullahay Kurbanali, is an honorable elder who has worked as an imam in the village of Yanguraz in the Penza province for more than 30 years.¹⁶

News pertaining to the performance of the Mawlid an-Nabi on the occasion of the birthday of Muslim Prophet Muhammed appeared in issue No. 30 of the magazine:

Mawlid Holiday in Keijo

We have come to know that the inhabitants of the Muslim Neighborhood in Keijo celebrated the month of Mawlid with great joy, and the Mawlid was recited by Muhammed Zarif to the neighborhood audience on the day of the Mawlid, which turned out to be a delightful occasion. Though they sent a photograph of the Mawlid, we failed to get it printed in this issue.¹⁷

In other news published in issue No. 33, we gather that one of the books printed by the Tokyo Muslim Printing House was financed by Turco-Tatars living in Korea.

Book of Tatar Syntax

The Muslim Printing House in Tokyo published a book on Tatar syntax at the beginning of the second term of school this year. Designed for primary schools in Muslim Schools, the textbook was printed by the Muslim Religious and National Association in Keijo.

The next book to be printed by the Muslim Religious and National Association in Keijo is the Tatar alphabet. To this end, the Muslim Printing House is busy working on

¹⁶ Selma Demir, "*Yeni Yapon Mubhiri* (28. ve 29. Sayılar)" (BA thesis, Türkiye Cumhuriyeti Ankara Üniversitesi, 2005), 30.

¹⁷ Eren Şentürk, "*Yeni Yapon Mubhiri* (30. ve 31. Sayılar)" (BA thesis, Türkiye Cumhuriyeti Ankara Üniversitesi, 2005), 63.

the letters needed for the book.

Tatar Grammar has been published this year. These books are available upon request from the Muslim Religious and National Association in Keijo and Muslim Printing House in Tokyo.¹⁸

The 35th issue of the magazine harbors a long article about the Korean visit of Mullah Muhammed Abdulhay Kurbanali, the leader of Turco-Tatars in Eastern Asia:

In Keijo

On October 11, we came here in the morning by way of the Korean and Manchurian border with only five hours sleep. We arrived in the Korean capital Keijo at 2:50. We were met at the station by members of the Keijo Muslim Central Association living in Keijo, Muhammed Zarif Hazret Yangurazi, who is the Keijo imam, the head of the association, the Board of Trustees and Youth. We rode in a couple of cars and reached the dormitory of the Muslim National and Religious Association in Keijo. A tea party ensued prepared by Zarif. There was a spectacular feast given by the Keijo neighborhood at 7 in the evening. We related our experiences of our journey in Manchuria to our colleagues and said how we regretted the problems that erupted in the Far East among Muslims after the arrival of Ayaz Ishaki and talked about the ways to maintain unity. When we came to Keijo last year, we expressed our wishes to His Highness Proconsul Ogaki that we would like to have a mosque constructed in Keijo. His Highness the Proconsul was in favor of this idea. As an outcome of this idea, it has been decided this August that a mosque be built in Keijo. We consulted the relevant departments of the Proconsulate about the construction of this first mosque to be built in Korea when we were in Keijo and began to take action to sort this out. Last year, we wrote articles in the *Yanga Yapon Mubhiri* about the spread of Christianity and the activities of American missionaries in Korea. Now, there are missionaries that go and visit each village in Korea. There are imposing, awe-inspiring churches built in the city, and it is said that the number of Koreans who have converted to Christianity is almost 2 million. Since the Ministry of Religion is the institution that deals with religious issues in Korea, it allows the construction of a mosque in this country. Though we had the intention of staying one night in Keijo and returning to Tokyo on Friday, the Muslims there did not let us leave. Three or four meetings were held a day in Keijo. We were treated to fleshy ducks and sweet delicacies. In Keijo, we posed for a photograph with imam Zarif and the board of trustees in front of the neighborhood dormitory. After being put up for 3 days, we set off at 10:10 in the evening on the 14th. The whole neighborhood carrying the beautiful green flag/sanjak of Keijo's saw us off at the station after saying tekbir (allahuakbar) and prayers three times. The train moved after we listened to the prayer

¹⁸ Özlem Yasavur, "Yeni Yapon Mubhiri (33. ve 34. Sayıları)" (BA thesis, Türkiye Cumhuriyeti Ankara Üniversitesi, 2005), 35.

recited by Muezzin Abdullah Effendi.

We arrived in the city of Taykiyo (Daegu) on the 15th at 6:30 in the morning. One of the commercial centers of Korea, the city has a population of 150,000, and Turco-Tatars have 7 shops there. We were welcomed by our young diligent assistants Nimetullah and Abdullah Effendi. We visited 5 shops. After performing the Friday prayer in Taykiyo, we preached about Ramazan-ı şerif (month of Ramadan). We were put up, having our photographs taken until our train set off at 4:00. We then moved to Pusan from Taykiyo at 4:18. We arrived in Pusan at 7.30. There, we were met by Sadreddin Effendi Agafuref, who is one of the honorary members of the Tokyo Neighborhood and one of the rich Russian muslims, and Osman Effendi, a Neighborhood member who opened a shop in Pusan. Osman Effendi gave us dinner and Sadri Effendi arranged a tea party. After having a conversation with them about our journey and asking them for news about Pusan we left for Shimonaseki by ferry at 11:30 p.m. A memorable event that took place in Pusan was meeting Sadri Effendi's 15-year old servant who could speak fluent Tatar. It appears that in Korea children serving Tatars usually speak Tatar. Some of them also fast with their Muslim hodjas in Ramadan. They gave us hope that Islam has a future in Korea. We prayed, saying may Allah u Teala (Allah the Almighty) help Muslims in Korea prosper and assist them in introducing and spreading the religion of Islam successfully.

We came to Shimonaseki at 7:30 in the morning on the 16th. After having a rest for 5 hours at the Sanyo Hotel in Shimonaseki, we took the express train at 12:50 and arrived in Tokyo on Saturday at 9 o'clock on the 17th. We were warmly welcomed at Tokyo Station by the Tokyo neighborhood people, students, teachers, board of trustees, and Japanese people who were affiliated with the neighborhood, all carrying flags and sanjaks. We safely arrived home and began to take care of our national and religious affairs.

El-hamdü'lillahi rabbi'l-alemin (All praise and thanks be to God who is the Lord of the universe).

Imam and mudarris Muhammed Abdulhay Kurbanali.¹⁹

Issue No. 38 of the magazine included a news article about the General Meeting of the Keijo Association and the formation of the Managing Board:

General Meeting in the Keijo Neighborhood

The General Meeting of the Keijo National and Religious Association in Korea took place on January 28. Abdullah Nur Muhammed (first president) was reelected unanimously the president, Mullah Arifullah Azatullah vice president, Abdurrahman Mullin chief clerk, Mullah Ahmed Şah Ahmed accountant, Lokman Suleyman Effendi

¹⁹ Hatice Sağdıç, "Yeni Yapon Mubhiri (35. ve 36. Sayılar)" (BA thesis, Türkiye Cumhuriyeti Ankara Üniversitesi, 2005), 23-25.

member, and Fatih Mullin and Muhammed Altunbay Effendi controlling members.

Keijo Neighborhood is one of the successful neighborhoods in the Far East. We wish success to the Board of Management.²⁰

In issue No. 45 of the *Yanga Yapon Mubbiri*, the Korean visit of Keijo imam Zarif Yangurazi and members of the Keijo association was covered in the “Miscellaneous News” section:

Honoring Tokyo with the Visit of Muhammed Zarif, Keijo Imam

Muhammed Zarif Yangurazi, imam and mudarris of Keijo, and his wife Hanife Abistay were entertained at the house of Abdulhay Kurbanali and his family on September 6. They were lodged as guests for about a month in the Tokyo neighborhood and during this period they visited Yogawara Korutu (?) for about a week, participated in two wedding ceremonies and other social gatherings and returned home on September 3 (Sunday) by the express train. Zarif was seen off by all the inhabitants of the Tokyo neighborhood.

Visitors from Korea

In September, Tokyo had visitors from the Keijo Neighborhood Association, including President Nur Muhammed, head clerk Abdurrahman Mullin, and members Kerim Suleyman, Mullah Ahmed Shah Ahmed, Lokman Suleyman, Ataullah Alimcan, Fatih Mullin and Muhammed Altunbay, who made business contacts. Also, İshak Akchurin and inhabitants of the neighborhood, Nimettullah Abdurrahman, and Abdullah Chodbin from the city of Naykiu came to visit Tokyo.²¹

In issue No. 47 of the magazine, there was an article about husbandry in Korea, mainly on sheep rearing.²² There was news about Turco-Tatars in Korea in issues No. 51 and 52:

Muslims Visit Shidao Hedze Masjid in Keijo

Members of the Keijo Religious and National Association sent a sum of 116 yen to be allocated for the masjid in Shidao Hedze, which our ancestors had frequented. Donators included Mullah Ahmed Shah Ahmed (50 yen), Marifet Hanım Shah Ahmet (10 yen), Kerim Suleyman (20 yen), Arifullah Azizullah (13 yen), Ahmet Muhtesip, Zahidullah, Suleyman Mullin, Muhammed Altunbay and Abdullah Mur Muhammed (2

²⁰ Fehime Güloğlu, “*Yeni Yapon Mubbiri* No: 37-38” (BA thesis, Türkiye Cumhuriyeti Ankara Üniversitesi, 2008), 73.

²¹ Çağdaş Altıntaş, “*Yeni Yapon Mubbiri* Dergisinin 45. ve 46. Sayılarının Türkiye Türkçesine Tercümesi” (BA thesis, Türkiye Cumhuriyeti Ankara Üniversitesi, 2005), 28.

²² Gizem Özdemir, “*Yeni Yapon Mubbiri* (47 ve 48. Sayılar)” (BA thesis, Türkiye Cumhuriyeti Ankara Üniversitesi, 2008), 14.

yen each). Keijo Muslims expressed their gratitude for this benevolent act, praying for the donators.²³

The same issue also contained news about the Eid Holiday in Keijo, Taykiyo and Pusan on pages 24 and 25:

Eid Holiday in Keijo

The Holiday prayer was performed in Keijo Religious and National Association, the center for Muslims living in Korea, on October 12 under the supervision of Imam Muhammed Zarif and was followed by his exquisite preaching and advice and with the participation of the inhabitants of the neighborhood. After this, eight animals were sacrificed and shared.

Eid Holiday in Taykiyo

An Eid Holiday prayer in the Korean city of Taykiyo was performed under the supervision of Imam Ishak Effendi Akchurin on September 12. Three animals were sacrificed by Nimetullah Effendi Abdurrahman, Abdullah Effendi Chudin and İshak Effendi Akchurin, while the festive Eid Holiday celebrations continued for four days. In the holiday, the masjid received 24,000 (?) hides of sacrificed animals from Muslims living in Taykiyo and Shidao Hedze masjid received 42,000 (?) hides. On the first day of the holiday, Muslim (halal) food was served and on the other days people had conversation until 2 o'clock at night.

Eid Holiday in Pusan

Members of the Tokyo Islam Neighborhood sacrificed animals and prayed in the house of Osman Effendi İhdam, who is a trader in the Korean city of Pusan. Necmeddin Effendi, who once was an imam, supervised the prayer. On the holiday, Muslim families raised green flags, and after the holiday they prayed in honor of and for the welfare of the Japanese sultan (emperor), the continuation of Islam and the Islam neighborhood in Tokyo. All these events have been covered in the Japanese press in Pusan.²⁴

The magazine included news about Turco-Tatars in Korea on page 28 of issue No. 51 and on pages 56 and 57 of issue No. 52.

²³ Gizem Özdemir, “*Yeni Yapon Mubbiri* (47 ve 48. Sayılar)” (BA thesis, Türkiye Cumhuriyeti Ankara Üniversitesi, 2008), 58.

²⁴ Cemal Nergiz, “*Yeni Yapon Mubbiri* (51. ve 52. Sayılar)” (BA thesis, Türkiye Cumhuriyeti Ankara Üniversitesi, 2005), 24, 25.

Visitors from Korea

Members of the Religious and National Association in the Korean capital Keijo, namely, Kerim Suleyman, Mullah Ahmed Shah Ahmed, Lokman Suleyman, Ataullah Alimcan, Abdurrahman and others such as Abdullah Nur Muhammed, Abdullah Chudin and Nimetullah Abdurrahman Effendi from Taykiyo were hosted by the Neighborhood, and held business talks. Elders of the Tokyo Neighborhood living in Korea, Ahmed Muhtesip and Lutfullah Effendi, came to Tokyo.

Thanks to Islam School in Tokyo

Kerim Effendi Suleyman supported the suggestion by the students of the Islam School in Tokyo that the voices of some national poets be recorded on a gramophone by donating 20 yen. Elders of the Keijo Neighborhood donated the following amounts: Abdurrahman Effendi Mullin 10 yen, Fatih Effendi Mullin 3 yen, Suleyman Effendi Mullin 3 yen, Abdullah Effendi Nur Muhammed 4 yen, and Lokman Effendi Süleyman 3 yen. The management of the Islam School expressed their gratefulness to the donators for their support in this project.²⁵

Finally, *Yanga Yapon Mubbiri* issue No. 60 contained an article about Turco-Tatars in Korea.

Keijo in Korea

The General Meeting of the Religious and National Association in the Korean capital Keijo has convened. It has been announced that in the meeting Muhammed Zarif Hazret Yangurazi, imam and mudarris in Keijo, has been unanimously elected president, Fatih Effendi has been elected vice-president, and Mahmut Altunbay Effendi has been elected head clerk.

The association took part in the Eid Holiday in Keijo by sacrificing one sheep and eight cattle, and it has been reported that celebrations continued for 10 days. May Allah accept our prayers.

It has been reported that Nefise Hanım from the community of Sherafettin Effendi Necmettin, passed away and was buried on February 20. The funeral and interment ceremonies were supervised by Imam Muhammed Zarif. We wish to express our condolences to her family. May God rest her soul.

The son of Saniye Hanım and Ismetullah Effendi, mudarris at Islam School, passed away the other day. The interment ceremony was performed by Imam Muhammed Zarif.²⁶

²⁵ Nergiz, "Yeni Yapon Mubbiri (51. ve 52. Sayılar)," 28-52, 56, 57.

²⁶ Emine Aslan, "Yeni Yapon Mubbiri 54. ve 60. Sayıları" (BA thesis, Türkiye Cumhuriyeti Ankara Üniversitesi,

The *Yanga Yapon Mubbiri* first appeared on April 25, 1931, and continued for about seven years until March 1938. The magazine, which ended its publication when Mullah Muhammed Abdulhay Kurbanali, the leader of Turco-Tatars in Eastern Asia was exiled to Japan, is an important publication in terms of its coverage of the social, cultural, religious and political activities of Turks living in Eastern Asia. The magazine contains interesting information about the lives and professions of Muslim Turco-Tatars living in China, Japan and Korea, as well as minutiae concerning such issues as birth, death, marriage and education, which are difficult to access in other resources. What is more, the photographs printed in the magazine provide insight into the conditions and fashions of the period. Though the authors of the articles are known only in some cases and unknown in many, the magazine is a unique source for deciphering and identifying some families living in the region since the authors of the letters sent from different cities are known.

In addition, since it contains significant information and views about China, Japan and Korea, as well as the political situation of the Muslims in the world and international issues, the *Yanga Yapon Mubbiri* is an exciting and rich resource for scholars.

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