I. Introduction

It is well known that there is a remarkable sympathy toward Japan and the Japanese in Turkey. I remember a questionnaire survey published in one of the popular Turkish newspapers, Hürriyet, a few years ago. One question was, “Which foreign nation do Turkish people love?,” and the Japanese people were at the top of the answer list, polling about 90% of all votes. After the Japanese people came the Azerbaijan people. We may suggest that this sympathy to the Japanese people is a remarkable phenomenon, and I would like to explain the origin of this matter, using basic source materials. When we trace it back to the Ottoman publication, we encounter two names, Abdürreşid İbrahim and his son Ahmed Münir. They wrote many articles about Japan in Sirat-ı Müstakim, and in its successor Sebilürreşad, to inform the Turkish intellectuals about Japan at the
beginning of the 20th century. The purpose of this paper is to evaluate their contribution to the birth of this Japanese image in historical perspective.

This topic has a close relationship with the history of Muslims in both Russia and Turkey. The 1905 Revolution is a milestone in the history of enlightenment of Muslims in Russia. It is known that the 1904-1905 Russo-Japanese War affected the revolution, which resulted in the promulgation of constitutional monarchy in Russia and also entailed a free atmosphere for Muslims in Russia [Kurat 1999: 369]. The absolute victory of Japan, a country of Asia, over Tsarist Russia, a country that was considered European, gave them some inspiration. They thought that Japan was an ideal model (and later they brought this inspiration to the Republic of Turkey). The modernization of Japan also attracted the interests of the people of the Ottoman Empire, which had already experienced a long and painful modernization process. These concerns left a remarkable feature on the Japanese image, which was going to be shared by the Turkish intellectuals. Among the Turkish intellectuals were two groups, the Turkists and the Pan-Islamists, who inspired the Japanese images. The leaders of the Turkists were Yusuf Akcura and Ahmed Ağağlu, and the leader of the Pan-Islamists was Abdürreşid İbrahim; all of them migrated from Russia to Turkey. *Sirat-i Müstakim*, being published in Istanbul welcomed them, regardless of their political positions.

II. *Sirat-i Müstakim* and *Sebilürreşad* Magazines and Japan

*Sirat-i Müstakim* magazine was first published by Ebulula Zeynelabidin and Eşref Edip on August 14th, 1908. During the period of the Second Constitutional Monarchy, Mehmed Akif, a famous Turkish writer at the time, took the position of editorial writer for this magazine. Published weekly, the magazine handled various topics, including religious, national, literary, and political matters. It was issued under the above name until its 182nd issue, published in 1912. These first issues were collected in seven volumes. After the 183rd issue, published on March 8, 1912, the magazine changed its name to *Sebilürreşad*. Due to occupation of Istanbul by the allied powers on March 16th, 1920, the magazine had to move its office to Kastamonu, where it published three issues. Then the magazine moved to Ankara, and began to publish on January 13, 1921. Soon they moved to Kayseri, and published here in October 1921. After the Sakarya Victory on 13rd September 1921, the magazine could return to its office in Ankara, and at last could return to Istanbul in May 1923. Although it could come back to Istanbul, *Sebilürreşad* did not publish for 22 years after the 641st issue, which was published on
March 5, 1925. These second series issues were collected as twenty-five volumes. After 22 years, the magazine was published in modern Turkish under the name Sebilürreşad in May 1948, and 359 issues were published, up to March 1965. These issues were collected in 15 volumes [Ceylan 1991: vii-x].

In considering the relation between Strat-i Müstakim (later, Sebilürreşad) and the image of Japan, we must first review the history of thought (especially Turkism and Pan-Islamism) in the Ottoman Empire of the modern era.

As is well known, the Pan-Islamic idea was introduced by Jamâl al-Dîn al-Afghâni, in the course of his search for Islamic reform. In Egypt, his idea was inherited by his student, Muhammad ‘Abduh, and by ‘Abduh’s successor, Rashîd Rîdâ. In Turkey, the idea was introduced by Musa Carullah (Bigiyev), one of the Muslims from Russia, and was welcomed by Turkists as the basis for an understanding of the Islamic crisis. In 1908, immediately after the Young Turk Revolution, Strat-i Müstakim was founded as a publishing house for Islamists, though it also welcomed writers who did not share their Pan-Islamic ideas. It was edited by Mehmed Akif, who sought to revive Islamic thought and support liberalism. The magazine supported the new monarchy of the Ottoman Empire, and adopted a definite position on the 1909 reactionist upheaval of March 31st (April 13th in the Gregorian calendar). During that period, the magazine seemed to be considerably affected by an Arabic reformism movement represented by al-Afghâni and Muhammad ‘Abduh. A lot of articles by Muhammad ‘Abduh, whom Mehmed Akif called “the greatest ustad of the East,” were translated into Ottoman Turkish and published in Strat-i Müstakim.

At the same time, Strat-i Müstakim was regularly published between 1909 and 1911 with contributions by Ahmed Ağaoğlu, Yusuf Akçura and Abdürreşid İbrahim. In this way, Strat-i Müstakim connected its readers with the Turkish intellectuals who came from Russia. Many Turkish intellectuals who emigrated from Russia participated in the publishing business in Istanbul. The most famous of these were Ağaoğlu, Akçura, Ayaz İshaki, Ismail Gaspiralı, and Abdürreşid İbrahim. Thus, the magazine became the coordinating point of the Central Asian Jadidism and Arabic reformism at the beginning of the 20th Century. Jamâl al-Dîn al-Afghâni differed from other Pan-Islamists in that he thought Islamic nations must have their own nationalization, and the cultural growth was its preliminary condition. In this way, he encouraged Turkish nationalism in the cultural domain. When the Turkish Association was founded in 1908, the magazine almost became its publishing center. In other words, Turkish intellectual life praised the free atmosphere, and thus we can read many articles in the magazine about the condition of Muslims in Russia. Tsarist Russian censorship was trying, therefore, to pre-
vent the domestic inflow of this magazine.

Toward the end of the year 1911, however, when the war in Tripoli against Italy was going on, some people related to Sirat-i Müstakim began to believe that Turkish Nationalism would bring dangerous results to the Ottoman Empire. Others noticed that Turkish Nationalism in Sirat-i Müstakim gradually tended towards Pan-Islamism and slowly abandoned its progressiveness. For this reason, Akçura and Ağaoğlu, who were devoted to Turkism or Turkish Nationalism, decided to end their activities in the magazine, aiming to establish a new magazine that could defend their thought. That magazine would be Türk Yurdu (Turkish Homeland) [Geogeon 1999: 65-8]. In this sense, the fact that Sirat-i Müstakim was changed into Sebîlürreşad somehow corresponds to an Islamist structure more singular in content, quitting its pluralist structure.

The concerns for Japan and Japanese people were also brought by Muslim intellectuals from Russia. Sirat-i Mustakim and Sebîlürreşad seemed to gratefully welcome any kind of news, comments, or articles about Japan. Though this included numerous articles concerning Japan written by authors other than Abdurresid İbrahim and his son Ahmed Münir, a considerable number (including some anonymous articles) were written by them. The articles about Japan increased remarkably during the first period of the Sirat-i Müstakim and thus played an important role in developing a positive Japanese image in Turkey.

It is most striking that these articles said Japan could in various aspects be a good model, compared to Western civilization, for the Muslim society. For example, Terviskili Ahmed Taceddin stated that “Since the Japanese have been able to set a good example for everything in the 20th century, they should also be an example for us regarding that question.” Moreover, since the Japanese did not change their old religion and national customs, they kept their national life (described as “Zoroastrianismm,” by mistake); it was therefore believed that they should set up an example for Muslims in Russia to in some way keep their Islamic traditions against the threat of being Russian.

We can admit that there were comments and opinions that the immediate developments made by Japan through modernization could be an example for the Islamic world, particularly Muslims in Russia. There were also other interests that caused a sympathy with Japan. It was hoped that, in the near future, all Japanese would convert and be Muslims, as a result of their deep interest in Islam and the Islamic world. It was highlighted that the Japanese, known as a diligent, decent, honest, and innovative people, were close to Islam by nature, and it would be quite natural for them to show a tendency toward Islam.
III. Abdürreşid İbrahim and Japan

As mentioned before, one of the main authors of the articles about Japan in *Strat-i Müstakim* was Abdürreşid İbrahim.

He was born in Tara, Tobolsk, a city in West Siberia, Russia, on April 23rd, 1857. His ancestors are known to have come from Bukhara, having settled in that town in the 15th century. Here, what is important is Abdürreşid İbrahim’s travel. His first long journey was the pilgrimage to the Holy Land. He came to Orenburg in 1879, and became the servant of a wealthy Tatar man. Accompanied by his master, he went to Istanbul first, and then to Mecca. After the pilgrimage, he did not go back home but instead settled in Medina to continue his study. During his five-year study, he took courses such as canon law, commentary on the Koran, hadith, and religious reading, as well as studying the Arabic and Persian languages. Toward the end of 1884, he left Medina and went to Istanbul and then to Tara. After a while, he became a scholar and got married, both in the same year (1885). He married the daughter of a leading man in his hometown, and later had a son named Ahmed Münir and two daughters, Kadriye and Fevziye.

Abdürreşid İbrahim started his great journey, which would last three years, in April 1897. He left Istanbul and visited Egypt, Hedjaz, Palestine, Italy, Austria, France, Bulgaria, the Adriatic, West Russia, Caucasus, West and East Turkestan, Yedisu, and Siberia. He built relations with various people, and eventually went back to Tara (1900) for a while. After the short stay in Tara, he started on a journey again and went to Japan, then to Petersburg at the end of 1900. We see him again in Japan in 1902 and 1903.

Abdürreşid İbrahim attached much importance to Japan as “the shining star of the Far East.” According to him, this land could be free from Western slavery and cruelty when and if Japan would become a super-power. He believed that Islam would quickly grow in this nation, which was already “Muslim” morally. At the end of 1907, he started his second great journey. During his one-year West Turkestan journey, including the Bukhara, Samarkand, and Yedisu region, he visited some leading men and tried to launch an appeal against the Russian government, on the one hand, and to make efforts for improvement of madrasah and establishment of new madrasah with a new method of education (“usul-u cedid”) on the other. Afterward, he returned to Tara and took his family to settle in Kazan. In September, 1908, he left Kazan in order to complete his journey, going to Siberia, Mongolia, Manchuria, Japan, Korea, China, Singapore, India, Hedjaz, and finally Istanbul, passing through the Middle East in 1910 [Kurat 1966: 923-5, Uzun 1991: 295-7, Türkoğlu 1997: 7-102].
He made observations everywhere he visited, and he also drew his own deductions as to what Muslims should do for progress, comparing information he had obtained. He wrote about his assessments and, when occasion served, got them published in Beyânü'l-Hak and Sirat-ı Müstakim magazines, which were being published in Kazan and Istanbul at that time. Later in his life, he collected his works in Devr-i Alem, which was published in Kazan as a concise book in the Tatar language, and then in the book Alem-i İslâm ve Japonya’da İntisâr-ı İslâmîyet. The first volume of this book, considered to be Abdürrüşid İbrahim’s greatest work, was published in 1912 in Istanbul, and the second volume was published one year later. We can say that the work left a deep impression on Turkish intellectuals. He also tried to communicate his travel observations and the condition of the world of Islam, through sermons, and conferences held by Sirat-ı Müstakim magazine.

In this way, Abdürrüşid İbrahim was one of the first influential persons who (through his articles in Sirat-ı Müstakim-Sebîlürreşad and his own book) presented a sympathetic image of Japan to Turkish intellectuals. On October 25th, 1913, he and his family were granted Ottoman citizenship due to the naturalization. Then, in 1918, he returned to Russia, and in 1937 emigrated to Japan. He died in Tokyo on August 17th, 1944.

**IV. Ahmed Münir and his Letters from Japan**

The other key person who also had the important role of creating the image about Japan among the Turkish intellectuals was Ahmed Münir, the son of Abdürrüşid İbrahim. Though we have little information about him, it can be said that his life-story was largely connected to his father’s fate. All his life, Ahmed Münir was aware of his father’s fame and dominancy, and always felt his father’s influence on his personal life and interests.

Ahmed Münir travelled in Turkey, Japan, and Russia with his father. When he stayed in Kazan, he started to work for the Beyânü'l-Hak newspaper. He ensured the compilation of Devr-i Alem, written by his father in the Tatar language and published in Kazan in 1909. From 1910 to 1915, he stayed in Japan to study at Waseda University, with the assistance of Ajia Gi Kai [Misawa 2002: 60-5]. He became one of the first students from the Islamic World to study in Japan. During his stay in Japan, he sent his letters to Istanbul to be published in Sebîlürreşad magazine. Sixteen articles entitled “Japonya Mektupları” (Letters from Japan) were published between 1912 and 1914. When he wrote them, his
source materials were Japanese and foreign newspapers, his interviews with officials, his own observations and knowledge learned through university lecturer. In his letters, he sometimes signed as "Ahmed Münir, the son of Abdürreşid İbrahim," and sometimes as "a student at the Darülfünun (Ottoman Imperial University)." After finishing his education in Japan, he come back to Kazan and worked again for the the Beyânü'l-Hak. Upon the outbreak of the 1917 Bolshevik Revolution, he, his mother, and his sisters left Kazan and went to Berlin. In 1920, he went to Turkey and worked for Sümerbank and the Turkish Agricultural Equipment Institution for many years; he died in Ankara [Türköğlu 1997: 14-5]. Besides the above-mentioned "letters" published between 1912 and 1914, we can also find an article written by him in Sırat-ı Müstakim.(7)

The sixteen important "letters" will be introduced with the abstract of the content as follows:


The Turkish public found Japanese religious belief to be exceptionally appealing. In his article, Ahmed Münir wrote about the international and national reactions caused by the religious convention held by the Ministry of Japanese Domestic Affairs. He said that the Christian world thought these developments would cause Japan to show a tendency towards Christianity, and then added that this was not possible since none of the Japanese who studied in Europe chose Christianity. He also complained about the indifference of the world of Islam to this convention, reporting that the only representative of Islamic religion was Hasan Mürşid Efendi (Hatano), who was newly converted to Islam

2. "Darü'l-Hilâfe'de Sebilürreşad Cerîde-i İslâmiyesine (To the Sebilürreşad Islamic Newspaper at the Centre of Caliphate)." Sebilüreşad Vol. 1(8), No. 20(202), 1328, pp. 389-90.

In his short article, he informed the readers of Sebilüreşad that the Islamic Community (Cemiyet-i İslâmiye), under the chairmanship of Ali Efendi, would start conferences on Islam soon, and that a book called Islam and Muslim written by Hasan Mürşid Efendi (Hatano) would be released in Japan soon. He also gave the news that a Japanese student was to study Islam in India at a community called "Nutvetü'l-Ulema,"
and noted his scholarship of 800 gurush per month.

3. “Japonya Ticaret-i Bahriyesi (The Japanese Maritime Trade Business).”  
   *Sebilürreşad* Vol. 1(8), No. 22(204), 1328, pp. 426-7.

   In this article, he made an assessment of Japanese marine trade that became the basis of Japanese development. He also stated that he used marine trade statistics of 1910. According to these statistics (which included the records of twenty years, as of 1890), during that period the number of Japanese tradeships increased from 165 to 1169, and their load capacity grew from 110,000 tons to two and a half million tons, which throws a light on the development of Japanese marine trade. Introducing the three greatest companies in Japanese marine trade, all of which he visited in person, Ahmed Münir listed them as follows: 1) “Tevayüva Kisen Kaisha” (Marine Trade Company), 2) “Nippon Yusen Kaisha” (Japanese Marine Trade), 3) “Japanese Voluntary Fleet.” Moreover, he gave information about naval docks, shipbuilders, and warships. He stated that the most interesting thing for him was that there was not one foreign worker in the whole maritime business at the time.

4. “Japonya Mikadosu Mutsuhito (The Japanese Emperor, Mutsuhito).”  
   *Sebilürreşad* Vol. 2(9), No. 31(213), 1328, pp. 96-8.

   He wrote about the life story of Mutsuhito, the Japanese Emperor, upon his death 16th July 1912, noting that he acceded to the throne as Emperor in 1867 and developed Japan in a short time and also describing his foreign policies, reforms and activities. Mentioning the Emperor’s two big victories; the 1897 victory over China and the 1905 victory over Russia, Ahmed Münir assessed his consultants, especially Okubo Toshimichi. He wrote that about one million people were present at the funeral of the Emperor; the cortage started at Tokyo station, and the body was followed to the grave in Kyoto.

5. “Japonya Darü’l Fünun Talebesinden Osmanlı Darü’l Fünun Talebesine Mektup (A Letter from a Student at the Japanese Imperial University to Another at the Ottoman Imperial University).”  
   *Sebilürreşad* Vol. 2(9), No. 52(234), 1328, pp. 450-1.

   In the letter he wrote as a student, Ahmed Münir mentioned subsequent events
after he told his friends in Japan the news about sacrifices for their homeland during the Balkan War by students at the Ottoman Imperial University in Istanbul. In this news, he mentioned that the Ottoman Imperial University was transformed into a hospital during the war. The news that some students died martyrs in the war set off a reaction in the region where he currently lived; this was followed by a meeting of the “101s” Society (in which he was involved) to support Turkish rightful action, and he made a speech at that meeting. With great excitement and pride, he included the translation of a letter, with 101 signatures, that the members of the above-mentioned society addressed to Turkish university students.


He tried to introduce ideas and actions that were being discussed during the antewar period in Japan, and also in China. He praised the efficient activities of an organization called Ajia Gi Kai (Asian Justice Association) in Japan. In his article he compared practices of law in Japan, China, and the Ottoman countries, sharing with his readers the Mongolia question, the condition of China, and his comments on the tension between Russia and China that could turn into a war.


We can say that the article about primary schools in Japan, especially in Tokyo, with general assessments of education and teaching, is one of the first articles about the Japanese educational system to be published in Turkey.


In this article, he informed readers of Sebilürreşad about an international and interreligious assembly held in Tokyo.

In this article, he mentioned problems in higher education on the occasion of ceremonies to celebrate the 30th anniversary of the Ottoman Imperial University.


In this article, he quoted his conversation with Tan Ten Kiyu, a Chinese Muslim who sought asylum in Japan, on the impossibility of separating religion and politics; he recited one of his interviews that suggested the practice of Islamic politics in Turkey rather than Westernism, as the Westerners supported their Christian co-religionists during the Balkan War.


In this article, he introduced the work of George Shervud Eddi [sic], an American member of the Young Christians, who travelled throughout Asia a few times. He also wrote about George’s comments on the great awakening in Asia and Islam. Finally, he confirmed that this was a new period in Asia, and mentioned missionary work.


In this article, he mentioned the negative attitude of Western countries towards Asian and African peoples, and that their cruelty, injustice, and alternating standards conducd the awakening of Asian and African people. He also discussed how the awakening of these people worried prevailing European powers during the 19th Century, trying to introduce an idea that was subsequently launched as the hope of independence for all of Asia. The idea was on the agenda in Japanese goovernment and was called “Unification of Asia.”


In this article, he mentioned that an exhibition, held in March in Tokyo, repre-
senting things new at the time in Japan, was more gorgeous than similar exhibitions in Europe. Thus, he wrote about the Japanese aptitude for innovations and progress, the presentation of the developments in industry and science, and the interest of Japanese children in them.


In this article, he mentioned the conversation he had had with a chief clerk at the Chile Consulate, whom he met in Tokyo. He wrote about the opening of the consulate even though only six citizens of Chile were in Japan, the clerk’s efforts to increase foreign trade, and the interest grouping between South American countries and Japan against the United States. He highlighted the fact that economic relations were the basis of political relations.


In this article, the importance of foreign trade in the development of nations is emphasized, and England, America, Germany, and Japan are considered good examples. Certain disadvantages that the monopoly of non-Muslims in the Ottoman foreign trade entailed are also mentioned. Furthermore, there are complaints about the attitudes of the Ottoman consuls, limiting his activities to the clerical work, such as passport control, and their incognizance in the matter of foreign trade.


In his article, he gives statistical information on subjects such as the Japanese population in 1912, the economy, finance, the banking sector, insurance trade, manufacturing, industry, trading volume in trade with the Ottomans, navigation, and transportation. The following chart is the annual export and import figures over ten years between Japan and the Ottoman Empire. The currency given is yen(8):
**V. Conclusion**

In further studies about the Japanese image in Turkish intellectual life, the painful modernization process of Turkey cannot be disregarded. It is important to understand that the Japanese image represents positive aspects of the modernization on the whole. As mentioned before, the Turkish intellectuals, especially the Turkists and Pan-Islamists, were very interested in the Japanese modernization as a unique and successful example for themselves of that experience. In Tsarist Russia, the atmosphere of freedom was entailed by the 1905 Revolution in Russia, which was accelerated by the 1904-1905 Russo–Japanese War. In Turkey on July 22nd, 1908, the same atmosphere created the Young Turk Revolution, finishing the era of autocracy. We can admit that *Sirat-i Müstakim* (later, *Sebilürresâd*) was the fruit of this period and had the important role of helping develop new ideas. Under these circumstances, the Turkish intellectuals, having emigrated from Russia to Turkey, were able to enjoy political activities on a large scale. Many intellectuals, both Pan-Islamist and Turkist, acquired their own free platform in the magazines, where they could put forward their own opinions.

Among these intellectuals, Abdürreşid Ibrahim had a prominent place. As a well-known traveller as well as a political activist, he played a leading role in creating a positive image about Japan among the Turkish intellectuals. Although Ahmed Münir, his son, has been forgotten in the academic research, he too was important as the successor of his father. He published “Letters from Japan” in *Sebilürresâd* on the various topics. Through these articles, we can say that Ahmed Münir substantially contributed to the acknowledgement of Japan and the creation of the Japanese image, as his father did.
The present study, conducted together with our students, constitutes a part of our scheme of work that includes compilation, assessment, and publication of articles in modern Turkish that were originally written by leading Muslim intellectuals in Russia and published in *Sirat-i Mustakim* and *Sebilirresad* magazines.

**Notes**


(3) We disregard the reasons of Japanese interest in the world of Islam and the world of Turks in particular. For further information on this topic see [Dündar 2006].

(4) “It is seen that the Japanese have had an interest in the world of Islam for years and showed a tendency towards Islam for years. Since they are hardworking, beneficial, able to conclude things well, loving wisdom and reality, it is necessary for them to show a tendency towards Islam and Islamic rules at present. Since the current emperor of Japan (Mikado) came into power, he has adopted some reform improvements, and in cooperation with his people from the highest class to the lowest he brought all the education and industries in Europe to his own country in less than 40 years. To some degree, they have been so successful in extending these developments that they surprised Europeans, who were their masters.” “The great achievement of the Japanese will leave a mark in history. There has been no civilization like Japanese civilization either in the past or today, since they make quick progress and adopt a new civilization willingly in cooperation.” See Veliyullah Enveri, “Japonlar ve Alem-i İslam.” *Sirat-i Mustakim* Vol. 4, No. 86, 1326, pp. 138-40.
(5) *Alem-i İslam ve Japonya'da İntişar-ı İslamiyet*, (Istanbul 1328-1329, 2nd ed. 1331). It is the two-volume-book about Abdürrüşid İbrahim’s three-year journey between 1908 and 1910, from Turkestan, Siberia, China, Manchuria, Korea, Japan, Singapore, Malaysia, Indonesia, India, Hedjaz and Syria to Istanbul. The book is largely about Japan. [Abdürrüşid İbrahim 1987] is the complete publication of the book in Latin alphabet. The book has also been translated into German, Arabic, and Japanese languages.

(6) For Abdürrüşid İbrahim’s activities and after the 1917 Bolshevik Revolution and Turco-Tatar community appeared in Japan, see [Dündar 2005: 75-89].


(8) One Japanese yen equals to 12.5 gurush, in the Ottoman Empire.

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ABSTRACT
Abdullah Gündogdu
Sirat-i Müstakim (later, Sebille'rasad) and the Origin of the Japanese Image in Turkish Intellectuals

It is well known that there is a remarkable sympathy toward Japan and the Japanese in Turkey. It is possible to point out the origin of such a Japanese image in Turkish intellectuals created by Abdürreşid İbrahim and his son Ahmed Münir. They wrote many articles about Japan in Sirat-i Müstakim, and in its successor Sebille'rasad, to inform the Turkish intellectuals about Japan at the beginning of the 20th century.

Sirat-i Müstakim magazine was first published by Ebulula Zeynelabidin and Esref Edip on August 14th, 1908. During the period of the Second Constitutional Monarchy, Mehmed Akif, a famous Turkish writer at the time, took the position of editorial writer for this magazine. Published weekly, the magazine handled various topics, including religious, national, literary, and political matters.

The concerns for Japan and Japanese people were also brought by Muslim intellectuals from Russia. Sirat-i Müstakim and Sebille'rasad seemed to gratefully welcome any kind of news, comments, or articles about Japan. Though this included numerous articles concerning Japan written by authors other than Abdürreşid İbrahim and his son Ahmed Münir, a considerable number (including some anonymous articles) were written by them. The articles about Japan increased remarkably during the first period of the Sirat-i Müstakim and thus played an important role in developing a positive Japanese image in Turkey.

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