

## Japan's Uyghur Diaspora

*Japonya Uyghur Diasporası*

### Higashitotsu Kutluk

Dr. Öğr. Üyesi, Ankara Sosyal Bilimler Üniversitesi, Yabancı Diller Fakültesi,  
Japonca Mütercim ve Tercümanlık Anabilim Dalı,  
Ankara, Türkiye

Asst. Prof. Dr., Social Sciences University of Ankara, Faculty of Foreign Languages,  
Japanese Translation and Interpreting,  
Ankara, Türkiye  
higashitotsu.kutluk@asbu.edu.tr  
orcid.org/0000-0003-3146-5858

### Makale Bilgisi / Article Information

**Makale Türü / Article Types:** Araştırma Makalesi / Research Article

**Geliş Tarihi / Date Received:** 29 Nisan / April 2026

**Kabul Tarihi / Date Accepted:** 25 Haziran / June 2026

**Yayın Tarihi / Date Published:** 30 Haziran / June 2026

**Yayın Sezonu / Pub Date Season:** Haziran / June

**Atıf / Cite as:** Kutluk, Higashitotsu. "Japan's Uyghur Diaspora". *ATEBE* 15 (Haziran 2026), 58-89.  
<https://doi.org/10.51575/atebe.1936655>

**İntihal / Plagiarism:** Bu makale, Turnitin yazılımınca taranmıştır. İntihal tespit edilmemiştir. / This article has been scanned by Turnitin. No plagiarism detected.

**Etik Beyan/Ethical Statement:** Bu çalışmanın hazırlanma sürecinde bilimsel ve etik ilkelere uyulduğu ve yararlanılan tüm çalışmaların kaynakçada belirtildiği beyan olunur. Ayrıca bu çalışma, etik kurul izni gerektirmeyen nitelikte olup kullanılan veriler literatür taraması/yayınlanmış kaynaklar üzerinden elde edilmiştir. / It is declared that scientific and ethical principles have been followed while carrying out and writing this study and that all the sources used have been properly cited. In addition, this study does not require ethics committee approval, and the data used were obtained through a literature review/published sources (Higashitotsu Kutluk).

**Çıkar Çatışması:** Çıkar çatışması beyan edilmemiştir. / The author(s) has no conflict of interest to declare.

**Yapay Zeka Kullanımı / Artificial Intelligence Usage:** Bu çalışmanın hazırlanma sürecinde yapay zeka tabanlı herhangi bir araç veya uygulama kullanılmamıştır. Çalışmanın tüm içeriği, yazar(lar) tarafından bilimsel araştırma yöntemleri ve akademik etik ilkelere uygun şekilde üretilmiştir. / The preparation of this study did not involve the use of any artificial intelligence-based tools or applications. All content of the study was produced by the author(s) in accordance with scientific research methods and principles of academic ethics.

**Yayın / Published by:** Ankara Sosyal Bilimler Üniversitesi / Social Sciences University of Ankara.

Bu makale Creative Commons Atıf-GayriTicari 4.0 (CC BY-NC 4.0) Uluslararası Lisansı altında lisanslanmıştır. / This article is an open access article distributed under the terms and conditions of the Creative Commons Attribution-NonCommercial 4.0 (CC BY-NC 4.0) International License.

## Japonya Uyğur Diasporası

### Öz

Doğu Türkistan Türklerinin ana yurtlarında karşı karşıya bulundukları sıkıntılı yaşam mücadelesi ve Çin hükûmetinin uyguladığı politik baskılar, Japonya ile Çin arasındaki diplomatik ilişkilerde zaman zaman öne çıkan hususlar arasında yer almaktadır. 20. yüzyılın başlarından itibaren Doğu Türkistan Türkleri üzerinde Çin baskısı ağırlaşmış dünya ülkelerinin Doğu Türkistan meselesine olan ilgileri artış göstermekle birlikte, bu konu Japonya'nın Çin ile olumsuz ilişkileri nedeniyle bilhassa Japon kamuoyunda daha da fazla dikkat çekmeye başlamıştır. 1933 ve 1944 yıllarında ancak kısa süre ayakta kalabilen Doğu Türkistan Cumhuriyetleri, her defasında Çin yönetimlerinin engellemelerine karşı koyamamış ve varlığını sürdürmemiştir. Süreç içerisinde yaşanan sıkıntılı siyasi çalkantılar döneminin ardından siyasi sürgünler dönemi ortaya çıkmış ve özellikle yüksek eğitimli Uyğur Türklerinin ana yurtlarından ayrılmalarıyla, dış ülkelerde kültürel diasporanın yaygın hâle gelme süreci başlamıştır. Doğu Türkistan'dan başlayan göç dalgasıyla karşı karşıya kalan Uzak Doğu ülkelerinin başında Japonya gelmektedir. Günümüzde Çin devletinin işgali altında olan ve Çin dilinde "Yeni Topraklar" anlamına gelen "Sincan Uyğur Özerk Bölgesi", eski zamanlarda olduğu gibi günümüzde de bağımsızlık mücadelesinden vazgeçmemiş ve gerek öz yurtlarında yaşama devam eden Uyğur Türkleri gerekse yurt dışına kaçmak zorunda kalan diaspora "Özgürlük Mücadelesine" çeşitli yollarla devam etmiştir. Çin Komünist Partisi'nin bölgede sağladığı hâkimiyeti sonucunda 1949 yılında kurulan Çin Halk Cumhuriyeti, Uyğur Türkleri ve diğer Türk halkları üzerindeki baskısını daha da artırmıştır. Özgürlük mücadelesini sürdürmek için daha sağlam zeminler arayan bazı aydınlar, hatta dinî liderler ve siyasetçiler, artan baskılar nedeniyle ana yurtlarından göç etmek zorunda kalmıştır. Bu çalışmada, özgürlük mücadelesi için yeni umutlarla 1939'da Japonya'nın başkenti Tokyo'ya giden ilk Uyğur Türkleri ile 1980'lerden sonra Japonya'ya ulaşan Uyğur diasporasının sosyo-kültürel durumu ve mücadelesi ele alınmıştır. Araştırmanın kapsamı 1930'lu yıllarda Japonya ile ilk diplomatik temasları kuran Mehmet Emin Buğra ve Mahmut Muhiti gibi liderlerden başlayıp 1980'ler sonrasında Japonya'ya eğitim amaçlı giden ancak artan baskılar sebebiyle geri dönemeyerek Japonya'da bir topluluk oluşturan Uyğur Türklerinin faaliyetlerine kadar uzanmaktadır. Bu çalışmada Doğu Türkistan diasporasının Japonya'daki tarihi ve güncel durumunun bütüncül bir yaklaşımla ele alınması hedeflenmiştir. İlgili literatürün ağırlıklı olarak Avrupa ve Amerika'daki Uyğur diasporasına odaklanması sebebiyle Japonya'nın bu süreçteki rolü genellikle eksik kalmıştır. Bu çalışmada nitel araştırma yöntemleri kullanılmıştır ve Doğu Türkistan'a dair arşiv kayıtları, mezar taşları ve biyografik eserler dahil olmak üzere birincil ve ikincil kaynaklardan faydalanılmıştır.

**Anahtar Kelimeler:** Doğu Türkistan, Uyğur Türkleri, Japonya, Diaspora, Çin Baskı Politikaları.

## Japan's Uyghur Diaspora

### Abstract

The harsh living conditions faced by East Turkestan Turks and the Chinese government's political pressures occasionally emerge in diplomatic relations between Japan and China. Global concern over the issue of East Turkestan has increased as Chinese pressure intensified since the early 20th century. Furthermore, this issue has started to receive greater attention in Japanese public opinion due to Japan's negative relations with China. The short-lived East Turkestan Republics, emerging in 1933 and 1944, could not maintain their existence against the Chinese government's resistance and interference. After the period of problematic political turmoil, an era of political exile emerged; particularly with highly educated Uyghur Turks leaving their homelands, the spread of diaspora culture in foreign countries began. Japan is the leading Far Eastern country confronted with the wave of migration from East Turkestan. "Xinjiang Uyghur Autonomous Region", meaning "New Frontier" in Chinese, which is under Chinese occupation today, has not given up its struggle for independence, and the struggle for independence of both the Uyghur Turks continuing their lives in their homeland and the diaspora who had to flee to foreign countries, continued in various ways. The People's Republic of China, established in 1949 as a result of the dominance

over the region that the Chinese Communist Party provided, intensified its oppressive regime over Uyghur Turks and the other Turkic peoples. Some intellectuals and even religious leaders and politicians fleeing from the increased pressure and seeking to struggle for independence through more concrete means had to migrate from their homelands. This study examines the first Uyghur Turks who traveled to Tokyo in pursuit of their struggle for freedom in 1939 and the Uyghur diaspora who migrated to Japan after the 1980s. The research scope extends from leaders such as Muḥammad Amīn Bughra and Maḥmūd Muḥītī, who established the first diplomatic contacts with Japan in the 1930s, to the activities of Uyghur Turks who went to Japan for education post-1980s and formed a community there due to their inability to return. This study seeks to provide a holistic perspective on the historical and contemporary status of the East Turkestan diaspora in Japan. As the relevant literature predominantly focuses on the Uyghur diaspora in Europe and America, Japan's role in this process has generally remained underrepresented. This study employs qualitative research methods, drawing on primary and secondary sources, including archival records, tombstones, and biographical works related to East Turkestan.

**Keywords:** East Turkestan, Uyghur Turks, Japan, Diaspora, Chinese Pressure Policies.

## Introduction

Due to its geographical location, East Turkestan is quite far from Japan; therefore, the knowledge of East Turkestanis regarding the Japanese is largely limited to what they heard from the Chinese, who are neighbors of Japan. The Japanese, being significantly different from East Turkestanis in terms of culture and religion, also did not conduct much research on East Turkestan throughout history. On the other hand, the earliest information gathered by the Japanese about East Turkestan is known—Japan's East Turkestan reports—thanks to the reports Tajima<sup>1</sup> conveyed in his book, which was prepared based on the Military Archives of the National Institute for Defense Studies of Japan (防衛研究所 戦史史料 戦史研究センター [Bōei Kenkyūsho Senshi Shiryō Senshi Kenkyū Sentā]).

According to the first chapter of Tajima's<sup>2</sup> book, titled "Japan's Intelligence Activities Regarding Russia Before and After the Russo-Japanese War," Kenjirō Hayashi, an elite Japanese Military Intelligence Center officer fluent in advanced Chinese and Mongolian, went to East Turkestan to conduct research and prepared a 100-page report titled "Xinjiang During the Qing Dynasty." As stated in the chapter "Germany's Indirect Support Attempts to Afghanistan, Manchuria, and Xinjiang" of the same book<sup>3</sup>, Werner Otto von Hentig, a third-degree officer and diplomat in the German army, sealed the letter and weapons sent by the Ottoman Empire to the Afghan king Habibullah Khan, set off from Istanbul on April 14, 1915, and reached Kabul on September 26, 1915. He met with Habibullah Khan in a meeting that included a high-ranking military officer named Kâsım Bey representing the Ottoman Empire, and delivered the weapons he brought with him. Following his meetings in Afghanistan, Hentig went to East Turkestan, attempting to aid the Uyghur Turks living there through the Ottoman army and taking initiatives to mobilize them. However, after his activities, particularly his initiatives in Kashgar, were

---

<sup>1</sup> 日本陸軍の対ソ謀略 (Nihon Rikugun No Tai-So Bōryaku) [Japan Ordusunun Sovyetler Birliğine Karşı Stratejisi] (Tokyo: 吉川弘文館 [Yoshikawa Kōbunkan], 2017).

<sup>2</sup> 日本陸軍の対ソ謀略 (Nihon Rikugun No Tai-So Bōryaku) [Japan Ordusunun Sovyetler Birliğine Karşı Stratejisi], 7–17.

<sup>3</sup> 田嶋 [Tajima], 日本陸軍の対ソ謀略 (Nihon Rikugun No Tai-So Bōryaku) [Japan Ordusunun Sovyetler Birliğine Karşı Stratejisi], 27–36.

noticed by Britain and Russia and the Chinese authorities were warned about the matter, he was detained in Kashgar by the Xinjiang governor Yang Zengxin (1864-1928) and deported on August 19, 1916.

### 1. The establishment and collapse of the Islamic Republic of East Turkestan

As Kumakura<sup>4</sup> explains in the chapter "The Short-Lived Islamic Republic of East Turkestan" of his book, the Islamic Republic of East Turkestan, founded in the autumn of 1933, was established on the ground prepared by the uprisings that emerged across East Turkestan during that period. Jin Shuren (1883-1941), who took over as the new governor of Xinjiang following the assassination of Yang Zengxin in 1928, caused a public backlash due to the oppression he inflicted on the people of East Turkestan. These reactions evolved into widespread uprisings throughout East Turkestan after a Han Chinese military officer forced a local girl into marriage, which resulted in his and his assistant's murder. Thanks to these uprisings, the support the rebels received increased, and they grew strong enough to establish a new state. Kumakura states that the constitution of this newly established state stipulated that the state be founded on Islam, a national assembly be formed, and a president be elected through elections; he also reports that the nationalist and modern reformist ideas of Turkic and Russian Muslims are thought to have influenced the inclusion of these conditions. The Islamic Republic of East Turkestan was destroyed by the Kansu Dungan warlord Ma Zhongying and his army in the spring of 1934, only a few months after its establishment and before it had even gained international recognition.

### 2. The figure who established the first relations between Japan and East Turkestan: Mehmet Emin Buğra

Mehmet Emin Buğra is one of the very famous leaders in the history of the East Turkestan struggle. Many researchers from various countries have written about his activities regarding the East Turkestan independence struggle. However, the Japanese are the ones who have collected the most comprehensive information about Mehmet Emin Buğra. The following documents belonging to the Japanese Ministry of Foreign Affairs reveal how extensive the research conducted by the Japanese on Mehmet Emin Buğra was.

Masamoto Kitada, who held the position of Japanese ambassador in Kabul, the capital of Afghanistan, stated in the telegrams he sent from Kabul to Japan that Mehmet Emin Buğra was a significant person. In the telegrams, he described Mehmet Emin Buğra as a knowledgeable, strong-willed, and patriotic individual who did not speak any European language but knew Turkish and Persian<sup>5</sup>.

<sup>4</sup> 新疆ウイグル自治区 中国共産党支配の70年 (Shinkyōu Uiguru Jichiku Chuugoku Kyōsantō Shihai No 70 Nen) [Sincan Uyğur Özerk Bölgesi Çin Komünist Partisi Yönetiminde Geçen 70 Yıl] (Japonya: 中央公論新社 (Chuokoron Shinsha), 2022), 21-23.

<sup>5</sup> 英之 [Hideyuki] 関岡 [Sekioka], Japonya'nın 2. Dünya Savaşı'ndaki Doğu Türkistan Stratejisi, trans. Nur Mukaddes (Washington: Dünya Uyğur Yazarlar Birliği, 2019), 32-46.



Figure 1. Mehmet Emin Buğra<sup>6</sup>.

As written in his book<sup>7</sup>, Mehmet Emin Buğra was born in Hotan in 1901. Receiving his education in the madrasas in the city where he was born, Mehmet Emin Buğra completed his higher education in Arabic and Persian and worked as a madrasa teacher (müderres). He founded the National Revolution Organization (Milli İnkılap Teşkilatı) in 1932, led the first jihad movement in Karakash on February 14, 1933, and established the Hotan Islamic Caliphate in the Hotan province, which he had quickly brought under his control.

According to the Uyghur Encyclopedia<sup>8</sup> (2024, p. 63), Mehmet Emin Buğra migrated to various countries. He migrated to India on July 27, 1934, went from there to Kashmir, and later to Bombay and Delhi. Following these, he went to Kabul with the permission of the Afghan Government. In Kabul, he established positive relations with the Turkish ambassador Memduh Şevket Esendal and the Japanese ambassador Masamoto Kitada, and requested military support from the Japanese government for his struggle. Mehmet Emin Buğra passed away in 1965.

According to Sekioka's<sup>9</sup> book, on November 7, 1935, Mehmet Emin Buğra met with Masamoto Kitada for the first time at the Kabul Japanese Consulate. This meeting is the first interaction between the Uyghur Turks of East Turkestan and the Japanese. Masamoto Kitada began his duty as the Japanese consul in Kabul, Afghanistan, on November 6, 1934, and on November 27, he sent the information he had gathered regarding the situation of East Turkestan at the time to the Japanese Ministry of Foreign Affairs

<sup>6</sup> 英之 [Hideyuki] 関岡 [Sekioka], İmparatorluk Ordusunun Bilinmeyen Jeopolitiği: Bitmeyen “Anti-Komünist Koridoru” (Teikoku Rikugun Shirarezaru Chiseigaku: Mihatenü “Bōkyō Kairō” - 帝国陸軍知られざる地政学) (Tokyo: 祥伝社 (Shodensha), 2019), 217.

<sup>7</sup> Doğu Türkistan Tarihi (İstanbul: Ewlat Yayınevi, 2021).

<sup>8</sup> ئېنسكلوپېدىيىسى ئۇيغۇر (Uyghur Ensiklopédiyisi) [Uygur Ansiklopedisi] (İstanbul: Dünya Uyghur Qurultiyi [Dünya Uygur Kurultayı], 2024), 6/63.

<sup>9</sup> Japonya'nın 2. Dünya Savaşı'ndaki Doğu Türkistan Stratejisi, 33–34.

in Tokyo via telegram. He received the first information about East Turkestan from the Afghan Ministry of Foreign Affairs, and later received information personally from Mehmet Emin Buğra. In the telegrams he sent to Japan, he did not include Mehmet Emin Buğra's name but used the names "Emir of Hotan" and "Sakura" instead. On January 19, 1935, Kitada sent top-secret telegram number 6 to Japanese Foreign Minister Kôki Hirota. He sent a 34-page report on the thoughts of four different countries—the Soviet Union, the United Kingdom, Afghanistan, and China—regarding the East Turkestan issue. The telegrams Kitada sent about East Turkestan exceed 1,000 pages. Kitada continued his duty at the Kabul Japanese Consulate for three and a half years.

### 3. The Visit of Mahmut Muhiti, Commander-in-Chief of the Islamic Republic of East Turkestan, to Japan

Mahmut Muhiti was the commander-in-chief of the Islamic Republic of East Turkestan and one of the famous heroes in East Turkestan's history. As stated in Ömercan Sıdık's<sup>10</sup> book, Mahmut Muhiti was born in Turpan Astana in 1887 and is the youngest child in his family. Initially, he managed his father's business, and then took it over entirely. Having a successful business life, he became one of the primary wealthy figures of Turpan. He established a cotton factory with his brothers. Mahmut Muhiti's older brother, Mahsut Muhiti (1885-1933), went to Russia for the first time in 1910, and from there to Tatarstan. After returning to his hometown, he invited teachers from Tatarstan and established a modern school in Turpan. In 1931, his brother Mahsut joined the Kumul Rebellion initiated by Hoca Niyaz Hacı. Mahmut Muhiti became the commander-in-chief of the Islamic Republic of East Turkestan in 1933. According to Huştar's (2003, p. 192) work, following the collapse of the Islamic Republic of East Turkestan, Mahmut Muhiti went from Kashgar to India with his friends on April 2, 1937. He passed away in Beijing in 1944.



Figure 2. Meeting with Japanese officials at the Tokyo Society center, 10.05.1942. The bearded man on the far left in the back is Mahmut Muhiti<sup>11</sup>.

<sup>10</sup> İdiqut Oghlanliri Muhitilar Cemeti [İdikut Oğulları Muhitiler Şeceresi] (Urumçi: 新疆人民出版社 [Sincan Halk Yayınevi], 2003), 250.

<sup>11</sup> Ali Merthan Dünder, Süyümbike'nin Gözyaşları: İdil-Ural Türklerinin Doğu Asya'ya Göçü Fotoğraflarla Bir Göç Hikayesi (Ankara: Ankara Üniversitesi Asya-Pasifik Çalışmaları Uygulama ve Araştırma Merkezi, 2022), 108.

In the section regarding Mahmut Muhiti's passing in Bay Azizi's<sup>12</sup> book, he states that they received a telegram in 1944 informing them that Mahmut Muhiti had fallen ill and died in Beijing, prompting them to go to Beijing. He mentions that upon returning to Urumqi, he gave a copy of a Quran translation, which he found inside boxes in Mahmut Muhiti's house in Beijing, to Mahmut Muhiti's daughter, Ms. Hecer.

Historical sources published in East Turkestan state that Mahmut Muhiti's death occurred in Beijing; however, the late İbrahim Muhiti, son of Mahmut Muhiti's older brother Mahsut Muhiti, reported that Mahmut Muhiti actually died in the city of Tianjin, not Beijing, as a result of his chef poisoning his food, and that Mahmut Muhiti was subsequently taken from Tianjin to Beijing and buried. He stated that the reason for his poisoning was the Chinese government's concern that Mahmut Muhiti would return to East Turkestan after coming back from Japan and start a rebellion there.



Figure 3. Mahmut Muhiti.<sup>13</sup>

As described in Sekioka's<sup>14</sup> book, Katsuno Toshio, the Japanese vice consul general in Hohhot, Inner Mongolia, sent a detailed report about Mahmut Muhiti in his top-secret telegram number 120 sent to Japanese Foreign Minister Arita on May 8, 1939. The introductory document of the report states that the source of this report consisted of three people: Mahmut Muhiti's traveling companions Bay Azizi,

<sup>12</sup> “مەخمۇت مۇھىتى بىلەن ئۆتكەن 12 يىل” (Mexmut Muhiti Bilen Ötken 12 Yıl) [Mahmut Muhiti İle Geçen 12 Yıl],” Sincan Tarihi Materyalleri (17. Sayı) (Urumçi: 新疆人民出版社 [Sincan Halk Yayınevi], 1982), 171.

<sup>13</sup> 関岡 [Sekioka], İmparatorluk Ordusunun Bilinmeyen Jeopolitiği: Bitmeyen “Anti-Komünist Koridoru” (Teikoku Rikugun Shirarezaru Chiseigaku: Mihatenu “Bōkyō Kairō” - 帝国陸軍知られざる地政学), 249.

<sup>14</sup> Japonya'nın 2. Dünya Savaşı'ndaki Doğu Türkistan Stratejisi, 60–62.

Şerif Ahun, and another friend. In the part of the document regarding Mahmut Muhiti, the following is stated:

While in India, Mahmut Muhiti met secretly with the Japanese consul in Bombay, stated that he wanted to go to Japan, and asked if this was possible. The Japanese consul obtained permission from the headquarters in Tokyo for Mahmut Muhiti to go to Japan and then informed Muhiti that it was suitable for him to travel to Japan. Mahmut Muhiti departed from Bombay in 1939 and arrived at Japan's Kobe port on April 1 of that year and in Tokyo on April 6.

As the author explains in the following pages of the same book, Takeuchi<sup>15</sup>, who had good relations with Mahmut Muhiti and the Uyghurs who sought asylum in Japan, stated in his article that before the war, he was a researcher at the Beijing branch of the Manchurian Railway Research Department. From 1940 onwards, he conducted research on the Uyghur issue within the project plan of this research center's "Anti-China War Forces" project. According to Takeuchi's research, Mahmut Muhiti and his friends asked for help from the Japanese consul in Shanghai. For this reason, the Japanese consulate secretly took Mahmut Muhiti and his 15 friends to Japan. Mahmut Muhiti arrived in Japan in April 1939



Figure 4. Front row, center: Abdürreşit İbrahim. The three people sitting on the left are, respectively, Uyghur Turk leaders Mahmut Muhiti, Muhammed Emin İslami, and Tohtabay Turdizade<sup>16</sup>.

In the Diplomatic Archives of the Japanese Ministry of Foreign Affairs, there is a petition submitted by East Turkestan representative Mahmut Muhiti to the office of Hachirô Arita, the Minister of Foreign Affairs of the Great Japanese Empire. Written on March 27, 1940, this petition states the following:

Our homeland East Turkestan has never been Chinese territory until now. We are fighting against the Chinese to save our homeland at the cost of shedding our blood like rivers, and we have come to

<sup>15</sup> "Tanıştığım Uygurlar Anısına," Asya ve Afrika Belgeleri Derlemesi (Milli Kütüphane, 1982), 68; cited in 関岡 [Sekioka], Japonya'nın 2. Dünya Savaşı'ndaki Doğu Türkistan Stratejisi, 65-66.

<sup>16</sup> Dündar, Süyümbike'nin Gözyaşları: İdil-Ural Türklerinin Doğu Asya'ya Göçü Fotoğraflarla Bir Göç Hikayesi, 87.

ask for your help in this cause of ours. If we can win your sympathy, we hope that from now on you will consider us as a wing of your army against international communism, as a member of Asian ethnic groups, and provide us with material and moral support. We want you to support us so that we can gain our independence, form an alliance as East Asian countries, and become a strong union together.<sup>17</sup>

#### 4. Uyghur Graves in the Historic Tama Cemetery in Tokyo

Tama Cemetery is one of the oldest cemeteries in Tokyo. Although Tokyo's weather is rainy and the graves are exposed to heavy rains, the Uyghur graves in Tama have remained intact. The reason for this, as communicated to the author during a meeting held in Germany with Erkin Alptekin, the former president of the World Uyghur Congress residing in Germany, is as follows: The late İsa Yusuf Alptekin (1901-1995), an East Turkestan leader and the father of Erkin Alptekin, who migrated to Turkey and passed away in Turkey, went to Japan in 1970 to explain the East Turkestan cause and visited this cemetery while in Japan. He saw that the graves were filled with water and were in a ruined state. Upon returning to Turkey, he collected donations from wealthy Uyghur Turks living in Saudi Arabia to have the graves repaired, and had them restored.



Figure 5. On May 14, 2012, Uyghur Turks from all over the world, who came to attend the World Uyghur Congress held in Tokyo, are praying at the grave of the Uyghur Turks who first went to Japan and passed away there. The photograph was taken by Higashitotsu Kutluk on May 14, 2012.

Provided below are the information about four East Turkestani Uyghurs resting in this cemetery.

<sup>17</sup> 関岡 [Sekioka], Japonya'nın 2. Dünya Savaşı'ndaki Doğu Türkistan Stratejisi, 63.

#### 4.1. Musul Hacı Muhiti

The first of the Uyghurs buried in this cemetery is Musul Hacı Muhiti, the older brother of Mahmut Muhiti, the commander-in-chief of the Islamic Republic of East Turkestan. Written in Arabic on his tombstone is "He (Allah) is Immortal and always alive. Indeed, we belong to Allah, and indeed to Him we will return." Written on the tombstone in Uyghur Turkish based on the Arabic alphabet is: "Musul Hacı Muhit Hacı oğlu Muhiti, Şerqiy Türkistan Turfan Astana Kışlağıdın bolup meşhur mücahid ve muhacirlerdendir 1360 H. 27 Receb Seşenbe küni 64 yaşında vefat etdi ornu cennetde bolsun", In English at the bottom part says "BORN IN EASTERN TURKESTAN IN 1877 DIED IN TOKYO ON AUGUST 19 1941". In other words, as stated on the tombstone: "Musul Hacı, son of Muhit Hacı Muhiti, is a famous mujahid and emigrant from the Turpan Astana village of East Turkestan. He passed away at the age of 64 on Tuesday, 27 Rajab 1360 Hijri (1941 Gregorian). May his resting place be heaven. He was born in East Turkestan in 1877. He passed away in Tokyo on August 19, 1941."



Figure 6. The photograph was taken by Higashitotsu Kutluk on May 7, 2013.

Musul Hacı Muhiti, according to Ömercan Sıdık's<sup>18</sup> book, was born in Astane in 1870 (contrary to his tombstone, which states he was born in 1877). He is the first son of Muhit Hacı, and from his childhood, he advanced his father's business, ultimately taking over the commercial activities. Rising rapidly economically, he became known as "Musul Bay Zengin" (Musul the Wealthy). He is one of the famous wealthy figures of Turpan. Initially, he built a water mill over the stream known as Singim Ağzı in the southern part of the region and started trading; after continuing this business for a while, he began trading cotton, which was the most popular commercial product in Xinjiang at the time. As the author explains, Musul Hacı Muhiti traveled many times to cities within the borders of East Turkestan such as Urumqi, Chuguchak, Kashgar, and Gucheng, and cities within Chinese borders such as Tianjin, Lanzhou, and Ghulja, as well as cities in foreign countries like Semey, Kazan, Leningrad, Moscow, and Tashkent. He established the first cotton factory in East Turkestan. Together with his brothers, he built the Mahsudiye School, a modern educational institution. As stated in the same work, in 1931, Musul Hacı Muhiti's brothers Mahsut Muhiti and Mahmut Muhiti took part in the rebellion initiated by Hoca Niyaz Hacı in Kumul. Musul Hacı Muhiti also took part in the rebellion launched in Astana. He sold properties belonging to himself and his brother Mesut Muhiti, and with the money obtained, he purchased weapons and ammunition to be used in the rebellion. The author states that when Mahmut Muhiti went from Kargilik, Kashgar to India via the Ladakh route in April 1937, his brother Musul Hacı Muhiti was also by his side. Accustomed to traveling to foreign countries, Musul Hacı Muhiti also went to India and Saudi Arabia, and after residing in Japan for a while, he passed away due to illness-related reasons at the age of around 70 in Tokyo, Japan, in 1941.



Figure 7. Musul Hacı Muhiti<sup>19</sup>.

<sup>18</sup> İdikut Oghlanliri Muhitilar Cemeti [İdikut Oğulları Muhitiler Şeceresi].

<sup>19</sup> Sıdık, İdikut Oghlanliri Muhitilar Cemeti [İdikut Oğulları Muhitiler Şeceresi], I.

Abdulkadir Hacı<sup>20</sup> in his memoir article, noted the following in the section "Mahmut Muhiti's escape abroad": "In 1937, Mahmut Muhiti was making preparations to escape. That day, we went to Yengisar as a group under the leadership of Musul Hacı Muhiti and Tohti Hacı (Tohtabay Turdizade). We spent the night in Kökyar, and 17 of us walked together from Kökyar to Ladakh." In the same article<sup>21</sup>, the following was stated in the section "Delegates from the Republic of East Turkestan to the Soviet government":

It was late January 1934; the Republic of East Turkestan sent a group of people to Tashkent. The head of the group was Musul Hacı (Mahmut Muhiti's older brother), the deputy head was Emet Pahta, and the members were 3 people from Kashgar whose names I cannot remember. They were 5 people in total. The aims of this group were:

1. To demand that the Soviet Union recognize the Islamic Republic of East Turkestan.
2. To purchase weapons from the Soviet Union.
3. To make a trade agreement.

#### 4.2. The Uyghur who married a Japanese woman: Tohtabay Turdizade

The second grave belonging to Uyghur Turks in the Tama Cemetery in Tokyo is the grave of Tohtabay Turdizade. The following is written in Turkish on the tombstone: "22 JUNE 1908 EAST URKESTAN/ 17 JULY 1965 TOKYO/ REST IN PEACE/ HIS WIFE RAVZA/ HIS DAUGHTER HAVVA"



Figure 8. The photograph was taken by Higashitotsu Kutluk on June 13, 2025.

<sup>20</sup> "1933'ten 1937'ye Kadar Kaşgar, Hoten, Aksularda Yaşanan Olaylar," Sincan Tarihi Materyalleri (17. Sayı) (新疆人民出版社 [Sincan Halk Yayınevi], 1986), 86–90.

<sup>21</sup> "1933'ten 1937'ye Kadar Kaşgar, Hoten, Aksularda Yaşanan Olaylar," 70.

In his book, Takeuchi<sup>22</sup> writes that a Uyghur named Tohtabay (Tohtibay Turdizade), who was one of the 15 people who sought asylum with Mahmut Muhiti, married a Japanese woman, stayed in Japan, passed away due to illness in Tokyo in 1955, and that his grave is in the Tama Cemetery.



Figure 9. The person with the mustache is Tohtabay Turdizade<sup>23</sup>.

As Abdulkadir Hacı<sup>24</sup> stated in his article, when the 17-person group led by Tohtabay Turdizade and Mahmut Muhiti migrated from the Kökyar village of Kargilik to India via Ladakh in 1937, Turdizade acted as an Urdu translator for his Commander Mahmut Muhiti in India. According to what a relative of Tohtabay Turdizade said:

When Tohtabay Turdizade left the motherland, his wife Ms. Hatire (1910-1990) and his daughter Ms. Bediye (1936-2011) remained in Urumqi. Furthermore, Tohtabay Turdizade had a school built in the area of Kashgar called "Kızıl Tepe" (Red Hill) in the 1930s. This school was known at that time by the name "Tohti Hacı School." After the Chinese Communist Party occupied East Turkestan, this school was initially used as a kindergarten and was later demolished.

<sup>22</sup> "Tanıştığım Uyğurlar Anısına," 20/68.

<sup>23</sup> Dündar, Süyümbike'nin Gözyaşları: İdil-Ural Türklerinin Doğu Asya'ya Göçü Fotoğraflarla Bir Göç Hikayesi, 234.

<sup>24</sup> "1933'ten 1937'ye Kadar Kaşgar, Hoten, Aksularda Yaşanan Olaylar."



Figure 10. Tohtabay Turdizade's wife Ms. Hatire and daughter Ms. Bediye, who remained in East Turkestan.

According to the article by the late Abdulkadir Hacı<sup>25</sup>, when Mahmut Muhiti came to Kashgar via Atush with the soldiers under his command in late July 1933, Mamuthan Bayvetçi (1920-1970), one of Tohtabay Turdizade's relatives in Kashgar, hosted Mahmut Muhiti and all his soldiers in his vineyard and covered all the expenses of the soldiers. According to the statement of another relative of Tohtabay Turdizade, Tohtabay Turdizade was born into a wealthy family in Kashgar. His family lineage engaged in major trade in places such as Kashgar, Kashmir, and Saudi Arabia. Because he knew the Urdu and English languages perfectly, he became Mahmut Muhiti's translator. The Japanese researcher Sugawara<sup>26</sup> stated the following about Tohtabay in his article:

Tohtabay married his Japanese wife and lived abroad after World War II. He passed away due to illness in Tokyo in 1955. According to him, his article 'Tohtabay: Foreign Customs - Customs of the Uyghurs', in which he narrated events such as the economic situation of Xinjiang, his wealthy family in Kashgar, and the process of his family going bankrupt, was published in 10 issues in a magazine in Japan in 1951, after World War II.

<sup>25</sup> “1933’ten 1937’ye Kadar Kaşgar, Hoten, Aksularda Yaşanan Olaylar.”

<sup>26</sup> “ウイグル人と大日本帝国 (Uigurujin to Dai Nippon Teikoku) [Uygurlar ve Büyük Japon İmparatorluğu],” Ajiken World Trend - アジ研ワールド・トレンド (Ajiken Waarudo Torendo) [Asya Ekonomi Araştırma Enstitüsü] 11/1 (2005), 12-15.

According to the handwritten book by the East Turkestan researcher Hoşur Hacı Pettar<sup>27</sup>, the following information is included regarding Tohtabay Turdizade's wife in Urumqi, Ms. Hatire, his son Memtimin, and his daughter-in-law Ms. Bediye:

Memtimin Tohtayof is from Kashgar. Between 1940 and 1965, he worked as a photojournalist for the Xinjiang Newspaper, and as an actor, director, and organizer in places like the dance-song choir and the Xinjiang Art Choir. In 1947, Memtimin Tohtayof bought a house from a person named Ömer Usta and built a simple two-story house in its place. In this two-story building, he opened the publishing office of Hantanrı magazine under the leadership of İbrahim Turdi (1914-1971). After the '11-Point Agreement' ended, the Hantanrı magazine moved to Ghulja in July 1947. In 1948, Kurban Koday (1920-1952) rented the former publishing office space of the relocated Hantanrı magazine and established the Yalkun newspaper there. In late 1949, the Yalkun newspaper, headed by Burhan Şehidi (1894-1989), was closed down by the government due to making propaganda related to political events. Following this, Tohtayof lived in that building with his family. Memtimin Tohtayof passed away in his hometown of Kashgar in 1972 at around 50 years of age. Following Memtimin Tohtayof's death, the house was inherited by his wife, Ms. Bediye. Sometime later, a fire broke out in that building, and subsequently, the two-story building was converted into a single-story building. In 2003, within the scope of the Victory Road Expansion Project, that building, along with its surrounding neighboring buildings, was demolished and converted into a pedestrian path.

According to the Uyghur Encyclopedia<sup>28</sup>, Memtimin Tohtayof was born into a poor family in Kashgar in 1920. He graduated from the East Turkestan Teachers College (Darülmualimin) in 1937, completed the photography course opened at the Xinjiang Newspaper, and worked at the Xinjiang Newspaper until 1942. Because he participated in the Revolution Movement in 1943, he was arrested by the Kuomintang government. He was released from prison in 1945 and returned to Kashgar. He went to Shanghai in 1946 and learned how to shoot TV series and films. He returned to Xinjiang from Shanghai and worked in the Xinjiang Youth Council. He went to Hong Kong in 1948 to improve himself, and upon his return, he worked for a period at the Tanrıdağ (Tianshan) Photography Magazine in Shanghai. He returned from Shanghai in 1951 and worked in the Military Region Film group and the Autonomous Region Dance-Song Choir.

During the period he spent in Kashgar in 1945, Memtimin Tohtayof wrote a novel called Bloody Land (Kanlı Yer), and he wanted to have this novel translated into Chinese and published. Although he had the novel translated, he could never manage to get it published in Chinese. In 1950, the translation of the novel was sent to the exhibition of the Northwest Literary Artists Congress, and it was published in serialization in the Northwest Literature Art magazine from its 4th issue to its 9th issue released in 1951.

<sup>27</sup> Aldi-Keyni Nenliang (Aldi-Keyni Nenliang) [Önceki ve Sonraki Nanliang], 34-35.

<sup>28</sup> Uyghur Ensiklopediyisi (Uyghur Ensiklopediyisi) [Uygur Ansiklopedisi], vol. 6, vol. 6.



Figure 11. The grave of Turkish soldier Kazım Tezcan and Halil Küçük, who were wounded in the Korean War and martyred in Tokyo. 15.12.1950, On the far right in the photograph is Tohtabay TurdiZade with a heart-shaped cap<sup>29</sup>.

In Memtimin Tohtayof's novel *Bloody Land*, the family affection and tragedy of the Uyghurs during that period were narrated. The flow of the novel is developed around the affection between Sadık, the son of a cobbler, and the beautiful girl Rana in a place called Kızıltepe in Kashgar; it describes how he suffered due to the bad behavior of a rich man named Kadir, eventually fleeing his homeland to go to other places, and how the malicious Kadir had Sadık imprisoned with the help of foreign forces, leading to Sadık's death in captivity. Rana, who sets out to get news of her husband, goes through hard times and eventually she too passes away. This novel by Memtimin Tohtayof is considered the first fruit of Uyghur novel-writing in those years and attracted considerable attention. Even though the original of the novel could not be found, its Chinese publication was translated back into Uyghur Turkish and published by the Xinjiang People's Publishing House in 1992.

In the late Abdukadir Hacı's<sup>30</sup> work, the following was stated: "In January 1937, Sheng Shicai (1895-1970) invited Mahmut Muhiti to Urumqi. Mahmut Muhiti refused through various means and finally made preparations. And that day, he sent some people to Yengisar under the leadership of his older brother Musul Hacı Muhiti and Tohtihacı (Tohtabay Turdizade)..." As stated in Sekioka's book, Takeuchi<sup>31</sup> (1982) indicates that another Uyghur who married a Japanese woman was Şerif, and Sekioka says that Takeuchi provides no other information about him. He also states that he himself could not find any document about Şerif Ahun in any other source. Furthermore, he mentions that Suzuki<sup>32</sup> stated that she

<sup>29</sup> Dündar, Süyümbike'nin Gözyaşları: İdil-Ural Türklerinin Doğu Asya'ya Göçü Fotoğraflarla Bir Göç Hikayesi, 221.

<sup>30</sup> "1933'ten 1937'ye Kadar Kaşgar, Hoten, Aksularda Yaşanan Olaylar."

<sup>31</sup> "Tanıştığım Uygurlar Anısına"; cited in Japonya'nın 2. Dünya Savaşı'ndaki Doğu Türkistan Stratejisi, 68.

<sup>32</sup> チャードルの女 (Chaadoru No Onna) [Çarşafı Kadın] (日本週報社 (Nihon Shuuhousha), 1959).

herself was married to a Uyghur from East Turkestan named Osman and had three children. Sekioka expresses that the real name of Sumiko Suzuki's husband might not be Osman, and that he might actually be Şerif Ahun. Additionally, in searches I conducted in East Turkestani historical sources and Japanese historical sources, no information about Şerif Ahun was found. On the other hand, in Suzuki's work<sup>33</sup>, it is stated that Osman went to Japan from Shanghai together with Mahmut Muhiti in 1939. It is also stated that Osman was the nephew of Hoca Niyaz (1889-1941), the president of the Islamic Republic of East Turkestan. Furthermore, in her book, Suzuki gave information about her daughter Ayşe, who was 15 years old at the time, her 10-year-old son Münevver, and her 13-year-old son Muzaffer. She also included a photograph she took with her children in Beijing in 1958.



Figure 12. Sumiko Suzuki with her daughter Ayşe and her sons Münevver and Muzaffer<sup>34</sup>

#### 4.3. Tohtabay's daughter Havva Arda

The 3rd grave belonging to the Uyghurs in Tama Cemetery belongs to Havva Arda. As written on the tombstone of his daughter Havva Arda, who lies in the grave next to Tohtabay Turdizade, Havva Arda was born on June 25, 1947, and passed away on September 8, 1994.

<sup>33</sup> チャードルの女 (Chaadoru No Onna) [Çarşafılı Kadın], 79, 82-83.

<sup>34</sup> 鈴木 [Suzuki], チャードルの女 (Chaadoru No Onna) [Çarşafılı Kadın], 5.



Figure 13. The photograph was taken by Higashitotsu Kutluk on June 13, 2025.

According to the statement of İbrahim Muhiti (1920-2013), son of Mahsut Muhiti (1885-1933) who was the older brother of the Islamic Republic of East Turkestan commander Mahmut Muhiti, Havva Arda was born to Tohtabay Turdizade's Japanese wife. Afterward, Havva married a Turk in Tokyo. During the period she worked at the Japanese consulate in Beijing, the capital of China, in the 1970s, Havva Arda wrote a letter to Tohtabay Turdizade's former wife Ms. Hatire and daughter Ms. Bediye in Urumqi, wanting to get in touch with them; however, Ms. Hatire and her daughter, worried due to the oppressive politics carried out by China, did not reply to the letter. In the following years, Havva Arda passed away due to cancer.

#### 4.4. Sofia, daughter of Hamid Bahadır

The 4th tombstone located in the Tama Cemetery belongs to Sofia, daughter of Hamid Bahadır. Based on the Arabic script, the following is written in Uyghur Turkish on the tombstone: "Müteveffa Hamid Bahadır kızı Sofia 1372 Rabiulahir'da toğulgan 1373 Zulhejning 4'de ölgen. Şark Türkistan Turfan". Its translation is as follows: "The deceased Sofia, daughter of Hamid Bahadır, was born in Rabi' al-Thani 1372 and passed away on the 4th of Dhu al-Hijjah in 1373. East Turkestan Turpan." Below it, there is writing in English stating that she was born on April 1, 1952, and passed away on September 4, 1953.



Figure 14. The photograph was taken by Higashitotsu Kutluk on November 5, 2014.

Although extensive research was conducted on Sofia, daughter of Hamid Bahadır, in Japanese and other sources, no additional record could be found.

##### 5. Imam of the Tokyo Mosque, Muhammed Emin Kaşgari

According to the information contained in the Uyghur Encyclopedia<sup>35</sup>, Muhammed Emin Kaşgari, or by his other known name Muhammed Emin İslami (1912-1988), was born in the Yarkant district's Ilishku village in East Turkestan. After completing his primary education in Yarkant, upon the recommendation of his father İslam Bay, he went to Kashgar and studied at the Khanlık Madrasa, one of the famous madrasas there. Afterward, he returned to his hometown Yarkant and worked as a teacher in madrasas such as the Mahmudiye Madrasa and İrfan Madrasa. In 1932, he served in an administrative capacity at the Yarkant Ministry of Education. In 1937, he participated in the freedom movement against the Chinese government in East Turkestan and acted as an advisor to Commander Abdulniyaz Kemal (1910-1937). After the revolution suffered a defeat, he went to India with his friends in 1937 and studied the Arabic language and Islamic sciences at the Mazahir Uloom Madrasa in Saharanpur, India.

<sup>35</sup> ئۇيغۇر ئېنسىكلوپېدىيىسى (Uyghur Ensiklopédiyisi) [Uygur Ansiklopedisi], vol. 6, vol. 6.

According to the article by Japanese researcher Sugawara<sup>36</sup>, Muhammed Emin Kaşgari went to the Japanese consulate in Shanghai, China, in 1939 with the Islamic Republic of East Turkestan commander Mahmut Muhiti, requested material and moral help from the Japanese government for the independence struggle of East Turkestan, and stated that he wanted to go to Tokyo to personally present his request to the Japanese government on this matter. The consul approved the visas for Muhammed Emin Kaşgari and the 15-person group accompanying him to go to Japan. Kaşgari arrived in Kobe, Japan, in May 1939 together with the 15-person group from the Islamic Republic of East Turkestan. They were welcomed by a group of Muslims led by the Tokyo Mosque Imam Abdürreşid İbrahim (1857-1944) and taken to Tokyo. After going to Tokyo, Muhammed Emin Kaşgari, with the help of the Muslims led by Abdürreşid İbrahim, established the East Turkestan Islamic Community in Tokyo on December 5, 1939, and undertook the secretarial duty of this community.

According to the book by the Muslim Japanese woman Suzuki<sup>37</sup>, Muhammed Emin Kaşgari opened a Uyghur language course at an institution called the Blue House around Tokyo Yoyogi Park and gave lessons to Japanese youth on Uyghur language, culture, and history, and Sumiko Suzuki also learned Uyghur there.

Muhammed Emin Kaşgari's work titled *Our Mujahideen Lost in Exile* (Muhacerette Kaybolan Mücahitlerimiz) was published in Tokyo in 1941 in two languages: Uyghur and Japanese<sup>38</sup>.

Bored of his life in Japan, whose culture was different from Islamic culture, Muhammed Emin Kaşgari repeatedly informed Abdürreşid İbrahim of his desire to return to his motherland East Turkestan, but Abdürreşid İbrahim told him, "I have grown quite old, my health is not well. After I pass away, there is no candidate other than you to become the imam for the mosque, therefore stay in Tokyo and continue the mosque's imam service after me." As Abdürreşid İbrahim wished, Muhammed Emin Kaşgari took on the imam duty of the Yoyogi Mosque after his passing and served as the imam from 1943 to 1950<sup>39</sup>.

<sup>36</sup> “ウイグル人と大日本帝国 (Uigurujin to Dai Nippon Teikoku) [Uygurlar ve Büyük Japon İmparatorluğu].”

<sup>37</sup> チャードルの女 (Chaadoru No Onna) [Çarşafılı Kadın], 42.

<sup>38</sup> Komatsu [小松] Hisao [久男], (İbrahim'in Japonya Seyahati) イブラヒム、日本への旅: ロシア・オスマン帝国・日本 (Tokyo: 刀水書房 [Tosui Shobo], 2008), 138.

<sup>39</sup> Dündar, Süyümbike'nin Gözyaşları: İdil-Ural Türklerinin Doğu Asya'ya Göçü Fotoğraflarla Bir Göç Hikayesi, 174.



Figure 15. Muhammed Emin İslami, while giving a speech in the mosque. Probably at the funeral ceremony of Abdürreşit İbrahim<sup>40</sup>.

<sup>40</sup> Dündar, Süyümbike'nin Gözyaşları: İdil-Ural Türklerinin Doğu Asya'ya Göçü Fotoğraflarla Bir Göç Hikayesi, 169.

<https://dergipark.org.tr/tr/pub/atebe>

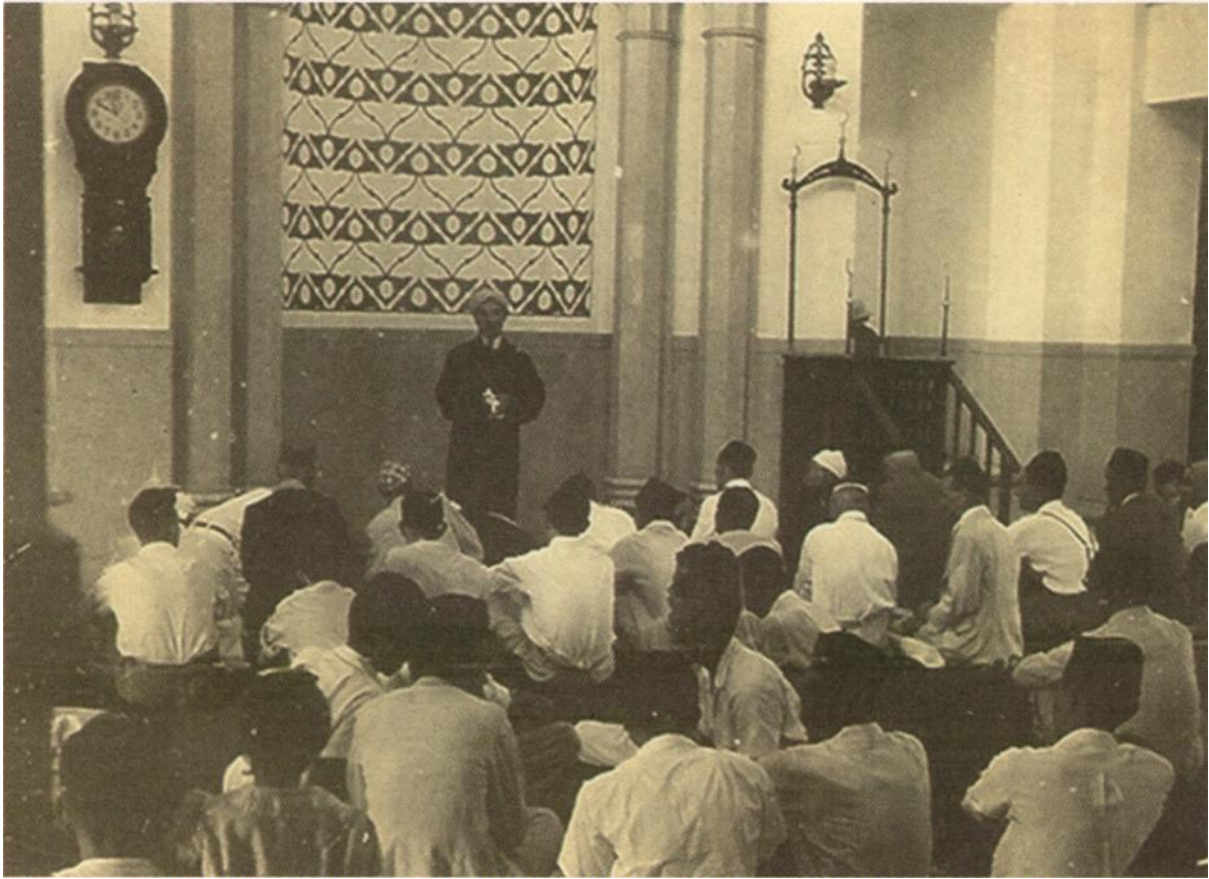


Figure 16. Muhammed Emin İslami while giving a sermon (Waseda University Archive)<sup>41</sup>.

According to the memories of Dr. Rahmetullah Türkistan, who lived in Saudi Arabia, about Muhammed Emin Kaşgari; Muhammed Emin Kaşgari went to Saudi Arabia in 1950 to perform the Hajj duty, and after staying there for a while, he attended the World Muslim Conference held in Karachi, Pakistan, on February 9, 1951, presenting detailed information about the situation of the East Turkestani people and Chinese oppression at the meeting. Later, Muhammed Emin Kaşgari, who went to Cairo, Egypt, and began his duty as a researcher in the field of Islamic sciences, was selected, upon the suggestion of East Turkestan leaders in Turkey Mehmet Emin Buğra (1901-1965) and İsa Yusuf Alptekin, to propagandize the East Turkestan issue to Arab states in Cairo.

Muhammed Emin Kaşgari considered teaching the cultural heritage, mother tongues, and Turkestan civilization to the children of Turkestan in exile to be extremely important. In line with this purpose, starting from 1954, he published a magazine named Free Turkestan (Özgür Türkistan) in the Chagatai script, containing religion, science, literature, and social sciences. This magazine was published for a total of 3 issues. Muhammed Emin Kaşgari returned to Saudi Arabia in 1956 and worked as a translator at the Hajj Operations Administration in the city of Jeddah until 1987.

Muhammed Emin Kaşgari's will to save his captive motherland East Turkestan from Chinese oppression left a deep mark on his heart since childhood. He took up arms and performed jihad for this cause. After being forced to migrate from his hometown, he continued this jihad with the pen he took

<sup>41</sup> Dündar, Süyümbike'nin Gözyaşları: İdil-Ural Türklerinin Doğu Asya'ya Göçü Fotoğraflarla Bir Göç Hikayesi, 172.

<https://dergipark.org.tr/tr/pub/atebe>

up. His vision was a pure Islamic vision, and he concerned himself with the troubles of all Muslims. His greatest wish was to bring freedom to his Muslim brothers under Chinese and Russian occupation, and for this reason, he called upon his East and West Turkestani brothers in exile to stand in the same rank against the enemy and fight together on this path. He dedicated his entire life, mind, knowledge, and time to the Turkestan issue. He wrote many scientific articles and books to introduce the issue of his Muslim brothers in East Turkestan to the entire Islamic world.

After the Muslim World League was established in Mecca in 1962, Muhammed Emin Kaşgari, with the support of religious scholars such as Abu al-A'la al-Mawdudi (1903-1979), the founder of the Jamaat-e-Islami organization in Pakistan, and the Mufti of Palestine Amin al-Husseini (1897-1974), brought the East Turkestan issue to the agenda at the meetings of the Muslim World League. Muhammed Emin Kaşgari was elected as a member representing the people of East Turkestan at the Muslim World League Congress. He prepared and submitted reports to the Muslim World League about the issues of East and West Turkestan, and indeed all Muslim peoples under communist occupation. He wrote the works Address to the Islamic World and Truths About Turkestan and distributed them to the Islamic world. One of Muhammed Emin Kaşgari's greatest areas of interest was educating the children of Turkestan in exile in a way that was connected to their mother tongue and culture. There are also great efforts and services he put forth in restoring the Islamic heritages located in Turkestan. He republished the works of Abdulkadir ibn Abdulvaris Kaşgari (Abdulkadir Damolla) (1854-1924), a religious scholar in East Turkestan and the chief leader of the Jadidism movement, and the works of Sabit Damolla (1883-1934), a great politician and the prime minister of the Islamic Republic of East Turkestan established in Kashgar in 1933. Muhammed Emin Kaşgari started working at the Turkestani Narration department, which began broadcasting on Saudi Arabia Jeddah International Radio in 1982, and became the head of this department. Every day on the radio, he prepared and presented the translation and exegesis (tafsir) of the Holy Quran himself. Unfortunately, his life was not long enough to complete the Quranic exegesis. He started his tafsir broadcasts with Surah An-Nas, and his life came to an end when he reached Surah Yusuf. Muhammed Emin Kaşgari passed away on the morning of Thursday, August 21, 1988, and was buried in the Jannat al-Mu'alla cemetery in Mecca.

## 6. Bay Azizi returning from Tokyo to Hohhot

Bay Azizi, Mahmut Muhiti's traveling companion, is one of the East Turkestani Uyghur Turks who went to Japan in early December 1939 and returned to Hohhot in January 1940. According to the information in Şerif Niyaz Huştar's<sup>42</sup> book, Bay Azizi was born in 1888 as the child of a farming family in the Tazgunkent Karasakal town attached to the Yengisar district of Kashgar. He received his education in the Quran courses in the town where he was born. In 1918, he received training in herbal medicine from Ahmet Kari in Kashgar. During the period when Bay Azizi traveled to the Aksu and Kucha provinces in his twenties, his knowledge in the field of herbal medicine caught the attention of a famous doctor named Hemit Ahun Bay from Turpan, and Hemit Ahun Bay took him to Turpan and trained him in herbal medicine and modern medicine. In 1921 and the following years, Bay Azizi became famous with the patients he treated individually. In the early 1930s, he served as a military doctor in the rebellion

<sup>42</sup> Xinjiang Yeqinqi Zaman Tarihida Ötken Şehsler [Sincan Yakın Tarihindeki Etkili Şahsiyetler] (Urumçi: 新疆人民出版社 [Sincan Halk Yayınevi], 2003).

movement organized by the farmers in Turpan. He worked as a consultant in the Yarkant governor's office and in the 36th military division in 1934. In 1937, he went to Turkey, India, and Japan with Mahmut Muhiti. He then went to Beijing, and from Beijing to Zhongyuan, learned Chinese, and improved himself with books written on Chinese medicine. After the Chinese occupation, he worked at a medical clinic in Urumqi. He specialized in internal medicine and obstetrics/gynecology. In the final years of his life, he published his practical medical experiences, which he had accumulated throughout his life, as a major book titled "Uyghur Medical Science Literature" in 1978. Thanks to his deep knowledge of medicine, the professional ethics he adhered to, and the clinical experiences he gathered, he held positions such as a member of the Standing Committee of the 5th Political Consultative Conference of Urumqi City and an internal member of the Urumqi City Branch Scientific Society. He received the title of associate professor doctor in Uyghur Internal Medicine in 1978. Bay Azizi passed away in Urumqi in 1981. According to Suzuki's<sup>43</sup> book, Bay Azizi's wife was from Shanghai, belonged to the Hui Muslims, and her name was Liyunqun. According to what Bay Azizi's daughter Ms. Şadiya relayed about her family, her mother's Uyghur name was Helime, from the Hui Muslims, and she married her father Bay Azizi in Nanjing. Furthermore, her mother Helime studied at the Faculty of Eastern Languages at Nanjing University before getting married. Among the historical sources about East Turkestan in Japan, Bay Azizi's name is mentioned only in Suzuki's book; no information about Bay Azizi could be detected in any other source in Japan. Bay Azizi<sup>44</sup> stated the following about the establishment of the East Turkestan Independence Association in the article he penned:

Mahmut Muhiti, Tohta Hacı (Tohtabay Turdizade), and their companions, as four people, boarded a Japanese ship in Calcutta and went to Shanghai. They stayed in Shanghai for three days and went to Japan. When they arrived in Tokyo, they decided to establish the East Turkestan Independence Association. Those in Tokyo sent a telegram to us in Hohhot, asking us to send a representative to them. Those in Hohhot decided to send me (Bay Azizi) and Mayit Hacı to Tokyo as delegates. We arrived in Tokyo in early December 1939. After arriving, we established the East Turkestan Independence Association and elected Mahmut Muhiti as president, Mehmet Emin Hazret (Mehmet Emin Buğra) as vice president (Mehmet Emin Buğra was in Afghanistan at the time), and Eli Hacı as the secretary-general. In January 1940, we returned to Hohhot.

As a result of the research conducted on Mayit Hacı in Japanese sources and East Turkestan sources, only the information that Mayit Hacı's hometown was the Tohsun village of the Turpan district of East Turkestan, that he was a captain, and that he was sent from Hohhot to Tokyo as a delegate could be found, as written in Bay Azizi's article. As for Eli Hacı, there is only the information that he was the secretary-general, as written in Bay Azizi's article; other than this, no information about him could be reached by me in Japanese and East Turkestan sources.

The Japanese established the Mengjiang United Autonomous Government in Hohhot in 1937, and this government maintained its existence until 1939. Many of the Uyghur Turks who sought asylum in Japan and Uyghur Turks living in East Turkestan settled in Hohhot. Regarding the reason for this,

<sup>43</sup> チャー ドルの女 (Chaadoru No Onna) [Çarşafı Kadın], 114–120.

<sup>44</sup> “مەخمۇت مۇھىتى بىلەن ئۆتكەن 12 يىل” (Mexmut Muhiti Bilen Ötken 12 Yil) [Mahmut Muhiti ile Geçen 12 Yıl].”

Sekioka<sup>45</sup> said the following in the "Reason for the Uyghurs Being Sent to Inner Mongolia" section of his book:

The Uyghurs who were refugees in Japan might have been sent to Hohhot by the order of the Japan Islamic Society. Individuals named Yaşar Ahun and Yakup Ahun from the Uyghurs who requested asylum in Japan and went to Hohhot had good relations with the Western and Southern Situations Research Center in Hohhot. When looked at from the outside, this research center looked like a local research center. But actually, this research center was a project office secretly created by Japan with the aim of establishing an independent Islamic Republic of East Turkestan.

### **7. Uyghurs Who Went to Japan from East Turkestan after the 1980s**

The Japanese have conducted detailed research on the Uyghur Turks who went to Japan from East Turkestan after the 1980s. The People's Republic of China, established on October 1, 1949, followed an inward-looking policy as its diplomatic relations with foreign countries were rough. During these periods, it conducted civilization, culture, education, and technology exchange programs only with the Soviet Union, which it considered an ally in terms of diplomatic relations. In this context, the People's Republic of China sent 30 students from occupied East Turkestan to the Soviet Union on a state scholarship in 1957 to train them in various professions. During the cultural revolution period from 1967 to 1977, China avoided interaction with foreign countries as much as possible. Following the 10-year cultural revolution, changes were made in China's state politics and foreign policy in December 1978. Civilization, culture, education, and technology exchange programs were initiated with foreign countries for the development of the country and the improvement of the economy, and students were sent to foreign countries on state scholarships. Thanks to this important change in China's politics, in 1985, in honor of the 30th anniversary of the establishment of the Xinjiang Uyghur Autonomous Region, for the first time in history, two people from Chinese-occupied East Turkestan were sent to Japan by the state for educational purposes, and their expenses were covered by the exchange program scholarship. From 1978 to 1986, 74 students from across East Turkestan were sent to foreign countries for educational purposes. On September 27, 1986, at the invitation of the Chinese Central Government, a delegation from Japan visited Urumqi, the capital of East Turkestan. This delegation consisted of 6 people, including the State Governor of the Japanese Autonomous Region, the General Director of the National Land Agency, and the General Director of the Hokkaido Regional Development Agency, Kawamoto. The head of this Japanese delegation visiting Urumqi met with the authorities of the Xinjiang Uyghur Autonomous Region. In these meetings, programs that envisioned keeping Japan and East Turkestan in contact for a long time were signed. The first of these programs is the Technology Experts Training Program. The second is the Program for Sending Students to Japanese Universities. The third program is the Inter-University Exchange Program.

From 1996 to 2002, a total of 411 students were sent from East Turkestan to Japan. Not all of these students were Uyghur; there were also students from other ethnic groups living in East Turkestan, such

---

<sup>45</sup> Japonya'nın 2. Dünya Savaşı'ndaki Doğu Türkistan Stratejisi, 70-72.

as the Han<sup>46</sup>. According to the statistics in Shirato's research, this number is the number of students sent on state scholarships. In those years, there were many Uyghur students who went with their own means.

Many Uyghur students who went to Japan did not tend to return to East Turkestan after completing their education. The reasons for this are the oppressive politics applied to the Uyghur people by the Chinese Communist Party in East Turkestan, and the detention of students studying in Japan by the police when they return to their hometowns for research or to see their families, sending them to prisons, and resulting in death tragedies. One of the examples of this is the event experienced by the historian Tohti Muzart, who went from Beijing to the University of Tokyo for educational purposes in the 1990s. Muzart received his doctorate from the University of Tokyo in 1995 and returned to East Turkestan to conduct research in the field of Uyghur history. Due to his research on history in East Turkestan, he was accused of supporting separatist activities and was sentenced to 11 years in prison. He was released from prison in 2014. After being released, Tohti Muzart, who suffered from illnesses for a year, passed away on May 29, 2015. Seeing Muzart's situation, students did not want to return to their countries for this reason<sup>47</sup>.

### 8. Political Oppression Exerted by China on Uyghur Turks in Japan

Uyghur political leader Rebiya Kadeer, who was imprisoned in China's prison in East Turkestan for 8 years, was released as a result of America's pressure and went to Washington on March 17, 2005.

Elected as the president of the World Uyghur Congress in 2006, Rebiya Kadeer visited Tokyo in November 2007 at the invitation of the Liberal Democratic Party of Japan. During this visit, Rebiya Kadeer met with human rights associations and Japanese political party leaders, and explained China's oppression in East Turkestan. She also met with Japan's former Prime Minister Shinzo Abe and held negotiations to explain the East Turkestan problem in Japan and to provide support to the Uyghur Turks living in Japan. Disturbed by this situation, the spokespersons of the Chinese Ministry of Foreign Affairs showed a reaction.

Disturbed by the various political activities carried out in Japan by Uyghur political leaders in exile between 2005 and 2010, the Chinese government appointed Kunduz Yusuf, the deputy head of the Foreign Affairs Office of the Xinjiang Uyghur Autonomous Region, as the deputy head of the Chinese Consulate in Osaka on September 15, 2010, to gather intelligence about the political activities of the Uyghurs in Japan. Kunduz Yusuf, who started his duty as deputy head in Osaka, urged the Uyghur Turks who had settled in Japan or were studying in Japan to refrain from engaging in activities against China at the cultural events he organized at the Osaka consulate.

Kunduz Yusuf was born in Urumqi on August 21, 1961, as the child of a police family. He taught at the Economics University of the Xinjiang Uyghur Autonomous Region from 1981 to 1997, and studied at Tokyo Chuo University from 1992 to 1993. After 1997, he began working at the Foreign Affairs Office of

<sup>46</sup> 悟 [Satoru] 白土 [Shirato], 現代中国の留学政策 (Gendai Chuugoku No Ryuugaku Seisaku) [Çağdaş Çin'in Yurtdışı Eğitim Politikası] (Fukuoka: 九州大学出版会 (Kyushuu Daigaku Shuppankai) [Kyushu Üniversitesi Yayınevi], 2011), 643–650.

<sup>47</sup> Tengritagh Akademisi [Tanrıdağ Akademisi], "Shereplik Ewladimiz Tohti Muzart Ependimge Elwida," (May 29, 2015).

the Xinjiang Uyghur Autonomous Region and became a member of the Beijing Central Government Overseas Office. After serving as an assistant consul at the Osaka Consulate until 2013, Kunduz Yusuf started to work as the Education Attaché Counselor at the Chinese Embassy in Tokyo. He worked at the Chinese Consulate in Hokkaido from 2016 to 2019. In January 2013, when he was on diplomatic relations duty in Japan, Kunduz Yusuf attended a political council meeting held in Urumqi, where it was discussed how to persuade Uyghur Turks who were studying or settled in Japan to return to East Turkestan. In addition, on July 26, 2013, the Chinese Ambassador to Tokyo Cheng Yonghua and Kunduz Yusuf went to Urumqi and made a presentation at the meeting of the Communist Party Committee of the Xinjiang Uyghur Autonomous Region about the rise of the East Turkestan issue in Japan<sup>48</sup>.

These political oppressions exerted by China on Uyghur Turks in Japan caused the Uyghur Turks not to want to return to East Turkestan.

Mihray Erkin, one of the students who went to Japan after the 2000s, completed her master's degree at the University of Tokyo's Faculty of Biology in 2014, and worked at the Nara Institute of Science and Technology until 2019. In June 2019, she went to the city of Kashgar in East Turkestan to see her family. She was captured by the Chinese in February 2020 and suspiciously lost her life under captivity in December 2020<sup>49</sup>. Many students who went to Japan from East Turkestan did not want to return from Japan and settled in Japan because they were worried about the various oppressive political policies applied by China to the Uyghur people and the genocide. According to the news of The Japan Times newspaper, approximately 3000 Uyghurs live in the Tokyo and Kansai regions in Japan<sup>50</sup>. But the source from which this statistic was obtained was not specified. There is no exact number stated by the Japanese government to date.

## 9. The Social Lives of Uyghur Turks in Japan

The Uyghurs who settled in Tokyo established the Japan Uyghur Association on June 15, 2008, under the presidency of İlham Mahmut, with the support of the World Uyghur Congress President Rebiya Kadeer and Vice President Seyit Tümtürk. Under this association, the language, traditions, and customs of the Uyghurs were introduced, and protests were organized against China's oppression. On April 23, 2012, with the support of the former president of the Liberal Democratic Party of Japan and former Prime Minister of Japan Shinzo Abe, the Japan Parliament Uyghur Friendship Group was established within the Japanese parliament. In May 2012, Uyghur Turks from all over the world and parliamentary deputies of Turkey and Japan attended the meeting organized by the World Uyghur Congress in Japan. In the

---

<sup>48</sup> Haji Qutluq Qadiri, "Qunduz Yüsup Tokyodiki Xitay Elchixanisigha Yötkeldi [Kunduz Yusuf Tokyo'daki Çin Büyükelçiliği'ne Atandı]," RFA Uyghur Service, Radio Free Asia (Temmuz 2013); Haji Qutluq Qadiri, "Yaponiye Terepning Qunduz Yüsupke Agahlandurush Bergenliki Ilgiri Sürülmekte [Japonya Tarafının Kunduz Yusuf'a Uyarı Verdiği İleri Sürülmektedir]," RFA Uyghur Service, Radio Free Asia (Temmuz 2013); Haji Qutluq Qadiri, "Qunduz Yüsupning Ürümchide Uyghur Mesilisige a'it Doklat Bergenliki Ashkarilandi [Kunduz Yusuf'un Urumçi'de Uyghur Meselesine Dair Rapor Verdiği Ortaya Çıktı]," RFA Uyghur Service, Radio Free Asia (Ağustos 2013).

<sup>49</sup> "China Accused in Death of Uyghur Researcher Returning From Japan," Voice of America, (2021).

<sup>50</sup> J.J. O'Donoghue, "Uyghurs Living in Kansai Try to Deal with the Stress of a Crisis Back Home," The Japan Times (November 28, 2019), sec. Community / Issues.

following years, an association called the Japan Uyghur Union was established in Japan under the presidency of Turmuhammet Hashim.



Figure 17. Japan Parliament Uyghur Friendship Group with Japanese Prime Minister Shinzo Abe<sup>51</sup>.

A protest was organized by Uyghur Turks in Tokyo, Japan, against the genocide committed by the Chinese on July 5, 2009, in Urumqi, the capital of East Turkestan. On October 13, 2023, the International Uyghur Forum was held in Tokyo, hosted by the Japan Uyghur Association. Members of parliament, politicians, and political party members from various countries of the world participated. The genocide taking place in East Turkestan was spoken about at the forum. Today, the Uyghurs living in Japan have preserved their culture while integrating into Japanese society. For example, there are Uyghur restaurants in various cities of Japan such as Tokyo, Osaka, and Saitama.



Figure 18. The protest of Uyghur Turks in Tokyo. The photograph was taken by Higashitotsu Kutluk on July 12, 2009 Tokyo.

<sup>51</sup> 関岡 [Sekioka], İmparatorluk Ordusunun Bilinmeyen Jeopolitiği: Bitmeyen “Anti-Komünist Koridoru” (Teikoku Rikugun Shirarezaru Chiseigaku: Mihatenu “Bōkyō Kairō” - 帝国陸軍知られざる地政学), 295.

The children born in Japan to the Uyghurs who went to Japan after the 1980s have graduated from various university departments in Japan and reached high positions in many fields. Among them are doctors, teachers, professors, and people working in research centers and large companies. For example, Arfiya Eri (Arfiya Ablet), a Uyghur Turk born in Kitakyushu, Japan, in 1988, was elected as a member of parliament for the Liberal Democratic Party of Japan in 2023, becoming the first member of parliament elected among the Uyghur Turks in Japan, and subsequently became the Japanese Parliamentary Vice-Minister for Foreign Affairs in November 2024.



Figure 19. Arfiya Eri<sup>52</sup>.

### Conclusion and Assessment

The Uyghur Turks, who first went to Japan in 1939 to obtain material and moral support from Japan for their cause of establishing an independent East Turkestan, struggled for many years for this cause; however, they could not receive any support from Japan and returned to their homeland empty-handed in disappointment. On the other hand, the Uyghur Turks who went to Japan after 1980 to receive an education and return to their countries as more qualified citizens chose not to return to East Turkestan due to the various oppressive policies applied by China in East Turkestan and the tragedies experienced; instead, they stayed in Japan and engaged in activities there to announce the genocide currently being applied by China to the people of East Turkestan to Japan and the world.

This study has demonstrated that the Uyghur diaspora in Japan cannot be reduced to a recent migration movement. The findings reveal a history that began with the efforts of East Turkestani leaders who came to Japan in the late 1930s in search of support for their struggle for freedom, and continues today through the socio-cultural and political activities of the contemporary Uyghur community in

---

<sup>52</sup> Ministry of Foreign Affairs of Japan, “Arfiya Eri 2025 (Cropped),” Wikimedia Commons (2025).

Japan. Therefore, it can be said that for the Uyghurs Japan was not only a migration destination but also a place where political aspirations, cultural preservation efforts, and international advocacy activities came together. By examining archival documents, biographical sources, and cemetery records, this study has brought together the historical materials regarding the Uyghur diaspora in Japan which has not received significant attention in the existing literature.

## Bibliography

- Azizi, Bey. “مەخمۇت مۇھىتى بىلەن ئۆتكەن ۱۲ يىل (Mexmut Muhiti Bilen Ötken 12 Yil) [Mahmut Muhiti İle Geçen 12 Yıl].” *Sincan Tarihi Materyalleri* (17. Sayı). 163–167. Urumçi: 新疆人民出版社 [Sincan Halk Yayınevi], 1982.
- Buğra, Mehmet Emin. *Doğu Türkistan Tarihi*. İstanbul: Ewlat Yayınevi, 2021.
- Dündar, Ali Merthan. *Süüyümbike'nin Gözyaşları: İdil-Ural Türklerinin Doğu Asya'ya Göçü Fotoğraflarla Bir Göç Hikayesi*. 2022. Ankara: Ankara Üniversitesi Asya-Pasifik Çalışmaları Uygulama ve Araştırma Merkezi, no date.
- Hacı, Abdulkadir. “1933'ten 1937'ye Kadar Kaşgar, Hoten, Aksularda Yaşanan Olaylar.” *Sincan Tarihi Materyalleri* (17. Sayı). 86–90. 新疆人民出版社 [Sincan Halk Yayınevi], 1986.
- Huştar, Şerif Niyaz. *Xinjiang Yeqinqi Zaman Tarihida Ötken Şehsler* [Sincan Yakın Tarihindeki Etkili Şahsiyetler]. Urumçi: 新疆人民出版社 [Sincan Halk Yayınevi], 2003.
- Komatsu [小松] Hisao [久男]. (İbrahim'in Japonya Seyahati) *イブラヒム、日本への旅: ロシア・オスマン帝国・日本*. Tokyo: 刀水書房 [Tosui Shobo], 2008.
- Ministry of Foreign Affairs of Japan. “Arfiya Eri 2025 (Cropped).” *Wikimedia Commons*. 2025. Accessed April 29, 2026. [https://commons.wikimedia.org/wiki/File:Arfiya\\_Eri\\_2025\\_\(cropped\).jpg](https://commons.wikimedia.org/wiki/File:Arfiya_Eri_2025_(cropped).jpg)
- O'Donoghue, J.J. “Uyghurs Living in Kansai Try to Deal with the Stress of a Crisis Back Home.” *The Japan Times* (November 28, 2019), sec. Community / Issues. <https://www.japantimes.co.jp/community/2019/11/28/issues/uyghurs-kansai/>
- Pettar, Hoşur Hacı. *ئالدى - كەينى نەنلىياڭ (Aldi-Keyni Nenliang)* [Önceki ve Sonraki Nanliang]. Urumçi:
- Qadiri, Haji Qutluq. “Qunduz Yüsüp Tokyodiki Xitay Elchixanisigha Yötkeldi [Kunduz Yusuf Tokyo'daki Çin Büyükelçiliği'ne Atandı].” *RFA Uyghur Service*. Washington, D.C.: Radio Free Asia. Publish Date Temmuz 2013. <https://www.rfa.org/uyghur/xewerler/xelqara-xewer/qunduz-yusup-07112013164627.html>
- Qadiri, Haji Qutluq. “Qunduz Yüsüpning Ürümchide Uyghur Mesilisige a'it Doklat Bergenliki Ashkarilandi [Kunduz Yusuf'un Urumçi'de Uygur Meselesine Dair Rapor Verdiği Ortaya Çıktı].” *RFA Uyghur Service*. Washington, D.C.: Radio Free Asia. Publish Date Ağustos 2013. <https://www.rfa.org/uyghur/xewerler/xelqara-xewer/qunduz-yusuf-08092013230745.html>
- Qadiri, Haji Qutluq. “Yaponiye Terepning Qunduz Yüsüpke Agahlandurush Bergenliki Ilgiri Sürülmekte [Japonya Tarafının Kunduz Yusuf'a Uyarı Verdiği İleri Sürülmektedir].” *RFA Uyghur Service*. Washington, D.C.: Radio Free Asia. Publish Date Temmuz 2013. <https://www.rfa.org/uyghur/mulahize/qunduz-yusup-07292013152824.html>
- Sıdık, Ömercan. *Idikut Oghlanliri Muhitilar Cemeti* [İdikut Oğulları Muhitiler Şeceresi]. Urumçi: 新疆人民出版社 [Sincan Halk Yayınevi], 2003.
- Tengritagh Akademisi [Tanrıdağ Akademisi]. “Shereplik Ewladimiz Tohti Muzart Ependimge Elwida.” <https://tengritagh.org/2015/05/29/shereplik-ewladimiz-tohti-muzart-epedimge-elwida/>
- Yoshinori, Takeuchi. “Tanıştığım Uygurlar Anısına.” *Asya ve Afrika Belgeleri Derlemesi*. 20/68. Milli Kütüphane, 1982.

- 熊倉 [Kumakura], 潤 [Jun]. *新疆ウイグル自治区 中国共産党支配の70年* (Shinkyō Uiguru Jichiku Chuugoku Kyōsantō Shihai No 70 Nen) [Sincan Uyğur Özerk Bölgesi Çin Komünist Partisi Yönetiminde Geçen 70 Yıl]. Japonya: 中央公論新社 (Chuokoron Shinsha), 2022.
- 田嶋 [Tajima], 信雄 [Nobuo]. *日本陸軍の対ソ謀略* (Nihon Rikugun No Tai-So Bōryaku) [Japon Ordusunun Sovyetler Birliğine Karşı Stratejisi]. Tokyo: 吉川弘文館 [Yoshikawa Kōbunkan], 2017.
- 白土 [Shirato], 悟 [Satoru]. *現代中国の留学政策* (Gendai Chuugoku No Ryuugaku Seisaku) [Çağdaş Çin'in Yurtdışı Eğitim Politikası]. Fukuoka: 九州大学出版会 (Kyuushuu Daigaku Shuppankai) [Kyushu Üniversitesi Yayınevi], 2011.
- 菅原 [Sugawara], 純 [Jun]. “ウイグル人と大日本帝国 (Uigurujin to Dai Nippon Teikoku) [Uygurlar ve Büyük Japon İmparatorluğu].” *Ajiken World Trend - アジ研ワールド・トレンド* (Ajiken Waarudo Torendo) [Asya Ekonomi Araştırma Enstitüsü] 11/1 (2005), 12–15.
- 鈴木 [Suzuki], 住子 [Sumiko]. *チャードルの女* (Chaadoru No Onna) [Çarşafı Kadın]. 日本週報社 (Nihon Shūhōsha), 1959.
- 関岡 [Sekioka], 英之 [Hideyuki]. *İmparatorluk Ordusunun Bilinmeyen Jeopolitiği: Bitmeyen “Anti-Komünist Koridoru”* (Teikoku Rikugun Shirarezaru Chiseigaku: Mihatenu “Bōkyō Kairō” - 帝国陸軍知られざる地政学). Tokyo: 祥伝社 (Shodensha), 2019.
- 関岡 [Sekioka], 英之 [Hideyuki]. *Japonya'nın 2. Dünya Savaşı'ndaki Doğu Türkistan Stratejisi*. trans. Nur Mukaddes. Washington: Dünya Uygur Yazarlar Birliği, 2019.
- “China Accused in Death of Uyghur Researcher Returning From Japan.” *Voice of America*. [https://www.voanews.com/a/east-asia-pacific\\_china-accused-death-uyghur-researcher-returning-japan/6207727.html](https://www.voanews.com/a/east-asia-pacific_china-accused-death-uyghur-researcher-returning-japan/6207727.html)
- ئۇيغۇر ئېنسىكلوپېدىيىسى (Uyghur Ensiklopédiyisi) [Uygur Ansiklopedisi]. İstanbul: Dünya Uyghur Qurultiyi [Dünya Uygur Kurultayı], 2024.