Integration of Turkic Peoples in the Early Twentieth Century

Ayman Azmukhanova

L.N. Gumilyov Eurasian National University,
Kazakhstan, 010000, Astana, Mirzoyan Str., 2.

Abstract: Beginning of the twentieth century was characterized by the events of historical significance: revolutions and world warriors. In the early twentieth century Turkic-Muslim peoples of the Russian empire sought integration in order to obtain independence. In each region, events, national liberation uprising. In the early twentieth century Muslim Congress passed the Turkic peoples of Russia, which dealt with national issues and problems of consolidation. The purpose of this article is to imagine the historical evolution of the doctrine of integration of the Turkic peoples, which left a significant mark on their past. For this are the basic facts information about the ideology and leaders of the Turkic peoples and the general characteristic of the views of these figures to bringing previously unpublished materials.

Key words: Turkic Peoples • Integration • Consolidation • All-Russian Muslim Congress • Turkism

INTRODUCTION

The problem of the formation of the nation and national identity does not lose its relevance both for science and for public opinion. Currently in the research literature there are various approaches to these complex issues and discusses the various aspects of it. Modern Turkic peoples-and living in the Russian Federation and independent states have been quite a long historical path of development.

Various factors-socio-economic, political, cultural at different times played a role in the formation of the Turkic nations. One of the important ideological and political trends that emerged in the late XIX-early XX centuries and that at some moment in history played integrating Near Turks for the role was for Turkism. Originating as a cultural and educational ideology Turkism acquired important political functions in the turbulent events of the first quarter of the twentieth century. Doctrine Turkism affect the vital interests of the Ottoman Empire (then-the Turkish Republic), Russian Empire (then Soviet and Russian Federation) and therefore the official authorities of these countries not only had to constantly monitor the evolution of Turkism, but interfere, sometimes quite strongly, in its fate. Turkism ideology put forward and big thinkers who made their own unique contribution to its evolution [1].

Throughout the century, you can identify the different stages in the development of quality Turkism ideology determines not only internal growth and formation, but external political influence on him. The aim of this work-to characterize the most important stages of the formation and evolution of Turkism ideology, views and characterize the contribution of the largest theorists Turkism and to identify the relationship between the doctrine of Turkism and the government [2].

For various reasons, politicians and historians have been pouring into the concept of "Turkism" different meanings-from sharply negative to enthusiastic and apologetic. Immediately following talk that the national historiographical tradition up to the present time the dominating negative assessment of the content of this ideological and political movement (especially noticeable trend has been in the Soviet historiography). Turkism (or more pan-Turkism) interpreted as expansionist movement of Turkic nations led by Turkey, which aims at holding a chauvinistic policy towards other states and nations and ultimately the creation of the vast expanses of Eurasia Turkic states-Turan [3].

Corresponding Author: Ayman Azmukhanova, L.N. Gumilyov Eurasian National University, Kazakhstan, 010000, Astana, Mirzoyan Str., 2.
Especially in historiography 1940-1970 years when the very notion of "nationalism" has taken a negative connotation, the term "pan-Turkism" actually identified with racism and fascism. This position, of course, was brought to life the political and ideological necessity and truly imposed by communist ideology and now it must be rejected.

The most accurate definition of "Turkism" are given by the following authors: Charles U. Hostler "movements seek political and cultural unity of all Turkic peoples"; Jacob Landau: "The movement, which aims to create association, union-on the cultural , psychological (or both together) basics-Turkic peoples"; Muhhammetdinov Rafael: "The system of ideas arising from the recognition of common ethnic origin, descent, language and cultural proximity of the Turkic peoples and promoting unity, brotherhood and cooperation of these nations, as well as to protect their freedom and independence and promoting their advancement towards progress and prosperity" [4].

**The Formation Ideas Consolidation of the Turkic Peoples in the Late Xix - Early Xx Centuries:** Formation Turkism ideas directly related to the political destiny of Turkey (Ottoman) Empire and the Turkic peoples of Russia. The crisis of the Ottoman Empire in the late 19th century caused many politicians and scientists striving to develop its own ideology, which could strengthen the state. Actually forerunners and can be regarded as precursors of Turkism Turkish historians, who first drew attention to the diversity of the Turkic world. Vefik Ahmed (1823-1891), professor of history at the University of Istanbul, explained to his students that the Ottomans are just one of the great tribes of the Turkish people and their language-a dialect of the language spoken by millions of people outside of Turkey . Suleiman Pasha (1836-1892) in his book "Tarih-i alam" ("World History", 1876), for example, covered the pre-Islamic history of the Turks. Cevdet Pasha (1822-1895) in the study "Kavaid-i Osmanyiye" (Ottoman rule) wrote about the rise of the Ottoman language. Writer and General Mustafa Pasha Celaleddin (Polish immigrant Constantine Boretski) (1826-1876) wrote a lot about Turkish history and the impact of Turks in the western world. In his book "Ancient and modern Turks" [5], published in the French language, he generally argued that the origins of modern civilization to be found in Turkish history and that the Turks had a huge impact on the development of modern European languages and cultures.

**Turkism and Political Events of the First Quarter of the Twentieth Century:** Although the founders of Turkism and its already quite harmonious system of views on the motion of the Turkic world in the direction of unity, this ideological trend has never existed in pure form. In the course of historical development, it is almost always intertwined with other ideological and political doctrines peculiar to grow into the process of national awakening of the Turkic peoples Russian Empire. This is evidenced by the specific events of the first quarter of the twentieth century [6].

Bourgeois revolution of 1905-1907 stirred up the whole of Russia, including a multimillion-dollar empire's Muslim population. Revolutionary events put starkly problems that Muslims considered it the most relevant-the political and religious freedom, reforms in education and culture. Revolution gave a powerful impetus to the development of the Tatar periodicals and for the emergence of political parties. A good example of turning ideas Turkic solidarity in particular the fight against tsarist became Muslim congresses of 1905-1906.

First congress was held in Nizhny Novgorod, 15-28 August 1905 in his work involved more than 100 members, representing mainly bourgeois circles Tatar society. Honorary head of the Congress was elected Ismail Bey Gasprinsky except him directing the work of the forum Alith Merdan Topchibashev, Abdurashid Ibragimov and Yusuf Akchura [7]. Congress demanded joint efforts of all Muslim peoples of Russia, seeking to reform to meet the demands and needs of young liberal bourgeoisie. This Congress actually initiated organizational unification of Russian Muslims.

The second congress was convened in St. Petersburg, 13-23 January 1906, where he was elected chairman of the Congress of Ismail Bey Gasprinsky. About 100 delegates representing Tatar peoples of the Crimea, the Caucasus and Central Asia. This congress decided to establish the Union of Muslims of Russia. There had been considerable discussion about the against Muslims in the work of the State Duma.

Third Congress worked 16-20 August 1906 near Nizhny Novgorod. Congress decided to transform the Union of Muslims (Ittifak) into a political party whose program is largely based on the ideology of Turkism [8].

The party, which retained the name "Union of Muslims" (Ittifak) acted quite carefully, that in Russian conditions was not superfluous. She supported the formation of literary, educational, charitable societies and organizations, such as, for example, the Society for Cultural Development in Astrakhan Muslims, proclaimed
his Russian Muslims to unite on the basis of a common language. These societies are mostly maintained close ties with each other and sought to develop a common position.

After the suppression of the revolution in Russia, a period of political reaction. It is clear that under these conditions the Turkic-Muslim movement could develop freely and it is experiencing some decline. The most radical anti-Russian opposition were while Azerbaijanis [9]. Of all Turkic peoples Azerbaijanis showed it in the difficult conditions of the most active in the field of education and the school system, in the publication of newspapers in the formation and activities of political parties. Due to tightening of the situation, many politicians, ideologues Turkism were forced to leave Russia and emigrate to Turkey. In Turkey, on the contrary, the political regime became liberal-in 1908 was proclaimed the constitution, as well as some freedom, which enabled a broad propaganda of Turkism through the newly created society and periodicals. Political refugees from Russia largely contributed to a serious revival of Turkism in Turkey. Then emerged among societies include:

- "Turk dermegi" ("Turkic circle") (1908-1912). The first chairman was elected society Raif Fuad, first secretary - Yusuf Akchura;
- "Turk Yurdu" ("Turkic homeland") (1911-in 1917 merged into society "Turk ojag"). In fact, the head of the society was Yusuf Akchura;
- "Turk ojag" ("Turkic hearth") (1912-1931). Society Chairman Ferit Ahmed, Secretary-Yusuf Akchura;
- "Turk bilgisi" ("Turkic knowledge") (1913-1914), Chairman of the society was Celal Sahir.

We give these facts: writer Halide Edip Adivar published at this time the novel "New Turan". Most his great desire she expresses as follows: "to see all the Turks in the world political and cultural relations strong and independent." Tevfik Ali speaks in the press with a series of articles entitled "Dnevnik Turanista" ("Bir Turanlinin Hatira Defteri"). Young Turk society "Yeni lisan" ("New language") and the newspaper "Gene kalemler" ("Young feathers") actively promoted cleaning Turkish language from Arabic and Persian borrowings [10].

All told, no doubt, confirm the following: the ideology of Pan-Turkism (Turanism, Turkism) on the eve of World War I in Turkey enjoyed great popularity and influence. Society and periodicals improved and deepened theory Turkism and she became more and more clear outlines, influencing policies of the Turkish state.

Integration of Turkic Peoples in Foreign Countries:
Organized and managed Turkism movement got stronger, even in difficult conditions to conduct their activities in order to maintain contacts Turkic peoples with each other. In Istanbul in 1915, was created by the "Committee for the Protection of the rights of Turk-Muslim peoples of Russia", which was headed by Yusuf Akchura. The committee held the traditional educational, political and propaganda activities, but along with this organized and effective assistance to refugees from representatives of Turkic peoples who during the war in Turkey. Committee members went to European countries-Austria-Hungary, Germany and Bulgaria, to convey to European governments about the plight of the Turkic-Muslim peoples of Russia [11].

The Committee has established links with the "League of allogeneic (alien, non-Russian peoples) Russia" and held a joint meeting in Stockholm on May 9, 1916 At this meeting, a memorandum was signed, which dealt with the religious, cultural and socio-economic oppression of the peoples of Russia. This memorandum was sent to U.S. President Wilson.

In June 1916, representatives of the Turkic peoples of Russia for the first time participated in the "Congress of the European peoples" in Lausanne. It was the third congress, organized by the "Union of Nationalities", an international organization, whose successor today is the Federal Union of the Peoples (national minorities) in Europe, having consultative status with the UN and the Council of Europe [12].

But during the First World War the European powers to solve their own selfish goals and the fate of the Turkic peoples who actually caught between two fires, they really were not interested. Turkic and Muslim factors during the First World War were the only cards in the big political game-if necessary, they were used, but no political dividends Turks themselves have not received as a result [13].

CONCLUSION

As we see, in the years 1908-1914 there was a comprehensive program to implement the ideals of Turkism. It is important to emphasize that, in the political and socio-economic conditions and the achievement of the implementation of these tasks were probably quite possible, Turkism is hardly utopian ideology or stillborn and fabrication of several visionaries. This can be attributed to the fact that the level of economic and social development of many of the Turkic peoples were very close to each other, they had very similar political goals.
However, some of the Turkic nations have gone ahead in the socio-economic and political relations and therefore stated its claim to leadership in the Turkic world. But they are still pretty clearly aware of their historic mission and its historic debt to the rest of the Turks. And the leaders and ideologists Turkist movement preferred to make the first steps to achieve its objectives in the field of cultural enlightenment. They clearly understood that only understanding in language and cultural areas may provide an opportunity later political and ethnic rapprochement.

Thus, the 1920-1930 can be defined as a time of serious crisis Turkism ideology. Political pragmatism Turkish authorities did not give him the opportunity to provide broad support Turkist movement and it was forced to seriously reconsider their attitude to the ideals of Turkism. Romanticism initial Turkism was destroyed, it was transformed into a form suitable for the needs of practical politics. And for the Soviet state Turkism (Pan-Turkism) generally proved to be one of those doctrines that recognized exclusively hostile. As a result, the USSR formed mass stereotypical and often false notions about the essence Turkist ideologies that in the 1930’s led to the most tragic consequences-all accused of belonging to the pan-Turkism were subjected to repression as "enemies of the people".

REFERENCE