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Akbar Elmurodov

O'z JOKU mustaqil tadqiqotchisi

O'z JOKU professori, s.f.d M.Qirg'izboev taqrizi asosida

Tel:(94) 6446947

elmurodov_akbar@mail.ru

THE INFLUENCE OF THE “YOUNG TURKS” ON THE TURKESTAN JADIDS

Abstract: *Jadidism is a socio-political, literary and educational movement, very deep, complex, contradictory and at the same time full of innovations, good wishes and practical activities. This article examines the influence of the “Young Turks” on Turkestan contemporaries and their development.*

Key words: *Jadid movement, Jadid ideology, Jadid press, “Young Turks”, national interest, information, spiritual and moral views.*

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Introduction

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Studies show that the service of Tatar jadids, in particular Ismail Gaspirinsky, has been incomparable in the development of Turkestan jadids. In addition, the "Young Turks" who worked in the Ottoman Empire had a great service. Thus, the relations of Turkestan Jadids with the "Young Turks" developed in two ways, first, through direct relations with the Ottoman Empire, and second, through Crimean Tatar intellectuals.

The people of Turkestan have had strong ties with the Ottoman Empire since time immemorial. As an example of the attitude of the people of Central Asia towards the Ottoman Empire, A. Vamberi's conversation with the Turkestans cited in his book "Travel to Central Asia" can be cited: "The will of the Ottoman sultan is highly respected among us, because, firstly, he is a benevolent ruler to Muslims, and secondly, Turks and Ottomans are brothers".

Every new khan or emir who ascended the throne for the first time in Central Asian khanates and emirates sent an ambassador to Istanbul. They brought a letter from Turkestan and various valuable gifts to

the sultan. In response, the sultan welcomed the ambassadors with great respect.

Also, the Turkestan people passed through Turkey on their pilgrimage to establish good relations with the people of Turkestan and the Ottoman Empire. They were well received by the people of Turkey. On the way back from Hajj, various newspapers and magazines, school and educational literature, brochures with various content, Quran, and posters in the form of geographical maps for schools were brought to Turkestan.

In the newspapers of the Ottoman Empire, the events that took place in the Turkic world and Central Asia in 1865-1875, many materials based on the Turkic ideology were published, and due to these factors, the Turkic states became more interested in each other. The official concept of Ottomanism as the idea of the unity of rights and duties of all the subjects of the Ottoman Empire, regardless of their religious affiliation, was gradually replaced by the ideology of the unity of the Muslims of the whole world.

Research methodology and literature analysis.

When writing the article, the analyzes and recommendations of local and foreign scientists,

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historians, experts on this topic were studied. The article referred to general scientific methods of conducting research - systematic-functional, comparative, logical, as well as methods of systematization and comparison of sources and data, generalization, structure, and dynamic analysis.

Analysis and results.

According to Soviet historians, the formation of modernism in Turkestan was greatly influenced by Turkish and Tatar bourgeois ideologues. This was achieved due to their personal contacts with the leaders of Turkestan Jadids and the spread of Pan-Islamic and Pan-Turkist newspapers, magazines and books published by the liberal bourgeoisie in Turkestan¹.

According to Mustafa Choqayev, national intellectuals began to form in Turkestan in the 1920s due to the activities of the Jadids in the field of education. This was achieved in three ways; firstly, he was brought up by studying the great scientific heritage left by the scholars of the East in the region itself; the second, a brother, was educated in Turkey; and the next, a small third group, young Turkestans educated in Germany, the center of the West, arrived with a stock of modern knowledge².

Among the young people sent to Turkey was Abdurauf Fitrat, a future ideologist and a major figure of Jadidism, who was educated in an old-style school and madrasa. After showing that he is a talented, forward-thinking young man who has imbibed the ideas of Jadidism, the Jadid community sends him to study in Turkey. Studying in 1908-1913, Fitrat observed the first steps of the Turkish revolution, its victory over the feudal system. Influenced by what he has seen and read, he makes a critical assessment of the events in Bukhara and is convinced that the main obstacle to development is the fanaticism of the religiously minded masses. He comes to the conclusion that in order to change and improve the life of the working people, first of all, it is necessary to fight against the ignorance and darkness of their "leaders", to tear off their sacred masks and compromise.

His books "The Debate" and "The Indian Traveler", which he wrote and published in Turkey, brutally exposed the reactionary priests who were secretly brought to Bukhara and the state foundations of the emirate, shocked the youth³.

Many accused the Jadids of pro-Westernism. It is understandable that they are pro-Western. This influenced not only the philosophy of the Jadids, but also their appearance. They even dressed like Europeans and wore leather shoes, and then the mullahs accused the Jadids of wearing pigskin shoes, but they didn't care. The Jadids believed that if we did not learn about the cultural and technological achievements of the West, our future would be ruined. Another reason why the Jadids are close to the views of Western countries is that they were in close contact with the "Young Turks" in Turkey⁴.

The Jadids of Turkestan began to take an organized form under the influence of the "Young Turks" revolution of 1908 and the Persian revolution of 1905-1911, and a strong national revolutionary excitement gripped the entire Muslim East.

Sadriddin Ainiy, a Turkistan historian, writes in his book "Materials on the History of the Bukhara Revolution": After the establishment of the constitutional monarchy in Turkey, we had the opportunity to get acquainted with the "Siirat-ul Mustaqim" magazine. This magazine is a religious, scientific, socio-political and literary magazine, published with the participation of the largest and most prominent people in the center of the caliphate. This magazine has revolutionized our understanding of political and social reforms through verses and hadiths⁵.

The "Young Turks" revolution of 1908 and the promulgation of the constitution were greeted with great enthusiasm by the Jadids of Turkestan as it corresponded to their political views and goals. Fayzulla Khojaev, one of the Bukhara Jadids, explained the development of events in the following words: "As a result of the Turkish and Iranian revolutions, national revolutionary movements began to intensify in the entire Muslim East from 1910⁶.

Turkestan jadidism was largely inspired by the Tatar educational movement in the cultural and educational direction, but it began to become politicized under the influence of the revolutionary events that took place in the world at the beginning of the 20th century, in particular, the "Young Turks" revolution. Turkestan Jadidism In the first years of the 1900s, when Turkestan Jadidism began to take shape, the political influence of the Ottomans was quite pan-Islamic in nature. After the Young Turks revolution and before the First World War, pan-Turkic influence began to grow. In the 1920s, Jadids and their

¹ Аршаруни А., Габидуллин Х. Очерки панисламизма и пантюркизма в России. Изд-во «Безбожник», 1931. С. 6-8.

² Шоқай М. 1936 жылы Берлин қаласында Түркістан жастарының алдында сөйлеген сөзі [Речь перед молодежью Туркестана в 1936 году в г. Берлине] // М. Шоқай. Түркістанның қилы тағдыры / Құраст. Б. Серікбайұлы Қошым-Ноғай. – Алматы: Жалын, 1992. –184 б.

³ Каримов Наим Возникновение джадидизма как первоосновы национальной идеи./

<https://mytashkent.uz/2010/08/28/vozniknovenie-dzhadidizma-kak-pervoosnovyi-natsionalnoy-idei-chast-1/>

⁴ Сатторов Д. Жади́дларнинг ғоявий асослари, ютуқ ва хатолари // <https://www.uzanalytics.com/tarix/10076/>

⁵ Айти С. Бухара Тарихи Инкилабы Ючюн Матеряллар. Танланган Асарлар, Уз. ССР Давлат Бадии Адабият Наэрият, Таэқент, 1963. С. 184

⁶ Ходжаев, Файзулла. Избранные труды. Т. I, Ташкент : Фан, 1976. С. 84.

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supporters in Turkestan also united mainly around the concept of Turkestan nationalism.

In his article "Kyrgyz" written in 1910, Alikhan Bukeykhanov mentions that half of the Kazakh intellectuals are supporters of the secular West, and the other half are Pan-Islamists and Pan-Turkists⁷.

On the other hand, according to a number of researchers, pan-Turkism among Muslims in Russia is much more deeply rooted than pan-Islamism⁸.

Abdurrauf Fitrat, one of the ideologues of Turkestan jadidism, expressed this fact in the article "About Aruz" written in 1936: "The first period of jadidism in our country passed under the banner of pan-Islamism... later, pan-Turkism and finally Uzbek nationalism diverged from different ideological directions. I surpassed all three"⁹.

So, in what order did pan-Turkism and pan-Islamism develop, and what does this have to do with "Young Turks" and Turkestan modernism? We are looking for answers to these questions.

At a time when Turkish intellectuals were looking for answers to many questions about how the ideology of the unification of the Turkic peoples would be implemented, Yusuf Akchura, a native of Crimea, published the article "Three policies" in the "Turk" newspaper in Cairo in 1904¹⁰.

In this article, he criticized the previous attempts of the Ottoman government to unify the nation based on a political ideology based on a religious phenomenon, which he considered meaningless and unsuccessful.

Indeed, the policy of "Islamic unity" carried out during the reign of Sultan Abdulhamid strengthened the nationalism of Muslim nations. At this time, nationalism was growing in the world, and on the other hand, the nationalism movement in Europe entered a new stage during this period.

Based on the race hypothesis put forward by the French sociologist Count Arthur de Gabineau, the major European countries, for example, the Germans, entered the race for power and greatness with the idea of Pan-Germanism, and the Russians, with the idea of Pan-Slavicism. Therefore, such an idea was necessary to unify the Turkic states¹¹.

The idea of creating a new state based on the principles of economic sovereignty, ethnic fraternity, and territorial unity in the Turkish states had come to be implemented. In his article, Yusuf

Akchura raises the question of which of the above two ideologies: Pan-Islamism and Pan-Turkism will be more important for the survival of the Ottoman Empire¹².

In general, he considered the fact that the Ottoman authorities did not establish relations with the Turkic states regarding the implementation of the Turkic or Pan-Islamic policy inside the country and abroad as a serious shortcoming. He calls for the formation of the Turkic ideology, which had a strong influence on the views of the political and intellectual elite of Central Asia. This is called the idea of Turonism. According to him, the homeland of the Turks is neither Turkey nor Turkestan, the homeland of the Turks is considered to be the great and eternal Turan¹³.

Although the concept of "Turkism" introduced by Akchura did not initially become a political ideology, it later became the goal of the Turkish political emigration, of which he was a member, and later collectively called "Young Turks"¹⁴. The basis of this ideology was the abolition of the despotic regime of Sultan Abdulhamid and the establishment of a constitutional monarchy.

Yusuf Akchura's friendship with Sadri Maqsudi also began in Paris. In 1902, Sadri Maqsudi, who came from Kazan to Paris to study law, sought out Fatih Kerim in order to deliver a letter he had brought, and thus continued cooperation¹⁵.

One of the most important works Yusuf Akchura and Sadri Maqsudi carried out together later was the organization of a jubilee on the occasion of the 20th anniversary of the "Tarjumon" newspaper published by Ismail Gaspıral in Crimea in 1883. Together, in the spring of 1903, a beautiful ceremony was held in Bakhchisaroy with the participation of guests and representatives from all over the world. According to Sadri Maqsudi, this ceremony was the first national congress of Turkic peoples. The anniversary of "Translator" was an important event in the history of national revival of Russian Turks. After that, a period of organized struggle for the defense of Turkish nationality began in Russia, and other congresses followed¹⁶.

It was in this year 1903 that Mahmudhoja Behbudi went to Kazan. There is no information about Behbudi's participation in the 20th anniversary of "Tarjumon" in historical sources.

⁷ Букейханов А. Киргизы. С. 577-600.

⁸ Landau, Pan-Islam Politikaları, İdeoloji ve Örgütlenme. Anka Yayınları, İstanbul, 2001. S. 11; D'enceausse H.C. Islam and the Russian Empire : Reform a. revolution in Central Asia / Hélène Carrère d'Encausse ; Préf. by Maxime Rodinson ; Transl. by Quintin Hoare. - London : Tauris, 1988. P. 60.

⁹ Абдурауф Фитрат. Чин Севиш. Танланган Асарлар. 3 жилд. Тошкент, Маънавият, 2003. С. 9.

¹⁰ Akchura Y. Uch Tarz-ı Siyaset, TTK Yayınları, Sayı 73, Ankara, 1976 yil. <https://www.otuken.com.tr/u/otuken/docs/u/c/uc-tarzi-1442401918.pdf>

¹¹ Enver Ziyö Karal (1976), Uch Tarz-y Siyaset nomi bilan nashr etilgan kitobga so'zboshisi, Anqara: TTK Basimevi, 4-bet.

¹² Akchura Y. Turkchuluk. Toker Yayınları, İstanbul, 1990 yil. S. 141.

¹³ Киреев Н.Г. История Турции XX век/Н.Г. Киреев. – М.: ИВ РАН: Крафт+, 2007. – с 89.

¹⁴ "Birlik va taraqqiyot" partiyasi a'zolari shunday atalgan.

¹⁵ Sadri Maksudi Arsal (1977), Dostum Yusuf Akçura, Türk Kültürü, 174, s.346-347

¹⁶ Arsal, agm., s.349-351; Temir, age., s.29-30.

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But we believe that Behbudi also participated in this congress. Because Behbudi considered I. Gaspirinsky as his spiritual teacher. It was at this event that Behbudi met with the "Young Turks" and modern intellectuals of Kazan. This meeting had an impact on Behbudi's outlook. Khoji Muin writes about this: After the trip to Hejaz, Behbudi Effendi bought the newspaper "Tarjumon" in Bogchasaray and started reading it. On the other hand, he expanded his knowledge by reading various scientific books. In a short time, he became aware of world politics and current situation. Although Behbudi Effendi suffered an intellectual revolution for several years (in 1901-1905) and lost faith, later he changed his faith in the shadow of many readings and as a result of examining every religious and philosophical issue. He got rid of doubts and doubts and became a religious and firm believer¹⁷.

Indeed, Mahmudhoja Behbudi highly appreciates the work of Ismail Gaspirali. He addresses him with words such as "Master", "Hazrat", "your fan"¹⁸.

Gaspirinsky, in turn, called Behbudi a "virtuous mufti", "from the ulama-yi munawwara", "the Mufti of Samarkand from the age of the ulama"¹⁹ describes with such epithets.

He was a leader in the creation of new schools of method called "usul-u jedid" in all Turkic-Muslim countries. He was an exponent of Muslim liberalism and believed that Muslim society could be modernized through educational reform and the unification of Muslim Turks in Russia. However, Jadidism went beyond the scope of pure education reform. It became a political movement with the participation of the authors. Muslim intellectuals who defended the pre-constitutional laws. Education in Central Asian countries. Many of them saw Turkey as a model during the reign of the "Young Turks", whose efforts were an attempt to get rid of economic dependence on the West and social archaism.

According to the information, the descendants of the Bukhara Emirate and the Khiva Khanate were known by the names "Yosh Bukharolikler" and "Yosh Khivalikler". These names were also influenced by the "Young Turks" movement in the Ottoman Empire. They even cooperated with the Soviets with the intention of building a republic instead of the Bukhara Emirate and Khiva Khanate²⁰.

As can be seen from the information given above, the "Young Turks" in Turkey have a great role in enlightening the people of Turkestan, in spreading

the ideas of independence and statehood in this country, in being like-minded and supportive of Turkistan's past.

The influence of the ideas of the Young Turks revolution on the development of the ideology of the Turkestan national liberation movement was so noticeable that it is necessary to briefly touch on the important points of this revolution. The participants of the so-called "Young Turks" ("Young Turks") movement were representatives of intellectuals promoting the interests of the liberal bourgeoisie, mostly officers, doctors, and small officials. The main political organization of the Young Turks was the secret committee "Union and Development", which was to strengthen the Turkish bourgeoisie in the economic life of the country.

"Revolution of Young Turks" aroused great interest among intellectuals and businessmen of Turkestan. This gave a significant boost to the realization of national identity and the formation of the ideology of national independence. Under his influence, the anti-feudal and anti-colonial motives in the program systems of the Jadids became stronger, and the ideas of the struggle against the empire and local despotism were clearly manifested in the implementation of the constitution for the reform of the existing institutions of power²¹.

Conclusion/Recommendations.

In conclusion, it can be said that the relations between Turkestan jadids and "Young Turks" began to develop from the second half of the 20th century. It contains information about Turkestan Jadids meeting with the intellectuals of the Ottoman Empire during their pilgrimage to Mecca.

Also, the Crimean Tatar intellectuals played an important role as mediators in the relations between the "Young Turks" and the Jadids of Turkestan. Because there was a strong connection between the intellectuals of the Turkic peoples of All Russia and the Ottoman Empire. Yusuf Akchura and Ismail Gapirali, who were members of the Young Turks, had close relations with each other (they were also related to each other, that is, Ismail Gapirali was the brother-in-law of Yusuf Akchura).

On the other hand, one of the leaders of Turkestan jadids, Mahmudhoja Behbudi, was in constant contact with Ismail Gaspirali. In addition, relations with the "Young Turks" were strengthened even during the period of the Jadids who went to study in Turkistan, Bukhara and Khiva Khanate. Under their

¹⁷ Хожи Муин. Махмудхўжа Бехбудий (1874-1919) (1923) <https://e-tarix.uz/milliyat-insholari/jadid-matbuoti/790-kitob.html>

¹⁸ Samarqand qāzilaridan Behbūdī1906

¹⁹ "Samarqand ғazītasi" 1913

²⁰ Хайит Б. Туркистонда жадидчилик ва унинг тугатилиши. // <https://kh-davron.uz/kutubxona/jadidlar-kutubxona/boymirza-hayit-turkistonda-jadidchilik-va-uning-tugatilishi.html>

²¹ Агзамходжаев С. Политизация джадидского движения и выработка им программных проектов будущего устройства Туркестана: 1905–1917 гг. // <https://islamrf.ru/news/umma/islam-world/2882>.

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influence, such movements as "Yosh Bukharoliklar", "Yosh Khivaliklar" were organized.

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