

## SIMILARITIES AND DIFFERENCES OF NATIONAL LIBERATION MOVEMENTS IN CENTRAL ASIA AND TURKEY

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**Abstract:** There are great historical continuity and political sequences among the national liberation movements in Central Asia and Turkey. Central Asian countries and Turkey have a common understanding of the dissatisfaction of national intelligentsia with the public administration system. The main requirements of this protest were also similar to the specific actions they chose, the objectives and directions of society modernization. For instance, the Turkistani Jadids and Young Turks steppes have sought to introduce a new educational system of general nature, propagation of new technologies in production, based on innovative principles of education and its implementation. Both movements have united the idea of a developed state, despite the peculiarities of its development. These movements can be called a movement of respect for their homeland, a commitment to human rights, the development of culture, the solution of the agrarian problem, entering the world arena, and economic cooperation with Europe and Asia.

**Keywords:** Central Asia, Turkey, Turkistan, Young Turks, Jadids, National Liberation Movements.

### INTRODUCTION

The issues reflected in the Ottoman Empire on the nation were seen in Turkestan in Central Asia. In the 20<sup>th</sup> century, the Ottoman Empire, which was formed a multinational and multi-religious historical development the national problems had strained features. The idea of the Ottomanism to unite all the nations into one nation, Turkic idea of consolidating all ethnic groups around the Turkish nation and the idea of pan-Turkism, which put the Turkic nation above the nations were always on the agenda of Turkey's political struggle. Such a complicated national issue also reflected Central Asia in the Jadids' program, where all ethnic groups in Turkistan would be unified through the integration. Although this idea seemed too stubborn, their national consciousness was closely related to ethnic considerations. They refer to ethnic concepts in terms of "Millat" (*nation*), "Muslims", "Turkistani",

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“Turanian”. In their understanding, the concept of “Millat” means Turkic and Turkic-speaking peoples inhabiting Turkestan, Bukhara and Khiva. The concept of “Muslims” was also close to it. This concept began to adopt a religious character, which means Central Asian (Turkistan-i) Turkic and Persian-speaking people.

## MATERIALS AND METHODS

This is seen in the article of “Bayuni Haqiqat” (*Truth*) by the Central Asian scientist M. Behbudi, where the concept “Muslim” was used as well the term “Russian”, “Jewish” ethnic terminology (Behbudi, 1917). At the same time, the concept of Muslim is used in religious terms along with the term “Christian”. In this connection, Uzbek professor D. Alimova says: “Owing to the Jadids, the concept of Islam has been transformed from religious content into ethnic content. Convergence of political views and progressive forces has led to ethnic unity as a prerequisite for successfully fighting colonialism” (Alimova, 2009:184). The content of this question was not entirely covered in Soviet historiography. D. Alimova, one of the first who presented it this line in the history of Central Asia (Turkestan) as a separate outcome, writes: “There are many similar phenomena in the history of the national movement beginning the movement of the Turkestan Jadidism to Young Turks movement through the content of its purpose and its specific actions. Their common interests were common, primarily Turkism. This idea was a golden arena for the movement of the Young People, as well as the views of Turkistan progressive people, who called themselves as “Milly Traqqiparvarlar”, (translated as *National Developers*). The causes of movements also were similar”. First of all, it is possible to compare the causes of these movements. In this regard, the following conclusion of Central Asia scientist Z.H. Gabidullin, who first studied the history of the Young Turks Revolution, can be attributed as herein: “The Turkish bourgeoisie could not grow freely due to the following reasons: Firstly, the dominance of the feudal relations that hindered the productive forces development, and secondly, the foreign industry, which oppressed the Turkish industry with its cheap products” (Gabidullin, 1936:93). The national bourgeoisie, which began to be formed in the 19<sup>th</sup> century in Central Asia, significantly improved its position by entering the Russian capital and integration into the Russian economic system. On the other hand, the raw materials development for the metropolitan industry, which has become a raw material base of the empire, and the development of raw materials for the metropolitan industry, limited the ability of national entrepreneurs and began to shift local products from the market. If this unilateral situation in the Turkistan economy was multidirectional in Turkey as well as in England, France, and Germany, and in Central Asia (Turkistan) it was limited to one-sided Russian direction. In this context, the political influence of Jadids movement increased. This influence was widely used in the form of enlightenment among the urban population in the region. Before the First World War, the political documents of the Turkistan-i

Jadids clarified the evidence of the struggle against the feudal disadvantage and anti-colonialism in the region and the idea of constitutional reforming of power institutions. At the same time, the unification of the indigenous population against the common struggle against foreign oppressors, on the base of Turkism and Muslimism, was strictly controlled by the Tsar authority.

In this way, the Turkish Young Turks were stating all taken measures; one of them is the introduction of the constitution, by referring to Islamic history. In their press, the introduction of the governance lifestyle was proven by Muslim traditions.

This position has been the result of the fact that Islam in the Central Asia (Turkistan), like in Turkey, has lost its sincere philosophical essence and has a negative character. Even in the Kemalist period in Turkey, Islam was used as “Ideological Cement” (Hostler, 1957). “Substantiating the modernization of society in an Islamic context, in Turkestan and Bukhara has become stronger and more open than in Turkey. An example of this is the short historical works of Islam under the name of Mahmud Khuzha Behbudi and Abdraaf Fitrat, “Muhtassari Tarihi Islam”.

The common signs and similarities of movement in Turkey and Central Asia (Turkistan) are the result of their religious tolerance. The movement leaders understood that people restriction to religious grounds would not achieve political results. Although Turkistan was the Russian colony, it was evident that, despite the difference between the Ottoman Empire and its neighbors, it was clear that in both movements, religious tolerance among the peoples would be separated from political unity. Jadids understood that the struggle against the Abdulhamid rule had to be supported not only by the Turkish people, but also by other nations in the Empire. Therefore, the emphasis was placed on the support of non-Turkic people representatives in the ideology of the genocide.

## DISCUSSION

The social structure of Turkish Young Turks and Central Asian (Turkistan) national liberation movements was also similar. Both social movements were of a general nature. This situation also led to their political divergence and the worry of the common struggle. For instance, a committee called the “Birlik and Damu, (*Unity and Development*) committee separated the Committee from the principle of national equality and separated the so-called Free Thinkers Division, accusing Muslims of favoring it. Such disagreements were reflected in the parliamentary elections.

This similarity in the Jadids and Young Turks movements had the following reasons: First, in end of 19<sup>th</sup> century and in the 20<sup>th</sup> century a large part of the idea of Turkic and Muslim nationalism as a transnational movement against the economic, political and cultural invasion of the Western powers, the direction of colonialism.

One of the main signs of two movements' similarity is the fact that the genuine movement influences Turkestan national liberation movements. It is well-known that the visit of Central Asian intellectuals and entrepreneurs to Turkey had taken on a broader scale. Many Jadids studied in this country. According to some archival data, 250 students from Bukhara had been trained in Turkey in 1913. The main peculiarity of both movements is its social background. At the core of the Young Turks movement, representatives were the military estate. Officers form the leading and cultural part of society and represent the interests of the national bourgeoisie. Many of them had been educated in Germany and in foreign policy they had been pursuing Germanophile direction. But Turkistan-i, Bukharian and Khiva-i warriors were far removed from military service. They were mostly humanitarian-minded elites. However, on the one hand, the common unity found a clear picture of their actions (Abdullaev, 1993).

## RESULTS

It is possible to conclude that in Central Asia (Turkistan) the spread of the genocide idea was given in the following ways:

1. It spread through the Turkistan-I Jadid students who had studied in Turkey and had witnessed their social and political changes. Representatives of this group were M. Behbudi, A. Fitrat, G. Yunusov and etc.
2. Through the political and political activities of the representatives of the Young Turks Movement, who came from Turkey to Central Asia in different conditions. Their prominent representatives were Enver Pasha, Subhi and others.
3. Through the activities of the Turkistan-i figures who were educated in Russia, who were involved in the All-Russian Muslim Movement. Representatives of this group are Ubaydullo Hodjaev and others. The principles Jadids on economic issues is also interesting. They say that the formation of new economic institutions should be aimed only at improving the population social welfare, which should also be one of the key factors in achieving independence. Jadids call on merchants to join the process as a way of helping them cope with the economic downturn (Castagne Les, 1925).

Jadids did not limit by this, analyzing the causes of the crisis in the countryside, they also were looking for ways to get out of it, and they called landowners to defend their rights.

In most cases, they have begun to take concrete actions to solve maturing problems. For example, when the Provisional Government banned the sale and purchase of land, Mustafa Chokay on July, 27 went to Petrograd and met with A.Kerenski. As a result of this meeting, the decision on Central Asia (Turkistan)

was canceled and allowed the landowners to have lands of them and not to give lands to deportees and colonists (Rywkin, 1990).

Progressionists have developed their own concept of the regional economy development. These ideas were advertised in Jadids newspapers and magazines.

Among these ideas we may highly mention about the protection of political, national and economic interests of Turkistan-i local population. In their view, the economic independence of the country was in direct contact with freedom in the field of politics, law and religion. For this purpose, the Jadids, in the first instance, gave land and its use to the benefit of the whole nation, the management of industry, agriculture, trade and construction to Turkistan-i people. Establishment of the necessary products for the region, construction of factories and mills, development of new lands, increase of irrigated arable land, gardening, etc. proposed to be implemented.

Such position took place after the October Revolution of the prominent representative of the Turkistan-i national elite, Mahmudkhozha Behbudi. His once and for all disagreement with Bolsheviki's position to transfer the preparation of grain to the hands of food commissions of the state. According to him, the market should be free, and the grain was forbidden to be taken out of the regions and counties, and grain prices should not be monopolized. Similarly, Behbudi demanded the cancellation of the decision to close private bakeries. From his point of view, before transferring land to state ownership, statistical analysis of land and land owners' status was made, including mills, workshops, etc. it is necessary to stop the state ownership (Behbudi, 1918). In general, Turkistan-I Jadids suggested that the democratic society development can only be possible under a free market economy (De Lagerd, 1987).

While travelling to Turkey, Egypt and other Arab countries, M. Behbudi made a note of the impressions he had received from those countries and analyzed factors that contributed or held back to their development. According to N. Boldauf's opinion, "In Mahmoodhoja Behbudi's memoirs, he wrote that trade relations between countries on geography and trade would be expanding and travelling would be set on" (Boldauf, Behbudi, 1993). Behbudi was also a private owner. Bekhauiddin, owner of "Nashriety Behbudia" bookshop had bookstores in Samarkand, Bukhara, Kokand, Namangan, Tashkent, Andizhan (Alimova, Ratziva, 1999:112). He offered books in the bookstores to sell books published in Istanbul and in other foreign cities.

## CONCLUSION

The results of this paper show that there are many similarities in the formation and development of Central Asian (Turkistan) and Turkish Young Turks movements and national liberation movements. In general, the common laws that led to the

development of national liberation movements were characteristic of these two movements. The similarities of these two political movements are defined as follows:

1. The convergence of medieval public institutions that hinder public political development in the Ottoman Empire and Central Asia (Turkistan). Particularly, the backwardness of the educational system, traditional social and political relations were shown up while the medieval power structures that hold the power of Abdulhamid II in the Ottoman Empire and had been replaced by the revival of the reactionary institutions of the colonial rule of the Tsarist government in the Turkistan, with the tradition of chauvinism, colonial structures.
2. The basis of the emergence and formation of two movements comes from educational ideas. As a result, enlightenment ideas in two movements had sharp characteristics.
3. The program documents adopted by the political movements, based on the motives of the liberation struggle, which form both national and national ideas, have ideological succession. Ideological continuity has occurred in the structure of political organizations. For example, there were significant similarities in the political principles of the Turkish party “Unity and Development” and the Turkistan movement “Shuroi Islamia”, the party “Akhrar” and “Shuroi Ulemah”. Despite the presence of such fundamental similarities, the Youn Turks Movement and the Turkistan national liberation movements also had radically different features. These features arise from the fact that Turkey is an independent state, and that Turkistan (Central Asia) is a colony of Russia. In this context, the two movements were reflected in the political targets, tactics and strategy of its implementation. This issue was aimed at abolishing the influence of the Abdulhamid II despotism in Turkey, along with the influence of colonial movements of foreign powers, in the form of modernization of medieval civil society in Turkistan, as well as the abolition of the colonial power.

In this regard, the Young Turks could put the idea on the agenda on establishment of a renewed Turkish state instead of the Ottoman Empire. And this idea of the Young Turks was realized in the course of social and political changes in Turkey. And the leaders of the Turkistan national liberation movements under the political, military pressure of the colonial Soviet power have raised the ideas of national government and independence. However, the Turks have strongly raised the issue of the ideas of the Muslim unity. As a result, the Soviet government established the states with a limited political will, breaking the idea of Turkic unity through the national state-of-the-nation policy of “national socialism”. As a result, the independence of Central Asia (Turkistan) states was delayed till 20<sup>th</sup> century. Here,

the peculiarities of the two movements are known to have a significant impact on the historical cultural and economic development of these countries and the emerging international situations. There is also a great deal of similarities in the national mentality of Turkey and Turkistani peoples.

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