



# Ülkü OCAKLARI

YEAR:27 NUMBER:202 NOVEMBER :2020 [www.ulkucaklari.org.tr](http://www.ulkucaklari.org.tr) Montly Educational and Cultural Journal



**TURKISH WORLD**

---

*14 November 1944*  
*AHISKA SHOOT*

---





## Ülkü Ocakları Eğitim ve Kültür Vakfı

### Ülkü Ocakları

Monthly Education and Culture Journal

Concessionaire

Ahmet Yiğit YILDIRIM

ahmetyigityildirim@ulkuocaklari.org.tr

Editor in Chief

İsmail Burak TATLI

ismailburaktatli@ulkuocaklari.org.tr

Responsible Editor

İlhan DURAK

ilhandurak@ulkuocaklari.org.tr

Broadcast Management Consultants

Hüseyin Erol ŞİMŞEK

Alparslan DOĞAN

Muhammet ÜRGEN

Place of Administration Nasuh Akar Mah. 1401. Sok.

No:17 Balgat / ANKARA 0312 285 44 44

ISSN: 2687-2862

Cover, Typesetting and Layout

Ömer YILDIZ

dergi@ulkuocaklari.org.tr

Printing Place

Vega Printing Services Korkutreis Mahallesi Lale Cad.

21/A Çankaya / Ankara 0312230 07 23

Articles revealed in our journal is cited given that the supply is indicated.

Submitted articles are not returned, whether published or not. The responsibility of all published articles belongs to their authors.

[www.ulkuocaklari.org.tr](http://www.ulkuocaklari.org.tr)

## Takdim

Precious Our Readers,

We have the November issue of the Journal Ülkü Ocakları prepared for you. In this month's "Turkish World" file, we have examined the Turkish nation's love for freedom and independence, their struggle and the policies followed in this process, from the depths of history to the present. With its rich historical and cultural heritage, Turkestan is an integral part of the Turkish nation's heartland. This vast geography has been subjected to many persecution and oppression throughout history, but has been able to resurrect each time. The independence struggle of Turkishness became Kür Şad in the Chinese palace, Alptekin in East Turkestan, Resulzade in Azerbaijan, Mustafa Kemal Atatürk in Anatolia and was born like a sun. It was written in history with the following lines of our Turkish National Anthem: "I have lived freely from time immemorial, I live free! Which crazy is gonna chain me? I'm surprised! "

In this month's subject section, "A Cultural Movement in Turkestan: Ancientism / Jaditism, Footsteps of Independent Kazakhstan: The Jeltoqsan Uprising, the Turkestan Policy of the Union and Progress, An Assessment on the First Turkology Congress in Baku, Turkestan's Legendary Woman Hero: Kurmancan Datka, A Struggle for Independence in Turkestan: Korbaşı (Basmacı), Strong Voice of Turkestan: Mustafa Çokay and His Activities, The Enemy of Turkish Geography: Communism and the Soviets, Chieftain Alparslan Türkeş and the Turkish World, Ayaz İshaki and His Activities , The Guide of the Turkic World: Hoca Ahmed Yesevi, Guardians of Purgatory: Georgian Turks and According to Ziya Gökalp, the Near Ideal of Turkism, Oghuz Union "were included. On this occasion, we celebrate the victory of our Turkish brothers in Azerbaijan, who fought a just struggle to reclaim their own lands that had been under occupation for nearly 30 years, and ended the barbaric attacks of the despicable Armenia. We wish mercy from God to our martyrs who gave life and blood for Karabakh and urgent healing to our veterans. Again, I commemorate the leader of our National Struggle, the founder of our Republic, Gazi Mustafa Kemal ATATÜRK, who passed away on 10 November 1938, on the 82nd anniversary of his death with mercy and respect. Rest his soul, let his place be heaven.

I commemorate our brother Ertuğrul Dursun ÖNKUZU, who was tortured and martyred by the traitors on 23 November 1970, on the 50th anniversary of his martyrdom, with mercy, gratitude and prayer.

May my Lord not separate us from the footsteps of our ancestors and martyrs ...

Hoping to meet in our new issue ...

Ahmet Yiğit YILDIRIM  
President of the Educational and  
Culture Foundation of Ülkü Ocakları

## İÇİNDEKİLER

<b>Yasemin TOPALOĞLU</b> Türkistan'da Bir Kültür Hareketi: Ceditçilik/Kadimcilik	<b>8</b>
<b>Okan IŞIK</b> Bağımsız Kazakistan'ın Ayak Sesleri: Jeltoksan Ayaklanması (1986)	<b>15</b>
<b>Remzi Burak AKGÜN</b> İttihat ve Terakki'nin Türkistan Politikası	<b>24</b>
<b>Gülşen SAKA</b> Bakü'de Yapılan Birinci Türkoloji Kongresi Üzerine Bir Değerlendirme	<b>35</b>
<b>Tuğçe Asena İĞDE</b> Türkistan'ın Efsanevi Kadın Kahramanı: Kurmancan Datka	<b>40</b>
<b>Zekai PINARBAŞI</b> Türkistan'da Bir Bağımsızlık Mücadelesi: Korbaşı (Basmacı) Hareketi	<b>54</b>
<b>Ayberk AKIN</b> Türkistan'ın Gür Sesi: Mustafa Çokay ve Faaliyetleri	<b>61</b>
<b>Ahmet Serdar AYDIN</b> Türk Coğrafyası'nın Düşmanı: Komünizm ve Sovyetler	<b>68</b>
<b>Deniz GÜZELAY</b> Başbuğ Alparslan Türkeş ve Türk Dünyası	<b>77</b>
<b>Gökhan AYYAT</b> Ayaz İshaki ve Faaliyetleri	<b>92</b>
<b>Alparslan Burkay BAL</b> Türk Dünyası'nın Rehberi: Hoca Ahmed Yesevi	<b>97</b>
<b>Arş. Gör. Volkan ÖZKAN</b> Arafın Muhafızları: Gürcistan Türkleri	<b>103</b>
<b>İsmail Burak TATLI</b> Ziya Gökalp'e Göre Türkçülüğün Yakın İdeali Oğuz Birliği	<b>111</b>

*The ideal of those who pursue Turkish unity:*

*1- First, to protect the rights of captive Turks, who have been deprived of all kinds of human rights and who are being exterminated by torture, through publications and propaganda.*

*2- Trying to provide all kinds of assistance to them through diplomacy.*

*3- Attempting to establish a cultural unity as much as possible and to strengthen it.*

*4- To try to ensure that the Turkish dormitories, which are captured, gain independence separately and take the places they deserve within the community of free nations.*

*5- It consisted of welcoming the refugees and immigrants from the countries they were held captive with a warm interest and trying to reach close targets that could be made compatible with the reality of the day, such as providing all kinds of aid. In addition, as a distant goal, the Turkish countries, which would take their independence, would create a great Turkish unity with a decision they made together after establishing a strong cultural unity between them.*

*Now, what kind of harm can be found for the Turkish nation in these thoughts? In our opinion, no harm can be found. On the contrary, there are enormous benefits.*

*Such an ideal, the public and especially the youth would be the excitement and speed of supply and Turkey allows more work to be improved. Then, while Russians pursued Greek unity with Pan Slavism (Slavic unity), Germans Pan Germanism (Germanic unity), Arabs Arab unity, Jews Jewish unity, Greeks wanted Cyprus "Enosis", Bulgars made empty claims on Macedonia and Thrace, while Turks made sixty claims. Why is it considered a sin for them to want to form a union among their own*

*brothers and sisters? Although it is considered a sacred*

*right to establish national unity for every nation,*

*why shouldn't this right Turks be recognized*

*for? Especially these sacred rights and*

*wishes are met as a result of crime and*

*crime in Turkey? And why were the*

*owners of this idea subjected to the*

*most severe insults and torture in*

*1944? For those famous enemies*

*of Turkism who have attempted to*

*show themselves at the forefront*

*with respect for humanity and*

*human rights, why is it a crime*

*to wish millions of Turks who live*

*without human rights to live like*

*a human being considered?*

*Chieftain Alparslan Türkeş*



*Praise be, the just and faithful struggle of Azerbaijan is getting results day by day. Nagorno-Karabakh is rapidly freed from the chains of occupation. The terrorist state of Armenia is again attacking civilians with cluster bombs and missiles, doing what is necessary for their anemia and murder. Whatever they do is in vain, Nagorno-Karabakh is Turkish, it will remain Turkish.*

*Whatever they resort to is futile, Azerbaijani Turkishness will chase the terrorists to where they fled. Azerbaijani army is running to victory with its heroic epic on the whole front line. Conflicts mostly continue on the axis of Agdere, Hocavend and Gubatli. Pashinyan's letter to Putin, begging for help, and Putin's statement that the conflict area is outside the borders of Armenia are among the remarkable developments.*

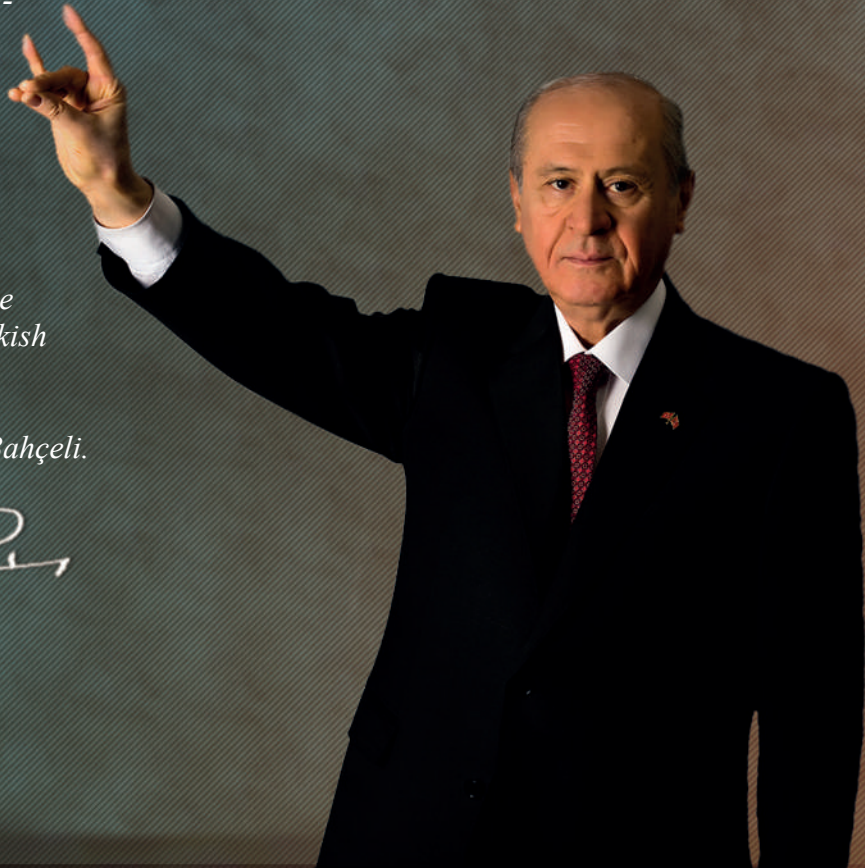
*Putin in talks on the Nagorno-Karabakh conflict seeking to emphasize the fact that Turkey is also another important development. The meeting of the representatives of the three co-chairs of the OSCE Minsk Group, which acts as mediator in the Nagorno-Karabakh conflict, in Geneva, Switzerland, and the Foreign Ministers of Azerbaijan and Armenia is the result of the search for a solution on the table. We do not know whether or not there will be a solution, but for us the definitive solution will be achieved in political and diplomatic negotiations after military success.*

*Pashinyan, who made a dance with PKK members on the last Nevruz Day, is coming to an end and his fate is the same dark road with his terrorist comrades.*

*Karabakh is Turkish, Azerbaijani, entrusted, a legacy of ancestors.*

*It should not be an issue of bargaining, but should be passed on to the rightful owner with the sacrifices of the Turkish Nation.*

*Leader Devlet Bahçeli.*



## **A CULTURAL MOVEMENT IN TURKESTAN: Jaditism / Ancientism**

Yasemin TOPALOĞLU

Jadit means "new" in word meaning. Jaditism, XIX. It is the innovation movement that emerged in the field of education and culture among the Turks in Russia and Turkestan at the end of the century. The intellectuals who defended this movement were called "Jaditist".

As a result of the problems and discussions on political and cultural issues in Turkestan for a long time, the XIX. At the end of the century, the Jaditism movement started to show itself. Remedies were sought for the backwardness of the Turks in the region in every field. The need to change the structures that cause backwardness has begun to be expressed by the intellectuals. Right after the spreading of the ideas aiming at change, the groups who thought that they would lose their old power started to oppose. This reaction resulted in the emergence of an opposing group called "Ancients", who advocated not abandoning old ways and traditions.

İsmail Gaspiralı was the architect of Jaditism. Ismail Gaspiralı completed his education in Russia and received old-style madrasah education. He was educated in Istanbul during the Tanzimat Period in the Ottoman Empire and was in Paris for 3 years in Europe.

Heal world with the newspaper interpreter published with the slo-

gan "Unity in Language, Idea, Work" developed a common Turkish that can be understood by Turks in the and became the founder of the Usul-i Jadid movement. In the words of Gaspıralı, Usul-i Jadid "shows the ways of reading and teaching more and more perfectly in a short time". The education given in old-style madrasas was insufficient. In madrasas, religious education was given for five years and some reading was taught.

Gaspıralı stated that with a regulation, it will be possible to complete this five-year training in two years and provide more information in the remaining three years. İsmail Gaspıralı, in his work called Guide-i Muallimin (Muallime Yoldaş), elaborated on many subjects from the establishment of credit schools to the curriculum, from the physical characteristics of the classes to holidays. He also separate schools for girls, teachers mentioned the necessity of establishing paying monthly salary to, and separating primary and secondary education. In line with these goals and principles, İsmail Gaspıralı opened the Usul-i Jadid school in Bahçesaray in 1884 and tried to apply the new method himself. The schools opened by taking this school as an example were called "Usul-i Jadid Schools". The Usul-i Jadid Schools did not attract much attention at the beginning, as the success of the graduating students increased over time, the attention and interest of the public turned to these schools. Thereafter, teachers and mullahs started to come to Bahçesaray to get to know and learn Usul-i Jadid from the distant regions of Caucasus, Kazan and Turkestan.

İsmail Gaspıralı sent his students to Turkestan. Later, he personally stopped by the Bukhara Emirate within the framework of his travels to Turkestan, and told the Usul-i Jadit Schools to the Bukhara Sheik. Gaspıralı's travels to Turkestan played an important role in the spread of the Jaditism movement to Turkestan and the influence of Turkestan scholars from this idea. Gaspıralı met Mahmud Hoca Behbudi during his trip to Turkestan. Previously familiar with the idea of Jaditism

through interpreter, Behbudi was deeply influenced by the innovative ideas of İsmail Gaspıralı , and he opened the first jadit school in Samarkand in 1903 and became one of the pioneers of Turkestan Jaditians.

Behbudi, who continued his educational activities in Samarkand, was in contact with the scholars of Samarkand, Bukhara and Tashkent in order to spread these activities to all of Turkestan. Meanwhile, he had been in close contact with Münevver Kâri, who was from Tashkent, who had followed the translator and opened the first jadit school in Tashkent in 1901. Mahmud Hoca Behbudi and Münevver Kari, two important figures of Turkistan Jaditians, were not content with opening schools. They wrote works and articles to be taught in these schools, published newspapers and magazines, and opened a printing house and a company. They have also established associations and foundations to have Turkestan students study free of charge and send them abroad. Later, they declared the autonomy of Turkestan.

Among the leading intellectuals of the Kazan Turks, the theologian, historian and archaeologist Şehabeddin-i Mercani, Kadı Rızaeddin Fahreddinoğlu, Hüseyin Feyizhan, Abdülkayyum Nasırı and Musa Carullah Bigi made important contributions to the Jaditism movement. Following in the footsteps of İsmail Gaspıralı, Müderris Alimcan Barudi founded the Muhammediye Madrasah (1901), whose teaching language was Turkish according to Usul-i Jadide in Kazan (1901). Although Barudi was among the Jaditians, nationalism and westernism movements with the concern that it would weaken the Islamic unity.

He did not support it. In addition, the madrasah he opened according to Usul-i Jadid contributed to the strengthening of Jaditism. In addition to these, Abdürreşid İbrahim, Hadi Atlasi, Fâtiş Kerimi, Abdullah Tukay, Fatih Emirhan, Kerim Tinşur, Hadi Maksudi, Sadri Maksudi, Yusuf Akçura İshaki among the scientists, intellectuals, literary and artistic people raised in Kazan is possible to mention names such as and Ayaz. Jaditism movement; Due to its religion, language, culture and

ideal unity, it spread rapidly among the Russian Muslims and showed its influence especially in Azerbaijan and Turkestan as well as Kazan. Abbaskulu Ağa Khan Bakihanlı argued that the language of education should be Turkish and made some attempts for this.

Educator Hasanbey Melikzade Zerdabi regarded education in Turkish as the most Azerbaijani education important issue of. Zerdâbî published the *Ekinçi* newspaper (1875-1877) and tried to spread innovative ideas to Azerbaijan Turks and opened the first Turkish Girls' Secondary School. Later, Usuli Cedid schools were cities of Azerbaijan such as Shirvan, Baku, Ordubad and Nakhchivan, opened in the and there were Jaditist intellectuals.

The Jaditism movement spread rapidly especially in urbanized places such as Azerbaijan, Kazan and Crimea and many schools were opened there. However, the underdeveloped regions in Turkestan (today's Kazakhstan, Uzbekistan, Tajikistan, Kyrgyzstan, Turkmenistan) were initially uninterested in this movement. Gaspıralı's travel to Turkestan in 1893 to eliminate this indifference was not effective.

Despite the resistance of the ancientists and feudal rulers in Turkestan from this date, Jaditism has shown a limited development. The pioneers of the Jaditism movement in Turkestan were Münevver Kari Abdürreşid, Ahmed Dâniş, Hoca Mahmud Behbudî and İşan Hoca Hani. İsmail Gaspıralı's newspaper and publications advocating this movement in Kazan and Azerbaijan had an impact on the development of Jaditism in Turkestan. Here, the first Usul-i Jadid schools were opened in Bukhara (1900), Taşkent (1901) and Samarkand (1903). Despite this, Jaditism in Turkestan has not been as successful as in other Turkish countries, due to the preservation of the strength of the Ancientist mentality due to the social structure. As a matter of fact, while the number of Usul-i Jadid schools opened in Russia in 1910 reached 5000, it did not exceed 100 in Turkestan.

The Jaditism movement encountered the opposition of the political authorities on the one hand, and the Ancientists, who, on the other hand, saw the unity of the Russian Turks in Islam and claimed that innovation would lead to the Russification of the people.

The Russian Tsarist administration, which initially approached the schools objectively, started to be suspicious, especially in Turkestan, with the increase of the success of the schools and followed the Jaditians closely. In general, the administration did not explicitly prevent the opening of new types of schools, but did not provide financial assistance to them. Schools were on the journals of those who opposed the Jaditians closed, and the officials there were exiled to other places. In this way, the idea of Turkism that awakened in the Russian national education organization and the Usul-i Jadid schools was tried to be kept under control. Despite this, the struggle between the Jadids, who were supported by the Russian socialists and Westerners, and the Ancients against them, ended in favor of the Jaditians, but the opposition of the Ancients slowed the success of the movement considerably.

Jaditism, which was limited to its educational activities until 1905, has become a movement that defends innovation in social and cultural life after this date. This movement, which received successful services in the field of education, such as improving madrasahs, facilitating literacy, increasing the rate of reading and increasing the place of women in society, could not achieve enough success in other areas due to the negative attitude of the administration and other obstacles.

Jaditians also took part in political activities in the period between 1905-1917. However, the fact that some of them took part in left political movements caused the Ancientists to accuse them of irreligion and socialism and caused the Tsarist administration to act against them. Tsarism, which began to see the Usul-i Jadid schools as "revolutionary centers", arrested many Jadit teachers in 1912. Towards the 1917 revolution, the Jaditians took part in a wide range from nationalism to Bol-

sheviks. Emerging as an "enlightenment movement" in the beginning, Jaditism, in accordance with its cultural thesis, turned towards political goals in time and became the political ideology of the independence struggles of the Russian Turks.

The Jadithists joined the Bolsheviks with the promise that all nations would be given the right to selfdetermination, hoping to realize their dreams and formed an important Muslim group in the Bolshevik Party.

After the 1917 Revolution, Sultan Galiyev, one of the important names of ceditism, was promoted to Stalin's Deputy People's Commissar for Nationalities. Galiyev defended the ideal of Turanism against Russian socialism and tried to bring Jaditians from all Turkish tribes together for this purpose. In the 1930s, after Stalin gained power, he took action to destroy this faction within the party, arresting and executing all Jaditists in the party and the state. In this way, thousands of Turkish intellectuals were killed and Turkish societies were deprived of national cadres. 20,000 people were killed in Azerbaijan alone. The most important representatives of Jaditism such as Sultan Galiyev, Ekmele İbrahim, Münevver Kari, Abdülhamid Çolpan, and Bekir Çobanzade were also killed in this incident, which is known as the "Great Ziyalı's (Intellectuals) Crime" in history. During this massacre, Stalin wanted to destroy İsmail Gaspıralı's grave in Bahçesaray and erase all traces of Jaditism. It was forbidden to keep the works of Jaditians in libraries and it was suggested that the Jaditists were imperialist agents, bourgeois, panturkist class enemies in Turkish schools.

Jaditism has emerged as an "Intellectual Movement" against the Russian occupation in Turkestan, the Russian efforts of Christianization and cultural assimilation. Later on, this movement has continued its effect until today as the reflection of the national awakening in the Turkic world on literature, language, politics and religion. The movement not only ensured the social and cultural continuity of the political

relations that were cut after the Tsarist Russia invaded Turkestan, but also formed the basis of today's relations. Leading Jaditians have been recognized as national heroes after the Turkish republics declared their independence.

#### REFERENCES

INAYET Alimcan. The Jaditism Movement in East Turkestan and Its Important Representatives, Turkist in the World of Thought, Journal of Politics and Culture, September-October 2012, Issue 17, p.199- 214.

KAYA Beytullah, KUSHMURATOV Shavkat. The Jaditism Movement and the Role of Mahmut Hoca and Bedubi in its Spread in Turkestan, Çekmece İZÜ Journal of Social Sciences, Vol 8, Issue 16, 2020, p. 17-27.

KILLIOĞLU Mehmet Erkan. Ceditism in Tsarist Russia / New Method Movement, Journal Of Awareness, Vol 4, p. 1- 2019, p. 65-90.

ÖZTÜRK Gülcennet. Ceditism and Press Activities in Turkestan, Journal of Communication Studies, P. 1- 2016, p.95-115.

# THE FOOT SOUNDS OF INDEPENDENT KAZAKHSTAN: THE JELTOQSAN SURFACE (1986)

Okan IŞIK

## Introduction

When the Kazakh Turks emerged in the historical process is still a matter of debate today. In historical records meaning of the word Kazak in the work “Tuhfetu'z Zekiyye fi'l-Lugati't-Turkiye”, which was first written in the 1400s, means "single, stray, loot", it is said that the. The famous Turkish historian Zeki Velidi Togan says that the word Cossack was the title of ruler first, and in the following periods, it expanded in meaning and means "most of the time alone, the person who moves away from the height or is removed". According to the official view accepted by the Republic of Kazakhstan today, it is claimed that Kazakh Turks are descendants of Kazak Khan, son of the legendary ruler Alaş Khan in Turkish mythology. Kazakh Turks living as large Turkish tribes first appeared on the stage of history in the 15th century. The Kazakh community, who lived under the rule of the Uzbek Khanate, left the region they were in in 1440 after losing the rebellion against the Uzbek Khan, Ebu'l Hayr Han, the Chu and came as far as the River. With the establishment of the Kazakh Khanate under the administration of Kerey and Canibek Sultans in 1456, Kazakh Turks appeared on the stage of history as an ethnic state.

Canibek Khan's son, Kasım Han's reign, lived their heyday. south He fought and won the Uzbek Khanate in the and conquered a large region by fighting the Nogai Khanate in the north. During this period, an army of 300,000 people was established. The rulers who ascended the throne after Kasım Han could not maintain this power. As a result of successive fights for the throne, many rulers changed in a short time. During this period, the Khanate was in danger of collapse. After 5 rulers changed in 20 years, Ak-Nazar Khan, a descendant of Kasım Khan, became the ruler and this process ended. With the death of Ak-Nazar Han in the 1580s, Tevkel Khan replaced him. Tevkel Khan continued the conquests. During this period, the ruler, who could not withstand internal and external pressures,, which means direction and party divided the state into three parts called “juz”. They were independent in their internal affairs while fighting as one fist in these three partial wars and recognizing the will of the ruler. *Kazakh Turks Under Russian Domination* The 18th century marked the beginning of dark times for Kazakh Turks. Tired of the Kalmuk pressure, the Little Juz Ruler, Ebu'l-No Han, asked for the help of the Russians. In this period, the Russians, who assumed the roles of referee and brother among the Turks, deceived the peoples of the region. In 1731, Abu'l-Hayır Khan offered to enter Russian rule in the Aksaclılar council, but could not have it accepted in the parliament. In the same year, the Russians announced that they were the protectors of the Kazakh Turks and the Kazakh Khanate built castles in them. Little Juz in 1731, Middle Juz in 1734, and Great Juz in 1738 came under Russian rule. During this period, the Russians did not grant citizenship to Kazakh Turks, deemed Kazakh Turks as foreigners and exempted them from military service.

In the 1750s, Russians began to be settled in Kazakh homes. This situation drew a great reaction. In 1783, under the leadership of Sarım Batur, the Western Kazakh Juz embarked on a great revolt. While the Russians could not suppress this revolt that lasted for 5 years, the rebel-

lion had to end as a result of the epidemic in the region.

Sarım Batur was killed by poisoning by his relatives who were deceived by the Russians. The annexation of Kazakh Steppe to Russia with the Steppe Law issued by Russia in 1821 drew great public reaction. There were riots one after another. Kazakh Turks who won on the battlefield were defeated as a result of the tricks and assassinations of the Russians. In 1854, Tsar Nicholas I issued an edict declaring all Kazakh Turks Russian citizenship. During this period, a large number of Russians were settled in the region. In addition, efforts to prevent Turks from engaging in economic activities were made. As a result, Kazakh Turks became very poor. Then, the cultural and religious lifestyles of the region began to be blocked. Mosque construction was prohibited. Foundations were seized. Highland / winter life was banned. As a result of these pressures, not only people who rebelled, but even 71,000 family animals were murdered.

Kazakh Turk intellectuals, influenced by the nationalism movement, were organized through the Constitutional Democratic Party. The name of this party was later named Alaş Orda (juz). However, no definitive results were obtained. In World War I, 250 thousand Cossacks to be employed in back service were recruited. The animals of the Kazakh people were also confiscated. Against this situation, Kazakh Turks rebelled once again. However, the poor and unarmed Cossack Army had no chance against the fully equipped Russian army. As a result of this rebellion, nearly 400,000 Kazakh Turks were exiled to the deserts and East Turkestan. Tens of thousands were executed.

In the vacuum that occurred after the Bolshevik Revolution in 1917, an independent Kazakhstan State was declared under the leadership of Alihan Bökeyhanov, Ahmet Baytursunov and Mir Yakub, who were the leaders of the Alaş Orda Movement. However, this long-lived state was destroyed in 1918, unable to withstand the pressure of Tsar's army on the one hand and the Red Army on the other. The Situation of

Turks in Soviet Russia During this period, there were two groups in Central Asia. While the first group, the Turkists, fully desired independence, the second group was those who believed that the Bolsheviks, after Tsarist Russia, could live comfortably under the Soviet rule, believing the lie of communism.

It soon became clear that these people were wrong. For example; The defend brotherhood the first thing the Bolsheviks did in Kazakhstan, claiming to, was to execute the Turkish intellectuals in the region, especially Alihan Bökeyhanov, Ahmet Baytursunov and Mir Yakub, who founded the independent Kazakhstan, with various slanders. The biggest shortcomings of those who defend independence are; They are not in unity but work regionally. For this reason, they could not be successful. In 1924, Mukhtar Kazakhstan Soviet Republic was declared. While its capital was initially Simferopol, it moved to Almaty, a Russian city due to the fact that many Turks lived there in the following period. With the Soviet Constitution announced in 1936, so-called independent states affiliated to the Soviets were established in Central Asia. While establishing these states, the Soviets divided the Turkic world under the names of Azerbaijan, Uzbekistan, Kazakhstan, Kyrgyzstan and

Turkmenistan, claiming that the Central Asian Turks were different nations based on the difference of dialects and accents. They determined their boundaries in such a way that these four so-called independent states will always have a border problem, they will constantly not be able to clash and unite among themselves. In addition, a different letter system was introduced to all of them, so they wanted to prevent their agreements.

#### The Jeltoqsan Uprising.

Kazakh Turks had to struggle with hunger and poverty during the Soviet era. Particularly in the 1950s, Kazakh Turks, who lived on animal husbandry, wanted 25 million hectares of pasture land to open up

to agriculture as virgin lands to feed the Russians. Hundreds of Kazakh Turks were martyred in these revolts, which were suppressed by the Soviets. Even though the so-called Kazakhstan was independent during this period, even Kazakh Turks were forbidden to join the Communist Party that ruled Kazakhstan.

Good news for Kazakhstan was the appointment of Dinmuhamed Kunayev, a Kazakhstan Turk, by the Soviets in 1956, instead of the Ukrainian Brezhnev who ruled Kazakhstan. Because now one of them started to rule the Kazakh Turks. During this period, art centers were opened in Kazakhstan. Factories were built. While doing these, he considered the national and moral values of Kazakh Turks. For this reason, it has become a very popular leader by the people of Kazakhstan. He opposed sending Kazakh Turks to wars on behalf of the army, often supporting Kazakh Turks instead of Soviet interests. In addition, KunayevTurks entered politics and during this period gave approval to take a role in the party. Nursultan Nazarbayev was one of the names that entered politics during this period. He made Nursultan Nazarbayev the Chairman of the Council of Ministers in 1984. However, in 1986, Nazarbayev reduced the political power of Kunayev; Kunayev's brother thought that the Chairman of the Scientific Committee, Askar Kunayev, was betrayed when he made allegations that he had abused his duty. He went to Moscow and tried to dismiss Nursultan Nazarbayev. Nazarbayev's supporters made a similar request, demanding that Nazarbayev be replaced instead of Kunayev's dismissal.

According to Mikhail Gorbachev, who was appointed General Secretary of the Communist Party of the Soviet Union in 1986, the people responsible for all corruption and backwardness in the country were former rulers from the Brezhnev era. Kunayev was one of these people. Nursultan Nazarbayev and Kunayev quarreled and breathed in Moscow was the opportunity Gorbachev sought. On December 16, 1986, Kunayev was dismissed and replaced by Russian Gennady Kolbin, who

had never been to Kazakhstan in his life.

The removal of Kunayev and the appointment of a Russian politician, announced in the afternoon radio announcement on December 16, 1986, created a shock effect in the Kazakhstan SSR. Gorbachev's frequently repeated "Everyone will have freedom of expression" statement while coming to power around 200 Kazakh Turks protested in the city square on the morning of December 17, under the influence of.

In their hands, "Let Kazakhstan be represented in the UN!", "Kazakhstan belongs to the Kazakhs!", "Perestroika is practiced!", "Where is the democracy?", "Where is Kunayev?", "Every people is their own leader!", And "Kolbin return to Russia. ! " The public supported the protest of these students carrying their banners, and the number of protesters reached 5,000 in a short time. Later in the day, the number of people participating in the protest reached 300,000. Names known by the Kazakh people such as Muhaşev, Nazarbayev, Kamalidenov and Mendibayev also participated in the demonstrations. These people were trying to dissuade the public from demonstrations by explaining the reasons for Kunayev's dismissal. These demonstrations, which started in Almaty, soon spread to the other five major cities. Other Kyrgyz and Uzbek Turks wanted to support these demonstrations, but they were not taken to Kazakhstan. Support demonstrations were also held in Azerbaijan and Georgia. Not even wanting to understand the reason for these demonstrations in Kazakhstan, the Soviet administration declared martial law and sent General Karpov, who led the Afghanistan war, and his army to the region. He also sent 15 aircraft full of Soviet officials to investigate the events. Shortly after the demonstrations began, the Soviets declared the entire Kazakh people a rebel; They invited all Russians living in Kazakhstan to become a militia power. Thus, it was tried to draw the image that the incident was an internal conflict caused by racism rather than democratic demand. The land, air and railways of the region were closed, and electricity was cut off. He wanted anyone

from the country to escape and to keep the events in the region hidden from the world public. For this reason, the news about this show in the world press during this period were prepared at the desk or were fake news served by the Soviets. When the persuasion attempts of loved ones came to nothing to suppress the incident, this time, force was used.

Under the leadership of General Karpov, about 70 thousand Soviet soldiers soon capital surrounded the Almaty. At 18.00 in the evening, military action started. 70 thousand fully equipped soldiers were preparing to fight against unarmed demonstrators. First, water was sprayed on the young people. Armed clashes followed. The demonstrators started throwing what they could at the fully equipped soldiers to protect themselves. The most painful of these interventions was the dragging of injured demonstrators by being tied to the back of cars. Despite all this disproportionate use of force, demonstrations continued until December 19. According to the official statement, a total of 2 people died and 200 people were injured, while the actual figures were many times more than this.

150 people died, more than 1700 people were injured. Around 8,500 were detained and 99 of these people were executed, most of whom were sentenced to up to 15 years in prison. In addition, students who were found to have participated in the action were expelled from universities.

#### Results of the Jeltoqsan Uprising.

Although it seemed that the real reason for the uprising was the dismissal of Kunayev, which took its name from the word "Jeltoqsan" which means "December" in Kazakh Turkish, the reality was quite different. The anger that has accumulated over the years against the Soviet regime, the banning of Kazakh Turkish, the closure of Kazakh schools, the forced teaching of Russian as a mandatory language, the Soviet's nuclear tests in Kazakhstan, the permanent settlement of Russians in

Kazakhstan and the fact that Kazakh Turks became a minority in the region was the reason. In addition, despite the fact that Kazakh Turks are poor, all the underground resources from Kazakhstan were sent to the Kazakh people, who were forced to work under harsh conditions and still did not receive the salary they deserve, were economically tired. When the attacks on the Kazakh culture, language and religion through Gorbachev's Russification policy were added to all this, the people came to the point of rebellion.

The appointment of a Russian, who has no ties with Kazakhstan, to the Kazakhstan administration instead of Kunayev, who is very popular with Kazakh Turks, was the last straw. The Jeltoqsan Uprising was one of the most important events that led to the disintegration of the Soviet Union. The Jeltoqsan Uprising has shown that even if it was an event that took place only in Kazakhstan, nationalism was revived and the Soviets could not easily exploit the peoples under the central administration. That the Soviets claimed communism it has been more clearly shown fraternity and unity that the with the lie of a lie. With the Jeltoqsan Uprising, it was revealed that there was a nationality problem in the Soviets, and it to thief masses with national identity sensitivity in all peoples ruled by the USSR, especially in other Turkish States led emergencies. The Jeltoqsan Uprising Independent Republic Kazakhstan has an important place in the establishment of the of. With the Jeltoqsan Uprising, their national sensitivity has increased, and the fire of independence they have lived in their hearts for years has reached its peak and started to be implemented. The idea of independence has been institutionalized through the associations established by the people who participated in the Jeltoqsan Uprising. Founded through these associations, the Azat Party played an important role in Kazakhstan's independence. The dismissal of Russian Kolbin and the appointment of Nazarbayev in its place is the result of this fire, three years after the war of independence burned in the hearts of the Jeltoqsan Uprising.

Declaring Kazakh Turkish as the official language instead of Russian before gaining independence increased the love of Nazarbayev on Kazakh society. Following this, the Kazakh Language Institution was established in 1989, and the International Kazakh Language Institution was established in 1992, and culture was tried to be preserved through language. In 1990, with the decision taken in the Kazakh SSR assembly, the post of presidency was established and then Nazarbayev was elected the first president. Following the economic crisis in 1989 and the failed coup attempt in Moscow in 1991, the name of the state was changed to the Republic of Kazakhstan on 10 December 1991. It declared its independence on December 16, 1991. On the 5th anniversary of the Jeltoqsan Uprising, the Kazakh Turks awakened 260 years later to the independent Republic of Kazakhstan.

#### REFERENCES:

- Başaran, D. (2017). The Jeltoqsan Uprising and Its Role in Kazakhstan's Independence. *Journal of Regional Studies*, 1 (1), 57-88.
- Çelik, ME, & Çelik, R. (2018). The Unknown Rebellion of the Cold War: The Jeltoqsan Uprising. *Kahramanmaraş Sütçü İmam University Journal of Social Sciences*, 15 (2), 735-750.
- Gömeç, S. (2003). *History of Turkish Republics and Communities*, Akçağ Publications, Ankara.
- Hayit, B., & Sadak, A. (1995). *History of national struggles of Turkestan states*. Turkish Historical Society Press.
- Hekimoğlu, SF (2012). *Kazakhstan in the Soviet Union Period. Central Asia in Regional and Global Politics*, Ankara.
- The Servant, S. (2011). On Kazakh Nation and Kazakh History: Past and Present. *Claim*, (17), 23-43.

Kara, F. (2012). DECEMBER 1986 EVENTS IN: ALMATADA-JELTOQSAN. *Electronic Turkish Studies*, 7 (4).

Karacagil, Ö. K. (2014). Footsteps of Kazakhstan's Independence : Almaty Events (1986). *International Journal of History Studios* , 6 (1), 101-114.

KILINÇKAYA, MD, Omarbekov, T., & Egamberdiyev, M. (2019). The accusation an element of the policy of intimidation in the Soviet Union Period of "Turkism" as.

# Turkestan Policy Of Committee of Union and Progress

Remzi Burak AKGÜN

*"I had a bigger debt to the ideal of Turkishness: My blood..."*

*Martyr İSMAIL ENVER PAŞA.*

## Establishment.

The Committee of Union and Progress is more than just a society; It has left its mark on a period worth passing on to future generations. It was established in 1889 in Military Medicine. Its word meaning is "unity and progress". Its name, which was accepted in its establishment, was the Committee of Union and Progress, and it aimed to save the homeland from its current situation. The lack of trust in the administration, the lost wars, the demand for the constitutional regime have been effective in the formation and organization of this society. In 1892, the members of the Association were aware that domestic opposition was not enough. In 1894, Nazım from Salonika, who was a medical student, was sent to Paris and was in contact with Mr.Ahmet Rıza , who went to Paris to participate in the 100-year celebrations of the French Revolution and continued his life there. Ahmet Rıza Bey became the responsible of the association for Paris, and the name of the Society was changed to Committee of Union and Progress.

When the year was 1895, the events of the Armenians, who were called as "Millet-i Sıdıka" in Ottoman history, started. These events cre-

ated the opinion within the League that the probability of the country's partition was high.

The ability of the Society to be organized in such events increased the trust in the Society by the society, and the violent acts of Armenians in Europe strengthened the organization of the Association abroad. However, Ahmet Rıza Bey, the representative of the Association who was abroad, wanted to produce non-violent solutions and informed the Association on this issue.

In the first years of the association, it only accepted Muslim youth. This situation changed in 1897 when non-Muslims also entered. The entry of non-Muslims into the community can be explained with the letter dated 02.06.1906; If an Armenian comes and says, "I am Ottoman, I love Ottomanism", we say this is the road, we try to warn him. If we take a non-Muslim Ottoman to the Association, we can only take it under certain conditions. Our society is a pure Turkish society. Those who are enemies of Islam and Turkishness will never be conveyed to their ideas. "Thus, it is understood that the Society accepts non-Muslims under certain conditions. The concepts of homeland, liberty, constitution and the unity and integrity of the state have been brought to the fore in the society. From the year it was founded until its closing, it hosted many important people who had a place in Turkish history. The most important ones are in our history with their achievements as "The Three Pashas" Talat, Enver and Cemal Pashas who have proven themselves and deeds. Enver Pasha, who played an important role in the Army Corps Operation carried out by the Turks against Soviet Russia and became the leader of the movement, became a member with the Union and Progress Society. His full name is İsmail Enver. He was born in Istanbul on November 23, 1881. It is known that he was from Gagauz Turks in terms of his origins. He studied primary school in Istanbul and then finished secondary school in Monastery because he moved to Monastery. He adopted the military profession because his

father was also a civil pasha and decided to proceed in this direction.

He won the Mekteb-i Harbiye in Istanbul and finished the school with a high degree. Later, he was sent to the third army in Bitola and this was the beginning of an important period of his life. Enver Pasha, who had the rank of Major, would meet the Committee of Union and Progress in Manastır and become a member. Major Enver would be assigned the task of establishing the Monastery branch of the Committee of Union and Progress.

Enver Pasha, a member of the Committee of Union and Progress, came in 1911 during the Tripoli invasion and went to Tripoli with Mustafa Kemal. The Sultan Abdülhamit was with the fatwa of Sheikh al-Islam effective role of Enver Pasha in the Committee of Union and Progress was to begin after deposed.

The Corpse Movement.

In terms of our history, there has always been a desire to create the Independence and Freedom of Turkishness and the Turan that decorates our dreams. It will continue to be. This love of Enver Pasha could not prevent him and supported the struggle for independence of the Turkic Republics in Turkestan and played an active role. So, this which we call the Korbaşı Movement, come about how did the event,? What is Enver Pasha's position in this movement?

The name is a Turkish word in terms of origin. It is a movement that concerns the Turkic Republics who wanted independence after the Bolshevik Revolution in 1917. The first pioneers of the movement were Mehmet Emin Bek and Kışkine Ergeş.

Kışkine Ergeş and his friends were exiled to Russia and met the Ottoman officers there. The thoughts and ideas of the officers influenced Kışkine Ergeş and became the ideal fathers of the works they would do. The city of Mergilan, which had been the capital of the Fergana Province for years, was located at the center of the Corps Movement. The city of Mergilan is located within the borders of Uzbekistan

today. Mehmet Emin Bek was working as a Police officer in this city.

While Kığkine Ergeş and her friends were making speeches to raise awareness of the public, Mehmet Emin Bek was also interested in the gun part of the work. Their discourse worked, Fergana reached the seriousness of the issue. They called themselves Korbaşı.

"Turkestan belongs to the people of Turkestan, we will expel the foreign yoke. War with the Russian who robbed the last dress of the poor people! " Their aim was not to live under the Russian yoke and to establish an independent administration. Pasha and Turkestan.

The aim of Enver Pasha in his journey starting from Arnavutköy and reaching Sevastopol is as follows; It was to establish an army in the Caucasus and save Anatolia. Sensing the British occupation of Istanbul, Enver Pasha said, "I would rather fight for Islam in the Caucasus than see the British in Istanbul." He said and before the Ottomans with drew from the war, they sent an army to Azerbaijan relatives, and the commander of the army gave them to his brother Nuri Pasha and his uncle Halil Pasha, who are the names he trusts. The first conflict he experienced was Dushanbe, which had an important position for the Russians and was a military superior. He successfully cleared this area from the Russians and won his first victory. Achieving this victory meant that more Korbaşı would be on its side. It published a statement of articles aimed at ensuring unity and solidarity;

"Honorable Mujahid!

1-Dushanbe and Kabadiyan were taken from the enemy. The enemies who evacuated these cities took refuge in Termiz and Baysun garrisons.

2-I besieged the Baysun garrison and the Mujahideen who were his entourage. Day and night I keep the enemy under pressure.

3-To save our homeland from the enemy, the first thing comes together. By getting accurate information about the enemy's actions,

you must be strong against the enemy by presenting a uniform mass view wherever you are in the country.

Consequently, I ask you to eliminate the quarrels and dualities, gather under a flag and serve a single ideal, since all of you are the children of the same country.

4-Honorable patriotic Mujahideen! The enemy forces you face are strangers to your homeland. Their recruiting centers are far away. Consequently, they nourish themselves with the blessings of your country.

Your first duty is to block the food routes of the enemy in your neighborhood. It is imperative that you be very careful about this issue. The people selling food to the enemy or giving them as a grant; horse, donkey, etc. for the enemy. Strictly prevent the delivery of transport vehicles.

5-Try to prevent the enemy through constant harassment by raiding or ambushing their detachments, which they took out by them to provide food.

6- The enemy, by keeping under your constant control of the railways, highway roads and bridges where the garrisons sent from city to city or from Moscow for reinforcements can benefit the Bolshevik forces, try to disrupt the enemy's movement by committing destruction as soon as they get the news.

7-Each head of Leşker (district commander) establish a postal organization, learn the situation of the neighboring Leşkerbaşı and invent the way to send or ask for help. Every 15 days, each commander should notify the headquarters of his situation.

8-The general headquarters will be established around Baysun city (south) of Kafirun.

I request you to send your delegations to attend the congress to be held after 9-10 April 1922. The Commander of the Bukhara Mu-

jahid-i Islam, Damad-ı Halifetü'l -Muslimin Enver. " The most intense struggle among the Russians took place in 1922 and important cities such as the Pamir Mountains, Bukhara and Samarkand were liberated from Russian occupation. The Russians were calling Enver Pasha to an agreement. Pasha consulted the National Pact Council and decided to complete with the decision of the National Assembly. When the independence dates showed May 1922, Enver Pasha received help from Afghanistan and the pasha, along with most of the cities, was liberated from the invasion of the enemy. Civil administration systems were established and a group of soldiers were left in terms of security.<sup>12</sup> Of course, this situation weakened the Russians cities they passed through and destroyed the. The victories of Enver Pasha increased the interest in the struggle even more.

Volunteers came to Bukhara from all over the region. A group of Bashkir soldiers in the Red Army contacted Zeki Velidi Togan and asked for help to move to the Basmaci (Korbasi).

The intention of the Russians to give up in Turkestan was not apparent. A difficult process had begun for Enver Pasha. The people who supported Enver Pasha, who devoted himself to this struggle, were arrested and killed in various ways. This situation made the command center very upset. Mehmet Bek was captured by the Red Army soldiers and asked for help from Enver Pasha. Enver Pasha had figured out that the intention of the Russians was to encircle the Headquarters. Pasha left the headquarters and reached Dushanbe after a difficult journey.<sup>14</sup> The loss is said to be around 1000. This Russian propaganda had a negative effect on Korbaşı and lowered morale.

Pasha's Martyrdom. Şevket Süreyya mentions in his work "Enver Pasha from Macedonia to Central Asia" in which Aydemir describes the martyrdom of Pasha:

"We are now on August 4, 1922. It is the first day of Eid al-Adha ... Enver Pasha says that the remaining ones will gather in front of the

house and celebrate their feast. It is collected. He will inform his remaining soldiers of their prayers and congratulations and give them some money. The soldiers will tell them that they have nothing to offer them, as they themselves know, and will give them a document, even a rank, with their seal and signature as a memory of these joint struggles. In short, everyone is in the mood of this sad Eid al-Adha. Because it is known that these days are the last days of togetherness. The enemy advances from behind and from the environment. The Pamirs in the east are unyielding snowy mountains. The blood of the slaughtered victims flowing into the soil is still fresh.

It is during this ceremony that gunfire comes from the direction of the Dere-i Hakiyan part of the valley and Çegan Hill in the east. This is a raid, and the crowd at the ceremony may melt under machine-gun fire from the raid. At that moment, Enver Pasha immediately jumps on his horse. About 25 horsemen, four of them five Ottoman Turks, immediately followed him. Head towards Çegan Hill. Çegan falls on the northern ridges of the Abı river water. At the bottom lies the Dere-i Hakiyan Valley. It is about Belcan (or 15 kilometers east to Belh-i Cevan). The end of the attack of a small group of bouncer cavalry with swords drawn from below, in the valley and only on horses against an enemy detachment positioned on the hill and having machine guns is certain. But Enver Pasha is at the forefront. He rides his horse like lightning. He runs, cutting the air with his sword. Those with him do not stay behind him.

A commander, a commander's opposition to a raiding detachment at the forefront and with a jump, sword does not fit into military warfare procedures. But there is no longer military service, but the end of the road, the last move and the search for the expected end will speak. This is the end, death and martyrdom.

Now all roads are closed and the adventure that started in the Macedonian mountains in 1908 will now end valiantly on the Pamir

foothills, which form the northern ranges of the Himalayan mountains. It also happens. The inconceivable attack of these 25 cavalymen on the hill of Chegan and under the command of Kulikov, attacking the fire-spreading mitraille lots with plain swords, causes even confusion on the opposite side.

Under these swords there are even those who are wounded and surrendered. The gatling gun in front has already been silenced, but the fire will not cease. The second gatling gun further behind concentrates his fire and beam on those who advance in the front. Enver Pasha is in front of them.

Thus, the modern machine gun defeats the famous weapon of the Middle Ages, the sword. Enver Pasha is shot. He falls from his horse. Others are laid on the ground with him. Dervish the pasha's country horse, is at the head end of his master, as in all such scenes. But the lanes of the mitrailleuse continue to vomit their fire. Dervish also collapses on his front two feet first. Then he falls over. He has given his last breath.

Testament to Turkestan Turks.

In his known work, the Uzbek writer Nabican Bakiyev Pasha mentions: "O my brothers from Turkestan, the mosques we prayed in were stables, and our madrasahs became a hallmark for pleasure. Dear brothers and sisters, you see everything with your own eyes. You can sleep comfortably even though you can see what time you are in! Shouldn't you at least wake up after that? Our Prophet Hz. Muhammad says, "On the Day of Judgment, everyone will be held accountable in the presence of God." It is fard for every Muslim to jihad against the enemies of Islam until the Day of Judgment in order to be able to give this account.

Communists are the infidels themselves. They are trampling on the sharia, they are cruel to you, to our homeland. They humiliate you and snore you, but you don't make any noise at all.

Brothers and sisters, how do you endure such humiliating, meanness? With what face will you appear before God tomorrow? The Prophet will call you my ummah on the Day of Judgment for what deeds you have done.

The Communists plundered your property, they left you homeless, your children hungry and miserable.

O my brothers and sisters, you are still asleep despite this! Are you aware that you have fallen into the fraudulent traps of the communists? Just as they do not believe in God or any religion, they do not accept the sacredness of the lineage and family.

O brothers and sisters, it is imperative that you rebel in order to protect your faith and not to oppress our children under communist persecution. You must rebel for the independence of the holy homeland. Therefore, take refuge in the mercy of God and reach the apostolic of the Prophet. Take shelter in God, take a gun and join the jihad. Because "Paradise belongs to those who were martyred for the country." With a gun in your hand, the one who is martyred in the war against the unbelievers, as Almighty God will protect him from the torment of the grave until the Day of Judgment, heralds him with Paradise. Do not mind the blessings of this lying world.

When you die, it is just a shroud that you can bring from the blessings of this world. Brothers and sisters, as you know, I drink the syrup, which is God's most sacred martyrdom in Turkey and Saudi Arabia rank with the intention of I fought against the unbelievers. It was not a wish, I could not be martyred there. I came to Bukhara, enduring many hardships, to help you brothers and sisters who are suffering in the forest of the raging Reds. More than ten thousand of my friends joined our ranks on the road to freedom and independence.

O my lineage and religion brothers, I hope that today I will attain the most honorable rank of martyrdom in Belcivan of East Bukhara. In the last moments of my life, I bequeath you to my descendants, that

you join the ranks of the mujahideen fighting for the sake of homeland and religion, do not leave them alone. If you do so, you will save the spirit of our Prophet. If you save your people and your homeland, you will shame my soul. "

Do not be afraid of death, "Every living thing will taste death."

### **REFERENCES**

Akpınarlı Aziz, (2005), Last Years of Enver, Cemal and Talat Pasha, Istanbul.

Arslan Emir Şekip (2005), Three Ottomans on the Road to Death, Istanbul.

Aydemir, Şevket Süreyya (2006), Enver Pasha from Macedonia to Central Asia, Remzi Publishing House, Istanbul.

Bademci, Ali (1975), 1917-34 Turkestan National Independence Movement and Enver Pasha, Istanbul.

Bakiyev, Nabican (2006), Enver Pasha's Will, Translated by: Çağatay Koçar, Istanbul.

Bayur, Yusuf Hikmet (1983), History of Turkish Revolution, Ankara.

Erer, Tekin (1971), Enver Pasha's Turkestan War of Independence, Istanbul.

Ertürk, Hüsamettin (1996), Behind the Curtain of Two Periods, Sebil Publishing House, Istanbul.

Kara, İlyas (2008), The Role of Enver Pasha in the Printing Movement, Master Thesis, Istanbul.

Korkmaz Cemil Hakan (2013), Committee of Union and Progress. Profil publications, Istanbul.

Togan, Ahmet Zeki Velidi (1969), Memories, Istanbul.

Togan, Ahmet Zeki Velidi (1981), Today's Turkic Turkestan and its Recent History, Enderun Bookstore, Istanbul.

# AN EVALUATION ON THE FIRST TURKOLOGY CONGRESS HELD IN BAKU

Gülşen SAKA

*"We have one language, one belief, and one essence. We must be ready to take care of them. Being ready is not just waiting for that day to be silent. Need to be prepared. How do nations prepare for this? By keeping their spiritual bridges intact. Language is a bridge. History is a bridge. We must go down to our roots and our history divided by events integrate in. "*

*Veteran Mustafa Kemal ATATÜRK*

Language is the identity statement of a nation. The unique way of thinking, living and expressing a nation creates the language of that nation. The development of a nation's language is also an indicator of the development of its culture and is the main element of national identity. The Turkish language is the way identity Turkish nation of expressing the and existence of the. As Fazıl Hüsnü Dağlarca says, "Turkish is the voice flag of the Turkish nation."

In the field of Turkology, which feeds and feeds on the unique river of the Turkish language, 94 years ago, in the ancient Turkish city of Baku, the capital of Azerbaijan, the "First Turkology Congress", also known as the "Turkology Congress", was held and the voice flag of the Turkish nation was waved by a national wind. The congress is of great importance for the Turkish world. The search for a solution for the alphabetical distinction in which the provinces of the Turkish world were

subjected to occupation and identity construction were dropped, which led Turcologists to hold a congress. The congress aimed to conclude the alphabetical distinction, which does not allow the Turkish world to be united, with a common alphabet by capturing Turkish, the mother tongue of the Turkish world, with different alphabets.

The preparations for the congress, which was held between February 26 and March 6, 1926 and passed with the enthusiasm of the congress, started a few years ago and an organized delegation was formed for this congress. The head of the preparatory committee of the congress is Gabiyev and its secretary is Yusufzade. The Congress Russia and has an important place in terms of the relationship between other Turkish States; because Barthold hopes to awaken cooperation with prominent Soviet Turcologists such as Samoylovich. The background of this congress idea was the Crimean writer Ismail Gaspirali. For this reason, Turks wanted the congress to be held in honor of Gaspirali, but when some famous Turcologists asked Radloff to be dedicated, the congress was attributed to both names. There are many intellectuals trained in the field of Turcology in Azerbaijan and Baku is one of the most intellectual cities of the Turkish world. For this reason, Baku city was chosen for the congress. The congress was held with a total of 131 participants. Turks of Turkey Mehmet Fuat Köprülü, was represented by Mr. Ali Turan and Wisdom Hüseyinzade Ertaylan. The delegation departed from Istanbul on 17 February 1926. The notebook Mr. Ali kept at the congress is one of the most important sources about the congress today.

Mr. Ali says that 82 of the participants in the congress are Turkish, and groups them as follows: 18 Azerbaijani, 4 Turkmens, 3 Anatolian Turks, 13 Kazan Turks, 6 Crimean Turks, 1 Miser, 5 Bashkir, 1 Kalmyk, 1 Hungarian, 1 Estonian, 2 Kumuk, 1 Uighur, 1 Khakas East Turks, 3 Yakuts, 3 Chuvash, 1 Nogai, 2 Karachay Kipchak ...

Before the congress, the members of the Soviet centers made prop-

aganda among the Turkish states to accept the Latin letters. Most of the participants of the congress are in favor of Latin letters. Russians, who played an important role in the organization of the congress, showed an attitude in favor of the conversion of the Turks to the Latin alphabet, but Veli Xulufflu and Xalid Sait, who made the greatest effort to convert the Turks to the Latin alphabet, were killed by the Russians in the 30s. has shown that they pursue different goals Congress; It History, Ethnography, Turkish Languages, Related Languages, Terminology, Spelling, -Lessons took place in twelve sections: Method of, Alphabet, Literature Language, Introduction of the Country, Cultural History and Literature Acquisition. The most controversial subject of the congress is the alphabet. "All switching to the Latin alphabet for the Turks," the idea of strengthening the link between the decision of the Turkish government has been effective to the adoption of the Latin alphabet in Turkey. At the congress, language issues that are still discussed today were addressed.

The congress, whose main theme is recorded as alphabet, as a purpose, desires an alphabet unity in Turkish Republics. The use of Turkish, the voice flag of the Turk, with a common alphabet is essential for the Turkish states. In this crucial issue, of course, foreigners, namely the Russians, have tried to direct the possible communication between the Turkish States by making statements for their hidden intentions. In this regard, the German Turcologist Menzel, in the report he prepared both in the congress and before the congress, mentioned that nationalism in Turks has been rising day by day and, using abstaining votes in the alphabet voting at the congress, he said: "I myself, together with many other foreign Turcologists, abstained from voting. Because I see the alphabet issue as foreigners should interfere with an internal issue of Turks that not with. Otherwise, it will be claimed that this reform occurred with the intervention of foreigners." (Hocayev, 2006). The echoes of the Baku Turcology Congress, in which the topics that are still discussed even today are brought to the agenda, papers on the com-

mon alphabet, common writing, common terms and finally a common language in the Turkish world are presented and discussions are held, still continue today. The voices and controversial comments within the congress draw attention as it is a topic of discussion today. Usage alphabet of Turkish emerges as a subject that preserves the discussion point. The congress is important in this context because of the articulation and discussion of the alphabet.

The Turkology Congress contains a deeper ideal behind it, rather than alphabet discussions and presentations. The effort to find a common alphabet and common terms for the Turkish world is the activation of Turan's impulse to put it into practice. For this reason, this step taken for the thought of Turan that shook the world caused consequences that affected the fate of the delegates. Scientists, who came together to express their common mother tongue, were exiled, imprisoned, and sentenced to death, subject to false accusations for their work and statements at the congress.who use their existential rights and their mother This situation, which scientist Turcologists,worry about tongue, are exposed to, has been treated as a black stain on the history of world science. The "Turcology Congress" left its name to the "Turcology Massacre". But this stain has not been expressed by the world that claims freedom, and this slaughter has been ignored. When it comes to Turks, the scales of justice have shifted from Shiraz again. Many minutes about the congress have not survived, and according to the information we have learned from sources and memoirs, among the documents that have not survived today are the post-congress opinions of Mustafa Kemal Atatürk, who supported the congress. The Turkology Congress is the first step towards the adoption of the Latin alphabet of the period. Here the main issue, not only all of the letters change the Turkish Republic to the Republic of is proposed to Turkey.In this case, the Congress is recorded as the language stage of Gasprali's "Unity in Language, Idea, Work" proposal, which is the motto of the Turkish Union. Today the

last stage of the cooperation under the leadership of Turkey and the Turkish Kenes founded the first step is the point at which the Turkish state has been taken in Turcology Congress. This step is an important step taken in order to re-establish the separation of the unity theme and organic bond that existed with the existence of the Turkish Nation in its historical adventure, with an ideological framework in practice. In this context, the Turkish burning torch illuminating the national struggle of the Turkish world began to fight the fire and inspiration from Anatolia, Mustafa Kemal Atatürk said, Congress has directed his arm and sent a delegation chosen by Turkey.

The audio flag of the Turkish world, to undulate in the marsh, sent troops In this important congress sent delegations have also taken place after the congress itself was founded by Atatürk and the Turkish Institute in Turkey. According to Mehmet Fuat Köprülüzade, “Turkic is very containing all kinds of branches of skills belonging to all branches of Turkishness extensive and extensive in terms of.

Various branches of history, language and literature, archeology, ethnography, in short, mentioning the material and spiritual life of the Turkish Nation, in other words, various branches of skills, provided that they belong to the Turks, can be gathered under this term “Turkic” (Oral, 2014: 3). Starting from this explanation, it is possible to express Turcology / Turkology as the roof of Turan's vast resources.

Turkish Institute which was established in Turkey in this context, as the Turan Turcology Congress was established with the source of inspiration. This inspiration is the torch lit in history for generations. The voice rising from Baku with the Congress; It was not silenced by exiles, convictions and deaths, but rather rose and was read into the ears of generations. As the trustees on the steps taken for the way of expression of Turan with the Turkology Congress, we commemorate with loyalty and respect the valuable Turcologists who have devoted their lives on this path.

## **REFERENCES.**

Demirel, Ömer Faruk (1996) “1. Turkology Congress and Theodor Menzel ”, Ankara Hocayev, Halid Said (2006), My Old Feelings and Memories on New Elifba Roads, Jun. Mustafa Toker, Ufuk Deniz Cook, Turkish Language Association Publications, Ankara.

Oral, Mustafa (2014), "1926 Baku Turkology Congress in the History of Turkology" Antalya

## THE LEGENDARY WOMEN'S HERO OF TURKESTAN: KURMANCAN DATKA

Tuğçe Asena İÇDE

Today, Turkestan, which is generally known as Central Asia and is a completely Turkish country in terms of history and ethnography, is divided between Russia and China. The part under Chinese occupation with an area of 1.503.563 km<sup>2</sup> is called "East Turkestan", and the part under Russian occupation with an area of 3.836.503 km<sup>2</sup> is called "West Turkestan". Although Turkestan covers such a wide area, at the beginning of the 19th century its population was only around 10 million. 7 million of this population lived in the West and 3 million in East Turkestan. Turkestan has been the scene of great political turmoil. Under the leadership of the Seljuks, the Mongol invasion that emerged after the spread of a significant portion of the Turks to Asia Minor and the following it, country and its inhabitants suffered great difficulties during the Timurid Empire and the culture and art life, which developed during the Timurid period, gave the people the opportunity to improve the economic situation to a certain extent. The Uzbeks, who ruled Turkestan by eliminating the Timurids, soon fell apart and became three khanates. These three khanates have been able to continue their independent existence in West Turkestan for a long time. Of these khanates, Bukhara was established in 1500, Hiva in 1511 and Kokand in 1700. The establishment of three separate states in Turkestan caused the Turk-

estan Turks to be divided among three separate khanates and thus to fall from power.

Bukhara, the oldest of the Khanates,<sup>3</sup> Hive 2, and Hokand around 1 million had a population of. In East Turkestan, which was invaded by China from time to time, the population of the independent Kashgar State was around 3 million.

The economic and cultural life of these four separate states established in Turkestan was rather weak. The biggest reason for this was that Europeans could go to India and China by sea from the beginning of the 16th century and Shia Iran the trade connecting Turkestan to the Middle East closed routes. This caused the people of Turkestan, who gained great commercial gains from the transportation of Chinese and Indian goods to the Black Sea and Mediterranean ports, to become increasingly impoverished and, consequently, to remain behind in the field of culture and civilization. This poverty soon affected the military power of Turkestan and caused it to fall behind especially in the field of fire arms. In the meantime, despite the warnings made by the Ottoman Empire for the Turkestan Khanates to get along well, their fierce struggle with each other has worn them more. The first quarter of the 19th century is Turkestan Khanates each other a period in which they struggled with. While the Turkestan Khanates were in this situation, they faced the threat of Russia, which was very superior in terms of economy and military.

Tsarist Russia, which could not be opened to Europe, started to spread towards Asia from the middle of the 16th century. The Russians conquered Kazan and Astrakhan in the middle of the 16th century,

occupied the Bashkir country in the 17th century and the steppes of Kazakhstan, which was the gate of Turkestan in the 18th century . Tsar Peter I (1689-1725), who lived with the dream of making Russia a great empire and opening up to hot climates, wanted to descend to

India, the land of riches, by dominating Turkestan (Central Asia).

In doing so, "We will bring Muslim Turkestan Khanates, who do not abide by the interstate law, into" civilization ". They also thought of eliminating any possible objections against them by making their propaganda and they achieved this on a large scale.

However, the main reasons that make it impossible to create a general "human mass" without nationality by destroying nations are the psychological conditions of today's nations arising from the high cultural level, their moral and legal perceptions and their racialized and deepened sense of nationality and their loyalty to their nationality. A Soviet theorist named Dimanstein, who had speculated on the issues of nationalities, said: "In Eastern countries, nationalism has reached extreme proportions. It is pointless to oppose these completely normal movements, but it is necessary to channel them. The main danger in the East is that nationalism is developing faster than the consciousness of the working class. It is necessary to see this issue thoroughly. Otherwise, there may be a danger that bourgeois separatism will triumph. "

The greatest aim of the Russians was to have the trade caravans coming from India and China and the wealth of this country. After the Russians took over the steppes of Kazakhstan, they have already started to think and research how they could advance towards Turkestan and take the states such as Hokand, Bukhara, Khiva and Kashgar there.

After the invasion of Kazan, Astrakhan, Siberia, Crimea and the Caucasus, the Russians made the necessary preparations to take the Turkestan countries, and in 1858 they sent an expedition under the leadership of Colonel N. Ignatiyev.

On May 15, 1858, the Ignatiyev committee, which left for Turkestan, included 82 people, 16 of whom were geographers, geologists, ethnographers, zoologists, orientalist and historians. Ignatiyev, who completed his duty in November 1858, returned to Petersburg after thor-

oroughly examining the situation of the Turkestan Khanates and presented the detailed report he prepared to his government. In his report, Ignat'yev advised that the Russian government should immediately engage in military action against Hokand, and stated that Hive and Bukhara should first be brought under Russian influence and then invade.

The Russians, by making the necessary preparations, disregarding the interstate law with their own war pretexts, turned their direction to the Khanates of Bukhara, Hive and Hokand, and took Tashkent in 1865 and Samarkand in 1868, the same year, the Emirate of Bukhara, in 1873. He forced his patronage to the Khiva and Hokand Khanates, and ended the Turkmen resistance in 1884 and completed the occupation of Turkestan. Apart from the Orenburg and West Siberia General Governorships that the Russians had previously Gaspirali's work on the assimilation of Turks through education by the Russians is the result of the dynamic spiritual force that he wrote in February 1881, "Again, it is the result of the dynamic spiritual force called the never-dead, ever-quenching nationality that all non-Russian nations, Ukrainians, Turkestan Turks living under the rule of communists today Idil-Ural Turks, all nations of the Caucasian Caucasus, are fighting for national freedom and independence. " His words reflected the rebellion essence of the people of Turkestan.

What is necessary for a nation to both survive and to rise in terms of civilization will consist of a spiritual state ready to make all kinds of sacrifices for the existence of the nation with deep love and devotion to the nation.

The form of domination psychosis that appears today in Soviet Russia's relations with all nations of the world is Sovietism. The slight tendency manifested in the politics of today's Soviet Russia is to make its own nation dominant in the world by destroying other nations politically. In this way, when aggressive nationalism, aggressive chauvinism begins to become essential in the politics of a state within any nation, it

is quite possible for all other nations and states to prepare for resistance against this state. In every period of history, nations have been resisted against such aggressive nationalism that seeks to dominate other nations; they will also do after that. This is a law of life; It is the manifestation of the law of conservation in the life of nations.

At the beginning of the 19th century, many travels took place within the scope of the understanding developed in the west to Turkestan, which was an area of competition between Russia and England.

This travel basically covers the research conducted by Western states to gather information on political, economic, cultural and religious issues for the areas they plan to exploit. The aim of the British was to create a buffer zone between Russia and India by protecting the Turkestan Khanates and the independence of Afghanistan.

The British believed that if the Russians conquered the Khiva and other Turkestan Khanates, their dominance in India would be jeopardized. British traveler (intelligence officer) Arthur Conolly's opinion at the end of his travel in 1829-1831 influenced Britain's Turkestan policy. According to Conolly, by resolving the conflicts between the Hokand, Bukhara and Hive Khanates, which are in conflict with each other, it is possible to unite these khanates and form a natural line of defense against the Russian threat in the north. According to him, if Britain annexed Turkestan, both slavery in the region will be ended and civilization will be brought to this region. In this context, during the Anglo-Afghan War of 1838-1842, the activities of the East India company of England intensified.

Hokand Khanate; Covering a wide area, mainly in the Fergana Valley, this khanate stretched from Issyk Lake in the east, to Sir-Derya in the west, from the Pamir Mountains in the south, to the steppes of Kazakhstan in the north. Its most important cities were: Hokand, Tashkent, Margilan, Evliya-Ata, Pishpek (Bishkek), Namangan, Turkestan

(Yesi) and Simferopol. During the 19th century, which is defined as the Depression years for the Khanate of Hokand, not the state politics but the politics of the clan were dominant. The tribes, who entered into a power race, determined the domestic politics by ignoring the external threats. Whichever side politics followed, the ruler was confronted with the rebellion of the other side and lost his throne.

The political strengthening of the Khanate of Hokand and its expansion took place during the time of Lim Han, Ömer Han and Madalı Han (Muhammed Ali Han). In other words, the most brilliant periods of the khanate were experienced during these three inns. The fact that the scholar Khan organized campaigns in the territory of the Bukhara Khanate and obtained many captives and booty as a result of these campaigns made Bukhara completely hostile to the Khanate of Hokand. Especially the conquest of Tashkent, the period of Hanlim Khan and afterwards, started the endless Hokand-Bukhara wars.

Khudayar Khan, who ascended the throne of Hokand three times, opened the doors of his country to the Russians by submitting to the Russian rule with a treaty made in 1868 upon the increase of internal conflicts and the dissatisfaction of the people during the third khanate. The people who did not accept this situation rebelled against Hudayar Han in 1875. Hudayar Khan took refuge in the Russians and his son Nasueddin ascended the throne in 1875. Muhammad Ali Khan (Madelı Khan), who gave the Hokand Khanate its heyday and received the title of veteran with his expedition to Kashgar, was killed by Nasrullah, the emir of the neighboring Bukhara Khanate, for no reason in 1841.

The throne struggles between the Kyrgyz, Kipchak tribes and Uzbeks within the Hokand Khanate continued until the end of the khanate in 1876. It is stated that during this period Kyrgyz and Kipchaks launched 33 great rebellions, 7 of them were Kyrgyzs. In addition, many Kyrgyz administrators served in different levels of the khanate. While the Kyrgyzs in the southern part of Kyrgyzstan were among the natural

people of the khanate due to their geographical and cultural proximity, the Kyrgyzs in the northern region tried to resist the domination of the khanate over them at every opportunity.

The Hokand Khanate period was a period in which the values of the settled culture developed and spread in the region. As a result of constant struggles and rebellions, the khanate was weakened, the capital Hokand was captured by the Russians in 1876 and the Hokand Khanate came to an end.

The administration of the lands of the Khanate of Hokand passed first to the Fergana and Sir-Derya region administration of the Russian Tsardom, then to the Governorship General of Orenburg and then to the governorship of Turkestan.

Of course, there were many reasons why the Turkish Khanates in Turkestan succumbed to the Russian invasion so easily and in a short time. The most important of these reasons was that Turkestan Turks lived in three or four fragmented states instead of a centralized administration. The fact that the Ottoman governments did not heed the advice they gave to be in unity and solidarity, they struggled with each other, consumed their wealth and energy in vain and weakened them. In addition, because they were surrounded by hostile nations, they were weak in economic and commercial aspects and therefore could not make the necessary move in science and learning. As a result, despite all their heroism, they could not avoid being defeated by the well-armed Russian forces due to the inadequacy created by ignorance, poverty and indiscipline. Turkestan was the last of the Muslim countries occupied by the Russians.

The struggle for independence initiated by the Turkestan Turks since the middle of the 16th century, in terms of the history of civilization, is based on East-Asia, Western-Europe; from the Christian world of the Islamic world in terms of the history of faith; in terms of national

history, it can be thought as the liberation of the Turks from the Russians.

Kurmancan Datka's wife Alimbek Datka was born like a sun from the Hokand Khanate into the history of the K1g1z Turks. As a matter of fact, the prime minister of Hokand Khanate Alimbek (also referred to as Alımkul in the sources) Datka stopped him when Hudayar Khan “marched to Hokand, where he asked for help to take his throne” by taking refuge in Bukhara and took control of his country. When the Russians marched to Hokand under the command of Chernyayev, he sent a force under the leadership of Kanesarı Kasım Bey, when he was not enough, he repulsed the Russian armies with his soldiers and he died in Tashkent in 1865. Alimbek who had a definite influence on Kurmancan's leadership of the Kyrgyz Datka, was born in 1799 in a place called Chaghaha on the outskirts of Coşolu Village in the Altay Region. As both the political leader and one of the army commanders of the Khanate of Hokand, Alimbek played a great role in the politics of the khanate, especially in 1850-1876.

Alimbek Datka, who enthroned Malla Khan (1857-1862) and appointed Ancıyan as governor, succeeded his nephew Shah Murat in 1862 and became the chief vizier (prime minister), not only of the Kyrgyz Turks, but of all Turks. aimed at unity and solidarity; For this reason, he mobilized the soldiers of the Hokand Khanate for the freedom of the East Turkestan Turks. In addition, Datka showed this idea by working for the sake of raising the cultural level of the society. For this reason, by establishing a madrasah in Osh and scholars and other countries, he was bringing teachers from instrumental in the literacy learning and training of hundreds of young people every year. He even turned his own lands into a foundation to cover the expenses of this madrasa.

Kurmancan was born in 1811 in Madı K1şlađı, close to the city of Oş, as the daughter of Mamatbay, a farmer from the Bargı Tribe of the

Munguş family, who can be considered even wealthy. When he was 17, he married Kul Seyit from the Coş Tribe and a year later came to his father's house in the Uç Taş Plateau; After 3 years, he separated from his wife like himself and married the prime minister and commander of Hokand, Alimbek Datka. Kurmancan has 5 sons and 2 daughters from her marriage to Alimbek.

Kurmanjan was an ordinary woman until she married Alimbek. However, this new life that Hokand established with his valiant commander, who was caught in a view of his respectable stance and beauty, himbe called the "Altay Queen", "Regiment Hanışası", "Altay Kanıkesi" even today. Well educated, cultured and manners, Kurmancan is exactly the kind of woman that Alimbek desires, who has received the title of "Datka". Since the day she came to her husband's house, she stood out in her new hometown with her proper speech, intelligence and cooperation, rational behavior, and right decisions, and she consults her in all matters.

Until the death of his wife Alimbek, Kurmancan was a mentor, friend and confidant in all matters. Before taking the title of "Datka", he is in charge of the soldiers on horseback and often has one or more of his sons with him. Even when her husband went to Hokand, he did not feel her absence; she was a woman whom the nation trusts and consulted, and a commander in charge of the soldiers; He filled the souls and hearts of his children with the spirit of "free and independent Kyrgyzstan"

The title "Datka" given to Kurmancan meant the highest level of government during the time of the Khanates of Hokand and Bukhara. The administrative chief (i.e. governor) of the province where this title means "true loyalty", the political and religious leader, even the all that in the society solver of problems arise, the legal officer looking at the appeal and complaint petitions, the commander of the soldiers, in short, the commander of the region under his command. it meant

the only authority. This title was given to Kurmanjan after the death of Alimbek and after the throne of Hudayar Khan for the third time. Meanwhile, as a result of the pro-Russian behavior of Hudayar Khan for the sake of losing his throne, an unrest started in Hokand. Meanwhile, the title of "Datka", which was vacant with the death of Alimbek, was asked to be given to Carkınbay, one of the first wife of Alimbek. However, this request of Hudayar Khan was not accepted by his stepson, who was the judge of Osh Province.

Because it shows great respect to Kurmancan's honor, his ideas and the correctness of his decisions. This situation surprised Hokand, "Even Sait Muzaffer and Hudayar Han who came to investigate the trust and loyalty of the Kyrgyz to the Russians. Thus, Kurmanjan, whom the Kyrgyz Turks called "Queen of Altai", was given the title of "Datka" in 1876 with the fatwa of the Shaykh al-Islam of Bukhara.

The title of "Datka" did not prevent him from working for the independence of the Kyrgyz until the end of his life, and it became an insurmountable set by confronting Russian forces with his soldiers at every opportunity. The military operation launched by the Russian army in the Alay Mountains was met with the harsh struggle of the Kyrgyz, who were fond of their freedom, and the Russians were shocked by the Kyrgyz who fought to the last drop of their blood. Kurmancan Datka, on the other hand, takes part in all these struggles and evaluates the course of the unequal war in terms of weapons and military equipment, and provides consultancy to his sons in order to turn the fight in the front line in his favor.

Kurmancan Datka uses the nomadic house as a headquarters to learn about Russian war techniques and technology; He was making evaluations by determining the tactics of war in a realistic way. Desperate in the face of this harsh resistance, the Russians formed a special punishment army and slaughtered all the men in the region, and even shot those who surrendered and even innocent people. The Russian

punishment army has seen no harm in slaughtering everybody, regardless of children, women, elderly or sick people, in some places.

As the Russian General Skobelev, who was disturbed by the prolongation of the war, tried to punish the innocent people with total massacres by the "Special Punishment Detachments", which was specially established in the summer of 1876, Kurmanjan Datka, worrying that further resistance would be a genocide for the Kyrgyzbest solution was a political solution, decided that he has given. He sent his son Hasanbek to his eldest son Abdıldabek and stated that continuing the war would not yield any results. But Abdıldabek, who could not digest this situation, did not obey the words of his mother and continued the war until he was martyred. Abdıldabek had thought of getting help from Afghanistan during this period, but he died shortly after his injuries were severe.

This struggle for freedom, whose torch was lit in the Alay Mountains, appeared simultaneously in various regions of the Fergana Valley and disturbed the peace of the Russians. Russians tried to try diplomatic ways to end the war definitively in order not to experience the situation they lived in the Caucasus again. If the Russian army could not end the war in a short time by putting an end to the violent resistance of the Kyrgyz in the Alay Mountains, Russia's reputation in the world would be shaken. Therefore, General Skobelev realized that Kurmancan Datka, who is very respected among the people, should somehow be negotiated.

Kurmancan Datka stated that after thinking about the peace offer from the Russians for a long time, a meeting can be held if the Russian general does not dishonor and agrees to speak with him at an equal level. The Russian general complimented Kurmancan Datka, whose conditions were accepted by General Skobelev, saying "Russians appreciate the courage of their enemies" during the meeting.

It is a historical fact that Kurmancan Datka's agreement with the

Russians is a must for both sides. Even if the armed resistance of the Kyrgyz, who had been used to living independently for a long time, ended, they would not give up their freedom. Considering the difficult conditions of the period, Kurmancan Datka informed General Skobelev that an agreement could be made if the following requests are fulfilled, and these requests were accepted by the Russians.

When the aforementioned conditions are examined, it is understood that they are related to fundamental rights and freedoms and to accept the domination of the Russians with dignity. Since the Russians were aware of this situation, they immediately accepted Datka's requests. The conditions in question are as follows:

**SPECIFICATION:**

1. No one will be subject to any punishment for participating in armed resistance against the Russian army.
2. Prisoners of war will be released as soon as possible.
3. The immigrants will be allowed to return to their homelands.
4. Nobody's property will be taken away by force.
5. The amount of tax to be collected from the public will be minimized.
6. There will be no restrictions on the rights and laws of the indigenous people.
7. Religious beliefs and practices of the people will not be interfered with.
8. Mosques and madrasas in the country will not be touched.
9. The customs and traditions of the local people will not be interfered with in any way.

When we look at the essence of these articles, we see that Kurmancan provides the autonomous administration of the region. Although the

resistance was not successful, the growth of brave people like Abduldabek, who loved independence, continued. As it is mentioned in the Manas Epic, national epic of the Kyrgyz which is the, "The man who protects the home does not die, the province who gives birth does not die."

Datka ruled the Alay district until February 1, 1907, when he passed away and died at the age of 96. Kurmancan Datka, never compromising the values he believes in, has been the subject of many literary works such as stories, novels, poems and songs. The song "Kurmancan Datka" by Gülzade Riskulova, which is sung in Kyrgyz, was written by one of Kurmancan Datka's grandchildren Prof. Tursunay Ömürzakova's Kyrgyz book named "Kurmancan Datka", the Baskın Novel written by Tölögon Kasimbekov, the master of the Kyrgyz novel, and the 2014 film Kurmancan Datka are some of these.

As can be understood from all these developments, Turkestan has witnessed many problems both internally and externally. Of course, Turks have never been silent to every attack and invasion they have been subjected to. While there were many throne fights among tribes in the history of Turkestan, we have seen that this is not the occupation of Kurmancan Datka. Datka also endured these cruelties as a woman and showed heroism by fighting for her nation.

TURAN IS OUR CITY, LET IT GET SINCE THE TURKISH.

## REFERENCES

AKSAL, Sadri Maksudi. Sociological Principles of Nationality Emotion, The Feeling of Nationality as an Effective Agent in the 19th and 20th Centuries, 1955.

BAL, Halil. Turkestan History, Istanbul University.

BUYAR, Cengiz. Kyrgyzstan History of Political Economy-community Manual, Kyrgyzstan Turkey Manas University of Central Asian

Studies Center, 2017.

TILE, Nihat. Politics of the Turkestan Khanates of the Russians, Sinop University Institute of Social Sciences, 2019.

İlker TÜRKMEN. for Bureaucracy in Hokand (Fergana) Khanate Two Turkic Competing: Kipchaks and the Kyrgyz, Cappadocia History and Tribes Social Sciences Journal, Volume 12, April 2019.

İNAN, Abdulkadir. Manas Epic History Series 9, 1992.

KESERCİ, Ramadan. A Woman Who History of Turkestan Leader Left a Mark on the: Kurmancan Datka, Turkuaz International Turkic World Scientific Journal of Research, 2020.

KÖSE, Nerin. A Woman General in Kyrgyz History: Kurmancan Datka, National Folklore Magazine, Issue 55.

ÖZDEMİR, Emin. in Turkestan Before the Russian Occupation Western Travelers Who Arrived And As a Reference to the History of Turkestan Their Travel Books, History Studies Vol 2/2, 2010.

SARAY, Mehmet. Ottoman Empire and During the Rus Occupation Period Relations Between Turkestan Khanates (1775-1875), 1994.

SARAY, Mehmet. Turkey and Nearest Neighbor, 2010.

PALACE, Mehmet. History of New Turkish Republics, 2014.

UZEL, Decent. The Sounds of Azan in the Step, Under Russian Rule 400 Years of Islam, 1994.

# AN INDEPENDENCE STRUGGLE IN TURKESTAN: KORBAŞI (BASACI) MOVEMENT

Zekai PINARBAŞI

History has formed the classification he made while evaluating societies on the concept of "nation". "The nation is a community that is common in language, religion and morality, that is, it is made up of individuals who have received the same training. To abbreviate it in general terms, those who meet under the same cultural elements are called the nation. The reflexes that nations will show to what is experienced and what will happen will also be common due to cultural ties. When viewed from this point of view, one of the most important cultural characteristics of the Turkish nation is its fondness for its "freedom". Although the sixteen great Turkish states that were established throughout known history have collapsed, a new one has always been established in their place. Because the Turks have been kneaded with an understanding of life that would rather die than live in captivity.

The past is full of events that will prove these claims hundreds of times. Turks have fought many times throughout history and their lands have been occupied. However, this situation revolved every time and the struggle for freedom continued at the cost of death. The Korbaşı Movement is one of them. by Tsarist Russia in 1522 by invading the Kazan Khanate This process, which was started, continued until 1979

with the occupation of ancient Turkish lands such as Kazan, Crimea, Khiva, Hokan and Bukhara. During this period, the collapse of Tsarist Russia and the establishment of the USSR in its place did not cause any change in "Russian policy".

We should mention that there is a reason why we use the word Korbaşı in the title and content of our article and we prefer this name instead of Basmacı. The Russians described the uprisings as Basmacı Revolt, based on the words Basmak and Basin. However, those who participated in this movement used the phrase "Korbaşı" for themselves. Because the meaning of the word "Basmacı" is "bandit".

However, they are not bandits, but heroic Turkish soldiers who have been fighting a national struggle against the Russians who have occupied their lands unjustly and unlawfully for centuries. The Korbaşı Movement emerged with the Bolsheviks' abolition of the Hokand Autonomous Republic in 1918 and spread throughout Turkestan in a short time. Likewise, it has spread to the Turkmen geography.

Thanks to the determined struggle of Cüneyt Khan, the Turkmen geography has almost become the center of this movement.

### 1. The Formation Stages of the Korbaşı Movement.

In order to understand correctly the Korbaşı Movement that took place in Turkestan, it is necessary to examine and distinguish the foundations of the formation of this national struggle and structuring. We have the national stance and love of freedom of the Turkish society throughout the known history as mentioned above, in order to interpret the process correctly, the conditions in the region since the beginning of the 19th century should be examined.

Tsarist Russia started its colonial studies from the time it bound Turkmenistan to itself. Tsarist armies acted as invaders in Turkmen cities and imposed heavy taxes on the people. Tsarist soldiers responded to the Turks who reacted to this situation in the most brutal way and did

not hesitate to commit physical and psychological violence. With the unjust occupation of Turkish lands, this situation started to attract a lot of reaction and led to minor uprisings.

In the future, after the collapse of Tsarist Russia, the people thought that they would take a sigh of relief. As a matter of fact, this situation occurred in the first phase of the USSR. The Soviet Union Claiming They came to society to save them from prosecution and persecution tried to control the Turks by that. However, documents proved that this was not the case in a short time and that the Soviets' intention was to end Turkishness and Islam. Upon the realization of this intention, the Korbaşı Movement has actually come to the starting point.

## 2. The Korbaşı Movement is the Slander that the British Plan.

After examining the formation stages of the Army Corps Movement, one of the important issues that needs to be examined and answered is the British support, which is the claim of Soviet sources.

Soviet sources exaggerate events so much that British sources report that they do not know either the Korbaşı Movement or their struggle. This situation is nothing but the product of the psychological perception operation that the Soviet administration wanted to do in society. The Soviets who want to weaken the just struggle of the Turkish nation by these means have no historical basis.

## 3. Social, Political and Economic Foundations of the Korbaşılar Movement.

The Korbaşı Movement has emerged as a result of the experiences of the culture of a nation that was born in Turkestan and has a history of hundreds of years. We have stated between the lines that Korbaşılar is not a structure that appeared out of nowhere. It is a movement that has acted as a result of the unfair occupation of the Russians. With various studies carried out by Turkish intellectuals in 1917 and afterwards, public awareness activities formed the social foundations of the movement.

The works of these intellectuals influenced the people of Turkestan and caused an idealistic approach to independence among the people. The people gathered around a certain ideal and ideal became sensitive to the various assimilation and colonial policies of the Russians. This situation is one of the important sources of the movement.

One of the economic reasons of the movement was the "cotton policy" implemented by the Soviet local administrators in Turkestan territory in line with the economic plans of the Soviets. The Russians of Turkestan due to this policy, which was not suitable for the territorial structure of Turkestan, caused the lands to become inefficient. Therefore, the Turks had to be condemned to the Russians in terms of their food needs. Another factor is the policy brought by the obligation of "Russian Tractor" instead of traditional agricultural tools in agriculture. Due to the policy in question, the Russians were obliged to purchase, repair, fuel and use the tractor. As a result of these events, the public experienced serious economic difficulties. As a result, the farmers gathered around the Korbaşı against the policies mentioned above and actively participated in the movement. The anti-Islamic attitude of the Soviet administration also disturbed the Muslims in the region and caused a large increase in the number of active organizations of the Korbaşı.

#### 4. Organization of the Korbaşı Movement.

As a result of the headings we evaluated in items above, it is seen that these strategies of the Soviets were effective in the transition of the movement from thought to action. As a result of various pressures, the Korbaşı Movement has now turned into a national struggle. In fact, considering the studies done in Soviet sources on this subject, the "gang, bandit, etc." accused by the Soviets. It proves that their slander is baseless with their own documents.

“Korbasi, who have military organizations, have a military-civilian structure formed separately in certain regions under the manage-

ment of a Korbasi, even though they have a simple institutional structure. They have a certain hierarchical order. Accordingly, the structure was formed as a staff committee under the command of the top Korbaşı, trainers in the military education system, and horse troops with a fast movement style. However, this structure was not a regular military unit. They were also not considered to be at an advanced level in terms of military equipment. They never had heavy weapons either. "

Therefore, they remained quite incomplete and weak both in number and equipment against the Russians with whom they were at war. Despite this situation, they have fought quite importantly against the Russian army. In the face of this situation, the Soviet Union had to prepare an action plan consisting of 123 items against the Army Corps. When the plan is examined, it is seen that it was not prepared against a simple bandit unit.

5. Turkestan Independence Struggle Korbaşı Movement and Enver Pasha.

Enver Pasha's departure from Moscow on October 2, 1921 and his arrival in the city of Bukhara further inflamed the action against the Russians in the region. Meanwhile, Enver Pasha had meetings with many people and made attempts to revitalize the movement. One of these interviews was with the Turkish historian, Turcologist Zeki Velidi Togan. In this speech, Enver Pasha says, "I want to go to Şarkî Bukhara and from there to Fergana and take over the whole Basmacı [Korbaşı] Movement."

Upon this, Velidi Togan supported Enver Pasha by saying, "Since you have come to Bukhara once, we need to benefit from it in a way that will benefit the struggle for Turkestan independence." Enver Pasha, who went to East Bukhara on 8 November, held meetings with almost everyone in the region in order to eliminate the immobility caused by the lack of leadership in the region and wanted to add a new vitality to

the movement. During this work, he Lakaylı İbrahim Bek was imprisoned for three months. His imprisonment is a great handicap in the war against the Russians in the region. Enver Pasha, who was freed through the Afghan King Amanullah Khan, sent the following statement to all the mujahideen commanders in Muin Barracks. “The great Turkish mujahids of Turkestan, I salute those who struggle for the protection of the religion and homeland, which are the indomitable enemies of Küffar and I know from now on; From this moment on, I took the command of all Islamic forces with the declaration of jihad against the Russians in order to save Bukhara from Sharif, Khiva and the Russians who invaded all of Turkestan.

This statement is proof that Enver Pasha really started to lead the national struggle of Turkestan. After this declaration, Enver Pasha caused serious damage to the Russians in the region as a result of various organizational and strategic moves and gained great authority over the Army Corps commanders. However, on August 4, 1922, on Çağan Hill, on the first day of Eid al-Adha, the Soviet army made a sudden attack on the village where Enver Pasha was located. Enver Pasha gets on his horse and draws his sword. The plain sword goes over the bullets rained by the Russian Gatling guns.

First his aides are shot, then he is shot and martyred. This struggle of Enver Pasha became a flag and became the symbol of independence by opening the horizon to the Turkish nation.

## RESULT

The Korbaşı Movement continued until the 1930s. However, they could not resist the strong Russian armies any longer and dispersed towards the provinces. The Russians have tightened their efforts to put an end to the movement by increasing the attacks against the Korbasi. The Such a large Korbaşı Movement, which suffered great losses in the face of a powerful attack, ended in 1935. Korbaşı Movement, one of

the most important political events in the history of Turkestan, was born with the experiences of the national consciousness that has been going on for centuries and ended by struggling for this cause.

In order to legitimize the colonial policies of the Russians, these heroic Turkish children were called gangs, bandits, etc. will not hide the massacres and cruelties they committed in the witness of history. History will always write and remember the Korbaşı Movement and their honorable soldiers as heroic Turkish children.

### REFERENCES.

Gümüş, Musa, "Homeland Defense Corps Movement in Turkestan and Enver Pasha, History School Magazine, Issue: XXIV., Pages: 649- 682., 2015.

Cosroe Chaqueri, Baku Congress, (Translated by: Yuluğ Tekin Kurat), Ankara 1984 .

Hayit, "Basmacılık Turkestan ...", p. 27; Öztürk, p. 97-98.

Sultan Gök, "The Struggle of Turkestan and the Basmaids" International Journal of Social and Economic Sciences, Vol: 2., Issue: 1., 2012.

Şevket Süreyya Aydemir, From Macedonia to Central Asia Enver Pasha, III. Skin. Istanbul 1972 Journal of Academic History and Thought, Turkestan National Struggle:

An Assessment in Terms of Soviet Historical Perspective, 2019

Journal of Anatolian Cultural Studies, 2017, 1 (2), p. 85-96

## **TURKESTAN'S STRONG VOICE: MUSTAFA ÇOKAY AND HIS ACTIVITIES**

Ayberk AKIN

The Russian Revolution of 1917 is a historical event with many consequences in various aspects. This event is a breaking point and an issue that affects the destiny of many nations. Since the tsarist rule is a period of cruelty and troubles, this transition period has been carefully followed. The colonial mentality of the Soviet Period, which seized power after the collapse of the tsarist regime and promoted equality and freedom, emerged soon after. The Soviets, who carried out ethnic and cultural separatism activities, restricted the freedom of our cognates living in Turkestan. These restrictions went as far as dividing the great Turkish tribe into nations. Even the word "Turkestan", which keeps Turkish identity alive, has been banned de facto. The meaning of all this is clear, its purpose and intention are obvious. The geography of Turkistan has been suppressed, subjected to a cultural imperialism and artificial ethnic separatism. Knowing this period of history is very important to interpret today. Of course, the Turkish nation has waged different struggles in various fields against these Russian oppression. Fighting against the Gatling with a plain sword is also part of this struggle, and writing articles to announce this cruelty and injustice all over the world is also part of this struggle.

Communism is a political and social economic system that restricts intellectual freedom. This situation in Turkestan is also at a level that disturbs intellectuals. A few European educated intellectuals thought that what was happening in their homeland should be announced to the whole world. This idea was supported by the idea that press organs should be used. Striving to prevent the division of Turkestan, this intelligentsia started an intellectual struggle from Afghanistan to the interior of Europe. The headquarters of this struggle, Turkey has been the center of power. The target is clear and the plan is clear. Intellectuals working for independence started their struggle by establishing secret or open societies and publishing magazines with different names in various fields. The clear explanation of this struggle is as follows: “The years 1917–1924 were full of hope and anxiety for the intellectuals of Turkestan. All of the activities carried out by Osman Hodja, Mustafa Çokay and Zeki Velidi Togan in and outside of Turkestan in these years were all attempts to prevent the division of the people of Turkestan. For this; They tried to share Turkestan's demand for independence with the world public, between Turkestan immigrants living in different geographies of the world to provide communication, and also to ensure their integrity by emphasizing the unity and solidarity of Turkestan Turks. . Since his life and activities are our subject, he will be shaped by him in the rest of our article.

## 1. The Voice of Turkestan, Mustafa Çokay.

### 1.1 Life and Activities of Mustafa Çokay.

It opened its eyes to the world in the city of Akmesicid (now Kızılorda) in Kazakhstan. It is called Çokay because it takes the surname Şokay, which is common in the region. His father is Şokay, the head of the Şaştı tribe belonging to the Kipchak tribe, and his mother is the Bahtlı Lady.

He saw the troubles of his father and his relatives who were ex-

posed to the unfair practices of the administrators in his childhood and grew up with them. He entered the law department of St. Petersburg University to fight against illegal behavior. Studying in the law department enabled him to meet with politics. He participated in political activities in these years. He played an important role in the investigation of the rebellion that started against the Russian government, which wanted to recruit young people from Turkestan because of the bad things in the First World War and caused the deaths of thousands of people, and then the issue was brought to the parliament. In November 1916, the representative of Turkestan was elected to the Bureau of the Russian State Duma Muslim Faction. When the tsarist rule was overthrown with the February Revolution of 1917, he wanted to take an active role in shaping the new political administration in Turkestan, and embarked on a new struggle with hope. He left Petersburg and participated in the Kazakh Congress in Orenburg (April 1917) and the Turkestan Muslims Congress in Tashkent. He was elected president of the national center created here.

The balances that changed with the revolution provided the Turkish nation with a space for action. As a result of this movement, Turkestan Muhtariyeti was declared on 27 November 1917, which can be considered as the first modern state structure in Central Asian Turkish history. Mustafa Çokay first served as the minister responsible for foreign affairs in the government established, and then served as the prime minister. The government was disbanded within the framework of the repressive policies of the Bolshevik forces. A death warrant was issued for Mustafa Çokay by the Russians, who codified the words oppression and cruelty to themselves. After this decision, he first fled to Tashkent and got married there. Moving to Orenburg after Tashkent, Mustafa Çokay met with Zeki Velidi Togan and held meetings there. During a period when he was arrested with 200 Russian democrats, he was executed by being shot. He escaped by revolting on the train he was put on

for the implementation of this decision.

Continuing its activities city by city, Çokay all provinces were invaded enemy went to Istanbul afterwards. He tried to create a suitable environment for his struggle and worked in many countries and various provinces. Turkestan National Union Organization has attempted to create a public opinion in Europe and Turkey. The incident that caused the termination of all these activities was II. World War.

His life in struggle ended on 27 December 1941 by the German authorities because of typhus and when asked to his relatives, he was poisoned. His funeral was buried in Germany, in the Berlin Turkish Cemetery.

### 1.2 Mustafa Çokay's Ideas.

The leader of the Kazakh Alaş National Movement, A. Bökeyhanov had a great influence on the formation of the political ideas of Mustafa Çokay, who had adopted Turkism trends since his student years. He argued that the geography in which he lived should gain independence and be under a national administration. He found and formed the arguments of this defense from his youth. Conditions and time are very important for a political Turkish world unity. There is no such precondition for cultural unity. Turkish culture should live and be kept alive in every geography where there is a Turkish footprint. With these thoughts, Çokay, who had an understanding of an independence-based concept, communicated his views with his articles and journals. He has more than seven hundred articles and dozens of magazines. "Significant contributions to the publishing of *Birlik Tuvı* (Kazakh) and *Ulug Turkestan* (Uzbek) in Tashkent, *Na Rubeja* (Russian) and *Şafak* (Turkish) in Tbilisi, *New Turkestan* in Istanbul, *Age Turkestan* (Çağatay language) in Berlin. has been. " Among these magazines, it is *Age Turkestan*, which reaches "one hundred and seventeen" issues and has an important place in Çokay's life. The journal is educational ideas in every field

ten-year periodical work that contains.

## 2. Magazine for the Independence of Turkestan: AGE TURKESTAN

It is a magazine published under the guidance of Mustafa Çokay, who works in many parts of the world for the independence of Turkestan. Age Turkestan, which has been broadcasting for ten years, deals with cultural issues as well as economic, political, etc. It is a medium that examines movements. If we need to explain briefly about Age Turkestan, the following text will be useful for us: “In the first issue of the magazine, the main subject of the magazine was stated that Turkestan independence and the struggle for the self-governance of the people of Turkestan. Studies in the fields of politics, culture and language formed the basis of the struggle. First of all, it is very important to ensure culture and language unity in the Turkish World. It should be realized that Turkish culture is the common culture of all Turkish peoples. Turkic peoples should understand what each other speaks and writes without intermediaries and interpretations. A newspaper published in Istanbul should be able to be read in Samarkand. Thus, feelings of unity and brotherhood among Turkish peoples can be reinforced. The ideal of unity of culture and language among Turkic peoples does not require isolation of them (Turks) from other peoples. On the contrary, with this union, cooperation with other peoples who are struggling for independence like themselves should be provided. Cultural unity of the Turkish Peoples is equivalent to ensuring unity within a family. After achieving this integrity, an alliance should be made with other rings on independence. This is necessary for Turkestan's independence. For the people of Turkestan who want to gain independence, it is not just to love their homeland and people, but we also have to make others love Turkestan and Turkishness.

It is possible to say that Age Turkestan, which has very little literary aspect, is a political magazine. It is a corpus of approximately five

thousand pages. Some numbers have been omitted as two numbers.

The magazine, which has an average of forty two pages, includes subscription conditions on the outer cover of many issues. There is no clear information about how many copies of Turkestan. There are reports that many magazines are printed in limited numbers due to financial insufficiencies. There are 1761 articles in the journal. Most of these articles consist of articles and other articles (announcement, correction, news, reminder, book introduction, letter, request, congratulations, etc.) on West Turkestan. Others include issues related to East Turkestan, the Caucasus, İdil-Ural and Crimea. In the article "Bizniñ Yul," written by the magazine administration in the first issue of Age Turkestan, briefly and succinctly "We Turkestan independents were established for the independence and liberation of our country. There is no other way for the people of Turkestan, it can not be. We are a small group of millions of Turkestan Turks who were thrown here for independence under the persecution of the Moscow Soviet rule in our homeland. Our voice is a reflection of the strong figure in our country to the weak ”.

Aiming to light the torch of independence in Turkish dormitories, the magazine did not deviate from its purpose in any way. First of all, the magazine aims to protect national consciousness and to ensure national unity.

## RESULT

Mustafa Çokay is an important personality in terms of our history based on his ideas and activities. There are aspects that need to be taken as an example, and thoughts that need to be known. He is an intellectual who shouts the independence of Turkestan and lives for this cause.

Turkey has imposed deep meaning to our country as having a special place for him. Cokay, to tell the value given to Turkey has established the following sentence:

"Each has two non-Turkish citizens; the first of their homeland,

the second is Turkey," Mustafa Cokay believes that the values espoused by the facts as the basis of our attitude today is the basis of our upright posture. With the buildings built by intellectuals like him, the love of Turkishness is sparked and it is getting one step closer to the Turan ideal with each passing day.

#### REFERENCES

BAYRAKTAR Rasim (2013) POLITICAL AND PUBLICATION STRUGGLE OF OUR TURKESTAN LIGHTS: MUSTAFA ÇOKAY-OĞLU AND ITS AROUND IT.

KÖSEOĞLU Tülay (2019) EXCEPT THE OF TURKESTAN NATIONAL VOICESTREET: AGE TURKESTAN MAGAZINE Tur Shipment 3947-767725.pdf

<https://islamansiklopedisi.org.tr/sokay-mustafa>

Age Turkestan Başkarması, Dekabr 1929

Mustafa Çokay, "Biznin Yol", Age Turkestan, Berlin December 1932, Issue: 1, pp.1-2.

Mustafa Çokay, "Memoirs of Dekabr (December)", Age Turkestan, Berlin December 1932, Issue: 37, pp.1-6.

Mustafa Çokay, "Ten Years of Kazakhstan", Age Turkestan, Berlin, October 1930, Issue: 11, pp. 1-11.

# THE ENEMY OF TURKISH GEOGRAPHY: COMMUNISM AND SOVIETS

Ahmet Serdar AYDIN

*"Bolshevism will be in Turkey. Because, the first aim of the Turkish Government is to give freedom and happiness to the people and to take good care of our civilian people as well as our soldiers.*

*M. Kemal ATATÜRK.*

The Real Face of the Soviets It has been repeatedly stated by Turkish intellectuals that communism is based on a materialist system of thought and that it is in a war against religions. However, communism is trying to be imbued with the minds as if they were saviors by shouting equality. There are not many examples. Of course, nobody can deny that it has been turned into a structure with racism as well as hostility towards religion. However, communism is a system of thinking against fascism, that is, racism. So it means that the situation of communism in theory and in practice does not match.

Considering that Turkestan geography entered the communism movement under the influence of Soviet Russia, the periods full of oppression, cruelty and tears in the Turkestan geography will be understood by looking at the Soviet history.

The Nativity and the First Massacre.

Tsarist Russia ran from war to war, and for this reason it had exhausted all its resources. Social Democrats gained power in Russia

when public unrest began. Meanwhile, the "Poor Literature" period was entered. The Social Democrats had carried out the Russian Revolution of 1905 but failed. In the meantime, the Social Democrats, who were divided among themselves, began to be referred to as:

Bolsheviks, Mensheviks ... Bolsheviks are more aggressive. Literally, Bolshevik means majority in Russian. This group gathered Lenin's supporters with him. Mensheviks are more calm. In terms of the word meaning, Menshevik means minority. In later times, when the actual revolution occurred, the October Revolution, the Bolsheviks would begin to slaughter themselves and engage in the business of destroying the Mensheviks. Meanwhile, many Mensheviks would join the ranks of the Bolsheviks.

If we go back to Tsarist Russia, especially in the First World War, they used all their power and were destroyed by the Social Democrats' revolution, with whom they were in conflict before, when they approached to share the Ottoman lands with the Alliance States. The year is 1917. The people, not knowing who they were supporting, began to flood with the idea that the Communist rule would destroy the persecution of the Tsars and bring prosperity. However, the people, who could not find what they hoped for, started to rebel against the new regime. First of all, minorities' uprisings started. As the situation started to escalate, they faced violent intervention from the Social Democrats. The people, who saw death, continued to clench their teeth.

#### The Condition of Muslim Turks.

The Social Democrats were also supported by Muslim Turks because the new regime allowed them to practice their religion freely. However, as the Social Democrats were aware of, Muslim Turks were lagging behind in practicing their religion because of the pressure of the Tsars. They were aware that they would have trouble practicing their religion. And the new regime showed itself. As a matter of fact, he

even started sprinkling seeds of strife between them in order to separate Muslim Turks. So much so that the Turks started to want independence one by one. Independence was given to all Muslim people. 27 Muslim peoples got independence. 16 States were established. Six of the 16 different states got full independence, while the remaining ten gave their offices as mukhtars. It was obligatory for the independent ones to carry the supplement "SSC", ie the Soviet Socialist Republic, to the end of the mukhtar, the "MSSC", that is, the Mukhtar Soviet Socialist Republic. Indeed, most of these states have a population of less than a million. These were states that could collapse with a swing. They wanted to make it impossible for them to unite, thanks to the seeds of strife. First of all, the Turks, who broke down with them, began to separate more from each other in the following time. The reason for this was the various games of the communist regime, especially on language.

#### Development and Tension.

In the following years, Lenin's economic enterprises started to give more positive results. Especially the development in the agricultural field pleased the people who had been hungry for years and did not think about anything other than eating. Thanks to this, the Social Democrats see the support of the people behind them again started to. Being a backward state, the Soviets were strong in the military field. With the Red Army, it ruled the entire Soviet territory.

Since the Soviets also got the support of the people, they started to implement strict laws inside. The people did not speak up with the happiness they gave to their half full stomach, and the communist regime was acting hard on the inside and soft on the outside.

So much so that Lenin even gave Atatürk a submarine. The regime, which was tough on the inside, started to show its true face in 1922. Materialist communists prohibited religious instruction. Action was taken in 1927 to destroy the Muslim clergy who continued their

education. Stalin had replaced Lenin. And Stalin is more aggressive. When Stalin took office, there were people in line. He evaluated this situation by attacking religions. He closed thousands of mosques. The number of mosques closed only in Turkestan Bashkir and Caucasia was around 25 thousand.

#### Not Complete Freedom, Complete Separation.

The Turkish states, which are now minorities, have fallen into the hands of Russia. It was burned and destroyed. Their ties with each other have been severed. Thirteen separate Cyrillic alphabets became the new alphabet of the Turks, and coups were struck in the writing area to break their ties and prevent them from getting news from each other.

In the past, radios were restricted. A single station rest requirement was imposed. Newspapers were subjected to censorship. Those who were not registered with the communist party were banned from publishing newspapers and magazines. Thus, in addition to receiving news from outside, contacts from within were provided only in line with the wishes of the Communist regime.

#### An Intelligent Maneuver.

Almost ten years had passed. During this time, all the clergymen were either murdered or driven out of the way by communist tricks and kept in captivity as Soviet servants. The Turks in the regions where the clergy were killed were exiled one by one. The states that were already fragmented, seeds of discord were sown between them. The most used and most effective of these seeds were sectarian divisions. In areas where religious worship was prohibited, sectarianism was liberalized. At the end of this decade, in 1936, religious freedom was recognized. This situation was made official in the 1936 Russian Constitution by guaranteeing the freedom of worship of all religions. However, Muslim Turks, who had been massacred over the years and their freedom of

worship was taken away, almost forgot about religious life., Muslims, who had not lived their religion under the pressure of again great joy Before Tsaristism, were also aware of what they would do, even if they were caught in depression of.

The start of World War II with Adolf Hitler's tanks three years later made it clear why the Communist regime recognized religious freedom.

Thanks to this clever maneuver, while the Germans were fighting in the West, there would have been no room for a revolt in the East. However, the struggles of the irreligious Soviets did not come to an end, and when the German army approached Moscow in 1942, they, leaving the clergy they had previously held captive ordered them to organize Muslim and Christian peoples to fight. Later, the German Army, which was attacked from all sides, lost the war.

#### Strong Soviet, Powerless People.

Especially when the Soviets were about to lose on the Eastern front, they fought a struggle in which 27 million soldiers were destroyed and entered Germany's territory. The Eastern region of Germany, which was divided into East and West, fell into the hands of the Soviets. In general, the Soviets occupied Europe, and pro-Soviet communist puppet states were established in Czechoslovakia, Bulgaria, Hungary, Poland, Romania and East Germany.

The Soviet power that is told in a ballerina is an incomplete story, but full of nonsense. As a result, the Soviets winning the Eastern Front were backward in modern industry. They dismantled the German factories in the German territories entered in the Second World War and moved them to their own lands. In addition, German scientists were forced to work in these factories and great progress was made. Thanks to this progress, we see that the Communist state only enlarged the

state, contrary to Marx's theory, and left the people to hunger and death. In this way, Marx was mistaken, just like the theory that the communist revolution would arise in the most advanced industrial states. After all, Tsarism was a sunken state. And the revolution had manifested itself not in the state where the industry was developed, but in the state where a sunken, poor, oppressed people were. Continuing the Stalin era, Stalin's outcome was not at all heartwarming for the communists. Stalin was declared a traitor after the Twentieth Communist Congress. The reason was that hundreds of thousands of people were killed, and millions of people died because of the bad command of the war.

#### The End of the Soviets.

While the Soviets grew up, the people were crushed. Besides, wherever there was a riot, deaths were happening. Muslim Turkish states were unaware of their religion and deprived of their selves. They forgot that they were Turkish and believed that they were Russian. The Soviets had successfully concluded this assimilation. The Soviets had made many mistakes in developing their economy. At the beginning of these mistakes was the arms race that he entered with the western bloc. So much so that by the end of 1980, it was clear that the Soviets lost this race. The cost of this loss was huge and almost impossible to repair wounds in the economy. Mikhail Gorbachev, the Head of the Soviets, experimented with more flexible forms of government to fix the economy and retain the peoples.

However, this situation relieved all different views. In a Soviets where there was no repression and liberal views could be expressed openly, some generals and members of the Political Bureau, who thought that the situation should return to the old repressive attitude, attempted a coup. This coup attempt, which was suppressed, enabled the dissolution of the Soviets within a few months. The interesting thing is that in the communist system, where bourgeois should not have, many

oil-rich people emerged with the collapse of the Soviets. So the Soviets had for years fed the bourgeoisie who were against communism and the system was at war. The people, on the other hand, were in misery as always.

Thanks to the dissolution of the Soviets, the Muslim Turkish states began to turn into their identities one by one. The most obvious example is the Turkic Council, which was established in 2009. In addition, speaking Russian is prohibited in the Kazakhstan Parliament.

A Brief Overview of Other Communist States People's Republic of:

The China People's Republic of China has adopted communism since 1949. And today it is in the ranking of the most developed countries in the world.

However, the reason for this is not communism, but because it went outside communism. In 1978, Ding Xiaoping announced the country's expansion to the world. Thus, while China could not achieve its development before, it made great progress by joining the caravan of capitalism. However, Red China took over the brutal attitude of the Soviets. In the Sincan Autonomous Region, 30 million Muslim Turks are not given the chance to live their religious and national values, 3 million Turks are persecuted, massacred and assimilated in concentration camps.

Laos:

Laos began to be ruled by communism in 1975. It is one of the most backward countries in the world. Unable to fix the situation, the Laos administration put its first five-year development plan into action in 1981, and could not get the required efficiency. Indeed, by violating the requirements of communism in Laos, and it allowed some private properties in 1988 joined the World Trade Organization in 2013.

Cuba:

Perhaps one of the two states that could fulfill the requirements of communism from the old period to the new period, Cuba began to be ruled by communism thanks to the revolution in 1959. Having established close ties with the Soviets, Cuba maintained its prosperity until the Soviet dissolution.

So much so that the Soviets placed their missiles on Cuba and a new World War was about to begin. However, when the Soviets, which had their support, collapsed, he was greatly affected by this. The hunger started and the pressures of the capitalist countries increased. In addition, the rumors that Cuba is developing in the health sector today do not reflect the truth.

North Korea:

North Korea began to be ruled by communism in 1948, thanks to the support of the Soviets. It is another country that fulfills the requirements of communism. Blood, death, cruelty, hunger ...

North Korea does not consider itself a communist state. He says it is run by his own brand of communism. Ruled by the Kim family, North Korea is fully developed in the military field. He forced the people to consider the Kim family sacred. As with any communist rule, there is dictatorship. So much so that North Korea, which has a weak economy, is the 119th richest country in the world among 221 countries. Besides having nuclear weapons, it does not have enough economics to test them.

Vietnam:

In 1976, two separate parts of Vietnam were united and ruled by communism. However, Vietnam soon opened up to the outside like the capitalist states. Looking at the list of countries by GNP per capi-

ta, Vietnam ranks 143th among 180 countries. Vietnam is on the list of countries with a weak economy. The communist system, which cannot be implemented under any circumstances, does not provide any other profit (!) Other than blood, death, cruelty and hunger, as shown by examples. It is clear that communism, which has a Turkish-Islam enmity in its essence, is actually the opposite of what was said, with the brutality and assimilation efforts implemented in Turkestan during the Soviet era. The bleeding wounds of the Turkic World were opened from the hands of the Soviets and other communist states. The Khojaly Genocide, the Karachay Exile, the East Turkestan Genocide, 20 Yanvar Massacre and many others are evidence of the direct and indirect wounds inflicted on the Turkic World by the communist system. On the occasion of this article, I remember with mercy all our kinsmen who were martyred by being subjected to the persecution of the Soviets and all other communist systematic states, and I wish God Almighty to destroy those responsible for these persecutions, as a partner to the suffering of the persecution that is still on going.

#### REFERENCES:

Kösoğlu N. (1971) (ed), Peyami Safa, Socialism Marxism Communism, Ötüken Publications, İstanbul: October 2017

Suver A. Communism, Su Publishing, İstanbul: 1979

Bookchin M., Russian Revolutions from 1905 to 1917 , Footnote Publishing, Istanbul: August 2018

# CHIEFTAIN ALPARSLAN TÜRKEŞ AND THE TURKISH WORLD

Deniz GÜZELAY

Although Turkish nationalism and nationalism movement emerged conceptually in recent history, it is a spiritual feeling that has been carried throughout history. Turkism and Turkish nationalism, the Republic of Turkey prepares the ground state, the only existence in the late Ottoman which is the ideal period.

All of the periods we mentioned are the processes that constitute our ideals and intellectual grounds today. Therefore, Turkish nationalism was not written at the desk like various ideologies, and was not the subject of rosy dreams. Our Idea has lived and lived both in the field and at every stage of history.

This is what distinguishes Turkish nationalism from other ideas and makes it special. The fact that the principles we defend today and the facts we believe are registered by history is also an important issue for us. The that once swept the world wave after name of the ideologies and spreadwave in various geographies have become unheard of and unremarkable today. However, Turkish nationalism, which has been struggling with all kinds of ideas for years, is still standing and keeping its eyes on the horizon.

It is possible to encounter Turkism movements throughout the

history, in a wide process extending from the Reorganization period to the Committee of Union and Progress, from the foundation of the republic to the traditions of the state.

This sense of belonging in our people is actually a characteristic feature of our lineage. While this is one of the most important reasons why our notion, which is so spiritually powerful, appeals to large masses today, another is its politicization.

1. Chieftain Alparslan Türkeş, Turkish Identity and Turkish Nationalism Approach.

1.1 Turkish Nationalism in Recent History in the Special of 3 May 1944.

First of all, Turkish nationalism defends the welfare of our nation and the survival of our state. Our notion, which is strong due to its purpose and foundation, still stands firmly on the same foundations

today. One of the main reasons why nationalism has come to this day so powerful is that history has passed through the filter and various is exposed to obstacles. The understanding of nationalism advocated by the indomitable and indestructible prosecutors has been freed from every shackles hit on him.

One of the obstacles we mentioned is the 3 May 1944 Racism and Turanism case, which is known to all. The Turkish nation will have independence and the future of the curb, the survival of the Republic

of Turkey and carrying out the struggle against ideas that will hinder the future of Turkish nationalism, racism and trying to digest the Turanism case. The trial of many nationalist intellectuals eventually became a milestone in the name of Turkish nationalism. Our Chieftain, Alparslan Türkeş, is among those on trial in this case. He was very tortured and suffered a lot. Every hardship he faced for nationalism was an indication of his belief in his cause. He clearly expressed his feelings about that period with the following words: "The dampness of the cell,

the lack of light, not seeing the sun face, being unable to read anything, inertia worn me out."

All these events have affected our Chief of Staff's future plans and made him take new decisions. It was understood here that it is essential to make nationalist propaganda on an official ground, before the state and before the nation.

1.2 Turkish Nationalism and Politicalization of Turkish Nationalism with the Definition of Chieftain Alparslan Türkeş.

It is imperative that the intellectual system that established this state train the cadres that govern this state. That's why we had to politicize and make room for ourselves in a democratic environment. It is the gentleman, Alparslan Türkeş, who made this breakthrough of our idea, and brought the Turkish nation together with a politicized understanding of nationalism. He defined and explained our concept that he devoted his life with the following statements:

"We know Turkish nationalism as an ideal of love, devotion and service to the Turkish nation, culture, state. In this context, we are determined to support and develop all nationalist associations. We see the national ideal and the revival of national culture as the biggest cause to be addressed . Welfare and happiness of the people of Turkey, person, group, we see the top of the class and party interests.

Nationalism is the expression of the deep love for the Turkish Nation ..... We; Since we are members of the Turkish Nation and we are people from within this nation, of course, we will be deeply connected to our nation and we will take it as our duty to work for the rise of this nation to ensure that the rights of this nation are always free from all kinds of effects and above all else. For these reasons, our nationalism derives its strength from a deep and deep-rooted love for the Turkish nation and the feeling of ensuring that the Turkish nation is removed from the troubled situation as soon as possible with the most modern and scientific methods, and that it is brought to the forefront of mod-

ern civilization as soon as possible. Our nationalism does not feed on feelings of grudge and grudge against others. That is to say, Turkish Nationalism is deeply affectionate and devoted to the Turkish Nation. Make it strong, free from all kinds of fear, oppression, living with dignity, prosperous, happy and at the forefront of modern civilization and the desire to, and this is emotion.

This is the brief description and explanation of our first principle, Nationalism. " "We are nationalists, we are Turkish. Why are we Turkish? Because our nation is the Turkish nation. What does Turkism mean? Turkism is to prioritize the idea and aim of everything that the Turkish nation will do at every stage of its life, in accordance with the Turkish spirit, Turkish tradition, and be beneficial to the Turk.

We will speak Turkish, we will always put Turkish above everything else. We will not overlook the requirement of being suitable for the spirit of Turkishness, the character of the Turk and beneficial to the Turkish nation in every work to be done. This is the short description of Turkism. Nationalism and Turkism, which we take as our first principle, is demonstrated in this way this brief explanation and description with."

This is how the idea of Turkish nationalism is defined firsthand. Although this sense of belonging to Turks and Turks, which is the basis of our ideas, is tired of racism and human discrimination by

various circles, the view of our Chieftain Alparslan Türkeş on this issue is as follows: "He does not bear the pride of another race in his heart and who sincerely feels Turkish and devotes himself to Turkishness. everyone is Turkish. "

It is also known that there are various voices regarding the inclusion of the religion of Islam in the nationalist idea system, which is interpreted differently by various circles. The Turkish-Islamic ideal, which was the subject of various criticism and comments, was made public in the 1977 election manifesto with clear and unambiguous statements.

The pride and consciousness of Turkishness and living the morality and virtue of Islam have become a character in addition to keeping them alive. Seyyid Ahmet Arvasi Hodja also has views on Islam. "The Turkish-Islamic culture, the Turkish-Islamic civilization, the Turkish-Islamic nation's consciousness and dignity, Islam has faith, love, morality and action, knows the body of Turkishness, the soul of Islam, and who strives to make his nation the number one state in the world with technological moves. Stated that the aim was to raise a youth that would be the hope of the world Turkishness, the Islamic world and all the oppressed nations "and he eliminated the criticisms and comments against our idea Turkish nationalism has given its defense and strengthened its foundations on every front it receives criticism. Republic of Turkey to arrive at the level of contemporary civilization, economic, political and so on. It is our primary goal to develop and improve in every field. The seriousness and importance of these targets still explain with words that by our Chieftain tarred and explained: "We have Turkey in the activities to be undertaken always be realistic and our ideal to never face dangers, risks, we accept essentially lying on a path will lead to adventure. Our idealism is not an idea of adventure. Our idealism is the ideal of raising the Turkish nation to the highest level of modern civilization in the shortest possible way, to bring it to a prosperous and happy life, to make it stand on its own power, and to live independently and independently from all kinds of fear and oppression. This ideal is also showing interest and love for anyone with Turkey, to express their happiness and their happiness Turkey to risks, without exposing them to danger, without leaving, to a Idealism field into operation to provide the condition to leave. "The hope of the oppressed nations and the rise of Turkey as well in the memory of the Turkish people

as find a place and their future plans adorning the likelihood of Turan would be ideal. The ideal of Turan, which adorns the future plans of the Turkish people and which history has witnessed many times, is

an issue that Turkish nationalism has risen above and set a target. Institutionalized Turkish nationalism continued its activities without interruption by shaping it according to the political environment. The Turkic world Chieftain, Alparslan Türkeş, emphasizes is an area which ourand makes initiatives.

## 2. Chieftain Alparslan Türkeş and Perspective on the Turkish World Our

Our chieftain Alparslan Türkeş has activities and initiatives for the Turkish world. However, it will also be useful to classify for better analysis. The ideal of Turan is long-term planning, a step-by-step process. For this process, good relations between states, diplomatic steps should be taken for negotiations and cooperation in various fields.

In this context, both the MÇP and MHP took political initiatives. The two parties founded by our chief are the parties that reflect his principles and views. Therefore, the steps taken for the Turkish world, especially for the MHP and the MÇP, have been organized by our Chieftain, Alparslan Türkeş, and the idea has been placed on the ground. The work that continued before the political action space was gained, became a policy when the legitimate ground was established. In the Karabakh issue, which is still the ongoing and just struggle of Azerbaijan, the independence of Cyprus and the Turks who were under Russian pressure in the Turkestan geography were produced and were closely interested. The meaning and scope of the ideal of Turan has been summarized by Chieftain Alparslan Türkeş himself. However, these works, which we describe in a few sentences, are a lot of issues in the name of Turkish nationalism. We all know the opinion of the Great Leader Mustafa Kemal Atatürk on the fate of the Soviet Union, and those who USSR on the same one of predicted the collapse of the issue is Chieftain Alparslan Türkeş. While defining ideas that spread over a wide area and an ideal over geographies, it would be appropriate to go step by step.

### 2.1 Chieftain Alparslan Türkeş and Turan Idea

Turkish nationalism and ideals are a great system of ideas. These ideals are also the target of every idealist who believes in the cause. Therefore, the Turan ideal, which we believe will come true one day, is one of them.

The definition of Chieftain Alparslan in Türkeş is "Turanism: It is the idea of uniting all nations and tribes of Turanian origin under a state and a flag. This idea was put forward by Hungarians, Finns and Miser Turks. This is Turanism in the scientific sense. In the folk language, it is the unification of Azerbaijan, Kirkuk, Iran, Crimea and Turkestan Turks. " in the form.

Turan is too powerful to be criticized by imagination, too likely to be limited by impossibility. Regarding this fact, our Chieftain has said the following: "... The ideal of the Turkish Union is the ideal of all Turks on earth to be united under a flag as a nation and a state. The realization of this some people at first sight may seem impossible to. Many people may also characterize this as a harmful dream (utopia).

But it must not be forgotten that every truth first starts with a dream. Again, remember that in 1919, requires to establish a free and independent Turkey to engage in war against the world's madness and delusion he had characterized as winners in Anatolia. But who believed and gave themselves an ideal, dormitory recovery and succeeded in forming an independent Turkey. Turkish Union also systematic work, the opportunity to watch and will one day certainly Truth the protect Turkey and to try to upgrade by before everything ...

"every geography in which Turkey is allowed to be found in every land where the Turkish name of the senses are valuable to us as our land and private. As Turkish nationalists, there is not the slightest deficiency in our beliefs and goals. Because the attitude of Turkish nationalists today what our Chieftain said yesterday is the same as. The ideal of Turan is indispensable for the Turkic world issue.

For this reason, our Chieftain was closely interested in the Turk-

ish world and wanted to awaken the perceptions of the Turkish nation on this issue. The various interventions he made during his lifetime paved the way for the Turan ideal to still spark with hope today. He felt the distress of a troubled Turk anywhere in the world and tried to find solutions.

This issue was also clarify as follows: "Whether in Turkey, except for prompts, or no matter where in the universe Turkish nationalist, with interest against Turkey there with respect to isa line tissue.Since they are from our nation, who will take care of them other than us? We have to take care of them. This is a principle of our understanding of nationalism."

It has remained loyal to this principle of nationalism and has made activities and initiatives in line with the principles it believes in. It is correct to classify and analyze these initiatives and activities.

## 2.2 Chieftain Alparslan Türkeş and the Cyprus Issue.

Our chief has elaborated on Cyprus and made important statements. Because both the Turkish presence in Cyprus is a place which constitutes both demographic contexts in terms of importance as the security of Turkey's position on the Mediterranean.

It has been observed that, due to the mentioned position, our Chieftain always emphasizes, criticizes the current government when necessary and sometimes warns on certain issues.about the problems before the Cyprus Peace Operation, Chieftain,the Turkish Grand National Assembly nine or ten years ago Speaking in a speech he gave in, emphasized that the government was late, the propaganda should be reflected in the wider audience and areas, and in addition to all these, planned diplomatic relations should be carried out. Two years after this speech, he criticized the government's lack of reaction to the ongoing attacks in Cyprus.

During the negotiations that continued in the parliament after the Cyprus Peace Operation, our Prime Minister again made suggestions

and made efforts to not leave Cyprus alone. It was observed that MHP also informed and warned the public about Cyprus in its election statements of 1977.

MHP has attributed this issue in its election manifesto as a national case. The power of the same time period, there have been the following warning: "Turkey's national security and interests, the geography of Cyprus fully demand that belong to Turkey, also granting concessions in this case and the islands in Greece, the extension of which can not even imagine it possible recognition of the Greek Cypriot rule."

In the election declaration of 1987, "The Turkish Republic of Northern Cyprus should be recognized as soon as possible by friendly and allied states and the Maraş region should be opened to settlement." items are included.

Again, in the 1999 elections, it was emphasized that the compromise attitude of the EU was biased. Attempts were made for Cyprus in the presence of both the personal discourse and activities of our Chieftain, and party politics.

### 2.3 Chieftain Alparslan Türkeş and the Karabakh Issue.

Karabakh has taken its place in our history as a bleeding wound for years. As of today, the ongoing struggle is a struggle for a just cause and to get what we are entitled to. Current monitoring roads, state of relations between Azerbaijan and Turkey and established policy; as pointed out by our Chieftain, Alparslan Türkeş years ago.

It was our Prime Minister who first emphasized that the necessary diplomatic and military measures should be taken for the ongoing attacks in 1991 and insisted that no concessions should be made under any circumstances. The terrorist state has also made attempts to have an echo in the world public opinion of the massacre committed by Armenia in 1992. "In order to protect its honor and dignity, we should not hesitate to take all necessary measures to provide the necessary assistance to brother Azerbaijan, to deter any aggressive intentions against

ourselves in the future. These measures include military measures, and it should be.

Chieftain Alparslan Türkeş, who pursues an active policy on Azerbaijan, addressed the public together with Ebulfez Elçibey in Baku Azadlık Square. Therefore, our Chieftain did not stay away from the issues of Karabakh and Azerbaijan.

#### 2.4 Chieftain Alparslan Türkeş and Turkestan Geography.

##### 2.4.1 Disintegration of the USSR and Warnings of Our Chieftain.

With the Russian Revolution of 1917, many dynamics in the geography of Turkestan changed and the domination was left to the sovereignty of a different understanding. This understanding, which says that Tsarist Russia was cruel, was responded with its freedomscreaming. However, even though the names changed, it soon became clear that the understanding did not change, and our cognates in Turkestan were subjected to an artificial ethnic separatism. This ethnic separatism was supported by cultural imperialism. As time passed, these separatist activities yielded results, and generations of repression policies worked. geography of Turkestan Despite being Turkish, the has become a cosmopolitan geography consisting of people who give themselves various names. The region, which is the epicenter of the ideal of Turan and the homeland of the Turkish people, is quite important for Turkish nationalism. It is possible to talk at length about the USSR mentioned in all these persecution and oppression, but it is not necessary. Great Leader Mustafa Kemal Atatürk has made it clear that he thinks that this union will not stand and will collapse one day.

This view has been supported by our Chieftain Alparslan Türkeş with the following speech. In addition, our Chieftain Closely The subject bringing a personal perspective has proved that he is interested in and produces policies by. "... Turkey and Turkish Republics in the Soviet Union in the management of autonomous regions have been subject to ever take place in Turkey's foreign policy so far. Turkey's foreign policy

has been set by the Soviet Union. But in the Developments world, new formations and new developments in other parts of the world in the Soviet Union, Turkey has brought issues such as how to adjust their relationship there after.

Previously, the Turkish Foreign Affairs directly targeted the Soviet Union; Turks in them were never mentioned. You even get to the Turks capturing the subject outside of Turkey for various reasons. Turkey, especially was seen as a fearful subject in the political field, it said those who were accused, have seen little ...

As you know, my life as you have an old friend who had been in politics 55 years that I spent dealing with issues. According to the statistics of the United Nations, Turkish is the fifth most spoken language in the world. First is Chinese, second is English, third is Spanish, fourth is Arabic, and fifth is Turkish, so despite having experienced many disasters according to this order, the Turkish nation is still one of the most populous nations on earth. To say '200 million people speak Turkish' means 'there are 200 million Turks.' The Soviet Empire has begun to collapse and dissolve.

There are five Turkish Republics living here; These are Azerbaijan, Turkmenistan, Uzbekistan, Kyrgyzstan and Kazakhstan.

When we consider the Turkish Republic and Turkey's foreign relations, foreign policy, what should be? She Considering the geopolitical characteristics of the republic, be they economic opportunities have the resources taking into consideration, taking into account the social structure and the non-Turkish other units, such as Armenia, like Georgia and taking into account the situation of others, what should be the policy of Turkey said based on rational and scientific principles We need a new political plan.

This foreign policy cannot be organized with such unprepared, random, and fast-paced attitudes ...

These are people who are the same as us in terms of descent and

religion, our brothers and sisters, and they love us. Turkey is in love, they expect leadership from Turkey.

Consequently, there is a need to make a policy planning based on new scientific principles, taking into account these characteristics of them and the effects of recognizing other non-Turkish republics on them ... ”

#### 2.4.2 Chieftain Alparslan Türkeş and Turan Geography.

Our Chieftain, Alparslan Türkeş, thought that what was necessary for the Turan ideal was communication between states, especially diplomacy. The road to Turan was also the aim of our party and wanted to create a public opinion in the Turkish nation. It is possible to see this when one looks at the speeches he gave in the Turkish Grand National Assembly, the election declarations, and the advice he gave around from his works.

Some of the steps that should be taken for the Turan geography have been implemented today, it has been determined and explained by our Chief as the policy of our party. Every relationship to be established with the geography of Turkestan, and every partnership to be tied with tight ties means strengthening hopes for the Turan ideal. The only leader who spoke about the Turkic world and made warnings and suggestions to the current government in this field was our Chieftain. In many speeches he made against the current government of the time at the Turkish Grand National Assembly, he reminded Gaspirali's motto of "unity in language, opinion, work" and asked for it to be implemented. In addition, he stated that a council that would be in constant consultation with the officials of the Turkic republics should be established. He proposed the establishment of a permanent assembly in order to show common reactions and stand in international problems, and to find common solutions within the states and the issues they seek assistance. These recommendations are serious and important opinions. These issues were articulated in the statement of views of our chief. As

a reflection of this, these issues were articulated in the 1999 election manifesto and in the 2002 election declaration.

Still we drop our language, we are working for the realization of the slogan "Leading Country Turkey" it is also the motto of the 1999 election manifesto. In the same declaration attention was drawn to the following issues:

- Turkey, the Turkish world of the future planning issues and should do, should assume leadership duties.

- As the lands of the Turkish states, which gained their independence with the dissolution of the USSR, are rich in energy, they are targeted by the imperialists. Turkey is unprepared for that matter, measures should be taken.

- Under the leadership of the MHP, the Ministry of the Turkish World will be established, joint cooperation will be developed. Social, cultural and economic unity should be ensured. Similar suggestions were included in the 2002 declaration. They are as follows:

- A national energy agency and the Turkish World Energy Council will be established between the Turkish states.

- The Scientific and Technological Cooperation Center of the Turkic World will be made active, in addition, common databases will be created. All these items I listed have been compiled from the suggestions and warnings of our Chieftain. Chieftain Alparslan Türkeş has determined the quality of the relations to be established with Turkestan geography in this way.

Our Chieftain, Alparslan Türkeş, is the pole star of Turkish nationalism. Their views on the Turkic world issue constitute our attitudes. Our habits such as dealing with Mosul's troubles and suffering for East Turkestan are heirlooms of our Chieftain. No matter where in the world, every Turk is valuable to us, it is our area of interest.

All issues from Turkestan to Cyprus, from Karabakh to Mosul

concern us. Our leader to lead the country on Turkey's maxim that stops frequently Devlet Bahçeli also requires exactly that.

What we have learned from our chief, what we take as an example and what we know of passwords are explained clearly and clearly. Chieftain Alparslan Türkeş made this country breathe with his understanding of nationalism and laid the foundations of the Turan ideal with his sensitivity and sensibility to the Turkish world. There is no doubt that the end of this road, on which we follow the path of our Chieftain, the path of our Leader, is bright. As our chieftain Alparslan Türkeş stated:

"Our road is the Turan road."

#### **REFERENCES:**

Müftüolu, 1977: 95

Alparslan Türkeş, Nine Lights

S. Ahmet Arvasi, Turkish-Islamic Country, Burak Publishing House, Istanbul 1994, p. 7-8

[https://www.tasav.org/media/k2/attachments/TASAVSHY\\_Analiz\\_16\\_M.Gunal\\_TurkeyZveZTrkZDnyas.y.pdf](https://www.tasav.org/media/k2/attachments/TASAVSHY_Analiz_16_M.Gunal_TurkeyZveZTrkZDnyas.y.pdf)

Nationalist Labor Party (MÇP) 1987 Election Declaration, Ankara 1987.

Nationalist Labor Party MÇP Program, Ankara 1988.

Nationalist Movement Party (MHP) 1969 Election Statement, Ankara 1969.

Nationalist Movement Party (MHP) 1977 Election Statement, Ankara 1977.

Nationalist Movement Party (MHP) 1995 Election Statement, Ankara 1995.

Nationalist Movement Party (MHP) 1999 Election Statement, Ankara 1999. Nationalist Movement Party 2002 Election Statement,

Ankara 2002

Speech of Alparslan Türkeş in the Turkish Grand National Assembly

# AYAZ İSHAKİ AND ITS ACTIVITIES

Gökhan AYYAT

Today, Turks living in the İdil-Ural region are the descendants of the Kipchak Turks who came to the region from Turkistan in the 13th century. In the historical process, many states and khanates were established in the region, the Kipchak Turks had active activities in most of these established states, and finally Kazan Tatar Turks lost their independence with the end of the Kazan Khanate, which was founded by Uluğ Muhammed Khan, after a hundred and fifteen years. In the following process, Turks living in the region came under Russian rule. When it came to the Tsarist Russia period, the Muslims and Turks in the region fell far behind in terms of education and tried to get education in madrasas, which had an education system of several centuries. In the face of this bad situation, Kazan Tatar Turks reacted against this cruel mentality of Tsarist Russia. These reactions grew with the coming together of intellectuals and turned into the "Usul-u Cedit" movement.

## 1. Ayaz İshaki's Life and Development Stages of His Ideas.

Ayaz İshaki, the symbol of the pioneering movement in the İdil-Ural region and a powerful writer of Kazan Turkish literature, was born in 1878 in the village of Yevşirme in the Çiştay district of Kazan.

Ishaki took lectures on religious, scientific and intellectual subjects throughout his student life.

He also regularly followed Interpreter Newspaper, which was published by İsmail Gaspıralı to spread his ideas and was the only Turkish newspaper published in Russia at that time. Both this newspaper published by İsmail Gaspıralı and his teacher, Hadi Maksudi, greatly contributed to the intellectual development of Ayaz İshaki. With the influence of the people he was influenced by and the books he read, the pro-innovation scholar and politician of the Turkic World became one of the leaders of the Russian Turks' awakening movement.

While Ayaz İshaki was still studying in the madrasah, he was influenced by these ideas and became a supporter of the “Usul-ü Cedit” movement, which strives to bring the education of Turks living in Russia to a modern level. İshaki, who started his teaching career in 1897 through the mediation of his teacher Hadi Maksudi, gave lectures in the Emirhanovlar Madrasah in Kazan in accordance with the Usul-u Cedit system he was affected by and he was in. While studying at the teacher training school, he knew and read many world writers, mainly Ottoman writers. In his newspaper and magazine articles, language and education issues, based both the Usulu Cedit system and the people he was affected by focused on. İshaki's political life began in 1898, when he was at a teacher training school. He pioneered the Discretion movement, which was established to change the old education system that continued in madrasahs in the 4th grade of high school. The Discretion movement, including Ayaz İshaki, entered madrasahs through the social-revolutionary groups established by the students of the Russian-Tatar teachers' schools in order to overthrow Tsarist Russia.

With the end of his high school life, İshaki became more of a pioneer, and his goal was the independence of his country during both

the Tsarist Russia period and the Bolsheviks. He worked for a lifetime with his fighting spirit and the eternal belief that his country will gain independence one day. In line with these works, newspapers and magazines were published, parties were established, but he had to leave his country with the Bolshevik Revolution of 1917. First, in China, and later lived in various European countries and July 1939. Emigrated to Turkey in His ideas on the Turkish Union were in the context of cultural unity rather than a political view, and he called the tribes of Turkish descent into a common union in the journals he published.

He sought solutions to many issues and problems of the Turkic World with 9 newspapers published in total. It has become one of the cornerstones of Tatar-Turkish literature not only with the magazines it published, but also with nearly 50 works. In exile in Turkey it was also one of the countries that suffered the frosty İshakiye and operated. Politically active as she wanted but could not find a floor to this request has always been an advocate of the Republic of Turkey. Ayaz İshaki, whose services we are grateful for Turkishness, is also an important personality in terms of his views. Therefore, understanding and grounding his ideas will benefit us.

## 2. Ayaz İshaki's Views.

### 2.1 Views on Education and Alphabet.

After the Bolshevik Occupation in Russia, Turks living in the region had to leave their country. Turks leaving their country; China, Japan, Turkey, America and Europe are scattered in various regions. İshaki regarded the education of Tatar Turkish youth, who were scattered all over the world and had to live in isolation, as a major problem, and expressed it in his articles and sought solutions. Ishaki has repeatedly stated that it is a serious danger for young people to get lost in foreign cultures and forget their own culture. He gave advice to young generations in his articles and asked them to protect and de-

velop their national identity in foreign countries.

In these matters, he recommended opening schools in the first stage, organizing courses for young Tatar Turks who study at schools of foreign nations and opening educational societies for young people and mentioned this issue in detail in the article "National Education of the Young Generation".

In the same article, he listed the work to be done regarding the national education of young people as follows:

- By combining the educational programs of Tatar Turks living in different countries on a common ground, common books should be prepared and published.

- National Literature books should be distributed and reprinted when needed.

- By establishing uniform youth associations in the countries where Tatar Turks live, it should be ensured that young people receive education with a common program.

- Youth should be included in national issues.

- National funds and publications should be created by printing literature and history books.

As stated above, Ishaki has always struggled with the education of Tatar Turks in order to protect their national cause and develop themselves in this way. Regarding the alphabet, he advocated the use of the Arabic alphabet, which has been used by the Turks and Muslims living in Russia for about 1000 years, and opposed its translation into alphabets based on Latin and Cyrillic. Because, according to Ishaki, changing the alphabet will cause the disconnection of Muslims and Turks living in Russia and create a cultural rupture.

## 2.2 Nationalism and its Views on the Turkish Union.

The idea of fighting against Bolshevism by uniting under the roof of the "Turkish Cultural Union" and supporting each other under the roof of the "Turkish Cultural Union" formed the basis of Ayaz İshaki's view of the Turkish Union. With this Turkish Union to be established, "in the Soviet oppression believed that the Turkish countries that had to live would regain independence.

Although Russia left its land after the revolution in 1917, it continued to walk on the way of unity. During the congresses held in Versailles and Lausanne, Tatar Turkish deputies acted in accordance with the concept of "unity" and strengthen this unity established the Turan Society in Berlin too. With this association, they made efforts for the education of young people living in Turkish lands. One of the aims of Milli Yul magazine, published in Berlin in 1928, was the protection of the idea of the Turkish Union and expressed this issue with the following words: Milla Yul, inherited from the late İsmail Gaspralı, to act on the basis of "unity of language, unity of thought, unity of power". started broadcasting.

Ishak said the coming together of cultural ties with the Turkish troops will create the newly founded Republic of Turkey, and he greeted research studies on Turkish culture appreciation. Giving it a distinct importance of Turkey in the Turkish Union of Soviet government to prevent this unity and Turkey has expressed many times in the Turks and Tatars great efforts on that article to introduce discord among Turks.

### Conclusion:

Ayaz İshaki, who struggled for his ideals and expressed his ideas in every medium, was imprisoned many times as a political prisoner, lived in exile in the cold regions of Russia at -40 degrees, and had

been away from his homeland for years, but these difficulties have never deterred him from his ideal.

The troubles he suffered were not enough to discourage Ayaz İshaki, on the contrary, they made him more committed to his cause. Until the end of his life, in his own words, "Just as the idea never dies, our Idil-Ural idea of independence will never die." He adhered to his code. Although he could not see that his ideals were realized, he left behind countless people and fighting spirits who struggled for his great ideal, who were influenced by his ideas, and who said that the Idil-Ural idea will never die.

#### REFERENCES:

Mustafa Kaçalın, Muhammed Ayaz İshaki İDİLLİ, TDV Islamic Encyclopedia

Şule Güngör, Yeni Milli Yol Magazine and M.Tatar Intellectuals Political Views of Ayaz İshaki from, Marmara University, 1994

Ayaz İshaki, Education of the Young Generation from the National Side, YMY, Issue: 11 , 1930

Ayaz İshaki, Russian Alphabet for Turkish Peoples in the Soviet Union, YMY, Issue: 10, 1938

Ayaz İshaki, Unity and Partition Roads, YMY, Issue: 13, 1929

Ayaz İshaki, 25 Years in Journalism Business, YMY, Number: 9, 1931

## **THE GUIDE OF THE TURKISH WORLD: HOCA AHMED YESEVI.**

Alparslan Burkay BAL

The history pages feature many heroes and important events. Important conquests, wars and commanders are engraved in the memory of the nation to which they belong. Of course, the most important factor in the formation of this phenomenon is the fact that the course of history and the adventure of states are shaped after wars and conquests. However, there are some personalities that are an exception to this phenomenon. Using their books instead of weapons in their wars, conquering hearts before the lands, they were able to carry themselves beyond time with what they said and taught.

One of these rare figures is Pir-i Turkistan Hodja Ahmed Yesevi with his *Divan-ı Hikmet*, who sheds light on the Turkish Sufism tradition, his students who carried his teachings to all over the world and his ideas that shaped the Turkish Islamic cause.

Before Islam, the Turkish nation lived scattered across a wide geography, as it is today. With the influence of nomadism, they gathered the cultural elements of the geographies they went to, and built a new social structure. As a result of this, there have been various differences in religious, political, economic and many fields among the Turks who are kilometers away from each other. These differences were most effective in religious belief. The Ughur Turks choosing the Manichaean

religion, the Karahal Turks converting to Islam or the Karahathis situation Turks choosing Judaism are examples of.

In addition to this situation, the effects of the Sky God, which is the common belief of the Turks in the past, have been blended with beliefs and new syntheses have been created. Turks today widely believe in the religion of Islam. Although there are Turkish communities that have adopted other beliefs, this number is quite low in general. Undoubtedly, the biggest reason for this is the rapid spread of Islam among the Turks, especially after the 8th century. The biggest share in the realization of this spread is the period Sufis of the. Blending the traditional Turkish culture with the consciousness of Islam, these intellectuals explained the religion they believed in with different methods to the audience they address.

Sometimes they read sayings to the communities through hymns, poems and sometimes with the musical instruments they played. The style of the Turks, reminiscent of the bards, whom they considered sacred for a long time, has also been beneficial in the Turkish nation's adoption of their teachings. In addition, they displayed a great example of morality with their lifestyle based on goodness. These personalities were not content with the geography of Turkestan. They carried Islamic religion and wisdom from Anatolia to the Balkans and from there to the north of the Black Sea. In the following years, it played a vital role in the transfer of Turkish-Islamic culture to these regions, in the conquest of the mentioned regions by Muslim Turks. Hodja Ahmed Yesevi is in the position of teacher and leader of many of the personalities acting in this principle.

#### The Life of Hodja Ahmed Yesevi

There are very few historical sources about the life of Ahmed Yesevi. The information in the available sources is so mixed with legends that it seems difficult to distinguish how much of this information is true and how much is legend. However, some can be drawn from

the historical data mixed with these legends, and especially their own wisdom.

Hodja Ahmed Yesevi; He opened his eyes to the world in Sayram, Kazakhstan in 1093. Sayram is also the name of the river passing through the region. The ancient Turkish city, which has a history of about 3000 years, has become one of the most important settlements of Turkestan geography, thanks to the trade routes on its route. Another contribution of trade to the city has been cultural development. In addition to the economic values that came with caravans, different people, traditions of other nations, languages spoken in nearby geographies and most importantly different beliefs shaped the social structure of the city. During the spread of Islam, Sayram was one of the first Turkish cities to encounter this new religion. The father of Hodja Ahmed Yesevi is one of the leading figures of the city of Sayram. His mother Ayşe is also the daughter of one of her father's caliphs, Musa Şeyh. Ahmed Yesevi, who comes from a long-established family, received a good education from an early age on this occasion. He lost his father unfortunately at the age of seven when he was still a child. Ahmed Yesevi lost his father at the age of seven. His mother Ayşe must have passed away before, and she migrated to Yesi with her older sister Gevher Şehnaz, who took over her custody after her father's death. He met Arslan Bab in Yesi and received his service from. According to legends, Arslan Bab Hz.

He is one of Muhammad's companions. Hz. Muhammed Arslan assigned Bab to find Ahmed Yesevi and deliver the trust to him. Arslan Bab lived for four hundred years in order to hand over this trust to Ahmed Yesevi and passed away after handing it over. Although it is not known for sure, this relic is a date grain.

Of course, this information is mythical. Although it is not certain, there are facts that need to be deduced from this information. It is stated that Ahmed Yesevi received education in religious, scientific and spiritual fields from an early age. As a result of these training, it is easily

revealed that he shaped the world of ideas and devoted himself to the "Turkish-Islamic" cause from his early youth.

After Arslan Bab's death, Hodja Ahmed Yesevi went to Bukhara to receive education. Although the fertile waters of the Mâverâü'n-river host many towns and cities, the most popular of them is Bukhara. The city, which has an ancient and deep-rooted history, has been the capital of countless states. For example, it is thought that the Turkish commander known as "Alper Tunga Sagusu" lived and died in this city.

The city, which met Islam after the Umayyads conquered the city, gradually became the cradle of Turkish-Islamic culture. During this period, Bukhara became the gathering center of important scholars and thus became a home for education. Hoca Ahmed Yesevi wanted to benefit from the scholars and spiritual values of this center. Ahmed Yesevi, who met Yusuf Hamedanî in Bukhara, lessons him on Sufism and Islamic sciences took from. Ahmed Yesevi, with his keen intelligence, morality and speed in learning, fell in the eyes of his teacher. Yusuf Hamedanî appointed him as the third caliph. Ahmed Yesevi was settled after the death of his teacher and the caliphs before him. The meaning of this in Sufism is to be the sheikh of a dervish lodge.

However, after a short while, he left this position to Hodja Abdülhalik Gücdüvani, the fourth caliph, and returned to Yesi. He lived in Yesi until his death (1166 or 1167), where he was dealing with the education of the public.

One thing that should be known from his life is when he reaches the age of 63. Hz. In honor of the age of death of the Prophet, he retreated to a chamber he dug underground and spent the rest of his life here.

After his death, Hodja Ahmed Yesevi was buried in Yesi. His tomb is today in the city of Turkestan, Kazakhstan. The tomb was built by order of Emir Timur. The great commander Emir Timur lived nearly 200 years after Hodja Ahmed Yesevi. According to the Legend information, Timur saw the teacher in his dream one night. In the dream,

Ahmed Yesevi heralded a victory for Timur. Timur, whose good news was fulfilled, came to Yesi (Turkestan) and visited the grave of Hodja Ahmed Yesevi and ordered a tomb to be built here.

Recent renovation work in Turkey, It was built by the State of the Republic. According to the legends of Hodja Ahmed Yesevi, Ahmed Yesevi has one son and two daughters. His son İbrahim passed away before him. His lineage was continued by his daughter Gevher Şehnaz. Like his thought and sect, his lineage spread over the area. Many people claimed that he was his descendant. Famous traveler Evliya Çelebi is one of them.

Although Evliya Çelebi is an important traveler, he should not be considered as a genuine source due to his exaggerated narrative style and unrealistic discourse.

#### Spreading His Teachings

Hodja Ahmed Yesevia plain and understandable language while expressing his ideas preferred to use. In this way, his knowledge has reached great masses. His followers, whose number is thought to be about ninety-nine thousand, have reached the understanding of Yesevism in wide geographies. XIII. In addition to the conditions caused by the struggle between the Karahitans and the Harzemshahs at the beginning of the 20th century, due to the Mongol invasion, many Alperen carried the entrusts they took in Yesi from there to Anatolia, the Balkans, from Central Asia to the interior of Europe. Saru Saltuk, Hacı Bektaş'i Veli and Yunus Emre are the main ones.

#### Result.

Pir-i Turkestan Hodja Ahmed Yesevi started a new era with the students he trained with his Wisdom. His ideas not only remained in his writings but also crossed mountains, hills and vast seas. The people and ideas he cultivated Turkish-Islamic ideals that conquered the heartlands placed the cornerstones of the. Knowledge and wisdom can be more effective than invincible armies; It has been a great example of

how winning hearts can be more important than winning battles. The furnace that Yesevi lit will not go out, it will continue to be transferred from mind to mind from generations to generations as it has been for centuries.

## **GUARDS OF THE ARTIST: GEORGIA TURKS**

Research Asisstant. Volkan ÖZKAN

*“ My country has been plundered.  
My epics have been a lie.  
The roads became snakes.  
My caravans do not pass. ”  
Dilaver Cebeci.*

It is directly proportional to one's vision of the world. The area of being whose air is inhaled, water is drunk and meets human conditions determines its borders. Unable to draw a line on his horizons due to his creation, he gained the quality of being a nation with his sense of belonging, nourished by his historical background . The deep-rooted nations are also distinguished from tribes and clans with their ideas, namely ideals.

Ideals direct nations' imagination of the world and determine their future. The notion of world domination of Turks, which can be regarded as the same age as history, was not limited to natural boundaries in accordance with the sacred from God, and was defined with a borderlessness within the boundaries drawn by God. In other words, God's determination was the limit to the limitlessness of his state. Flag the sun by saying that he acquires Kökbörü, who forested the iron spear, who carried the kulan at the hunting ground and the more sea is more moray; The kagan, who turned the sky into a tent, also account of the

lonely sheep caught by the wolf near the Euphrates be asked on the Day of Judgment knew that the would.

The transformation of the horseshoes, which became steel while passing through Orkhon, into rails wrapped in felt in Medina after a thousand years can only be explained by this view. Well, where is the Turkish World, shaped by extraordinary authority and responsibility on such a knifeedge ground? Where does its geographic borders begin and where does it end? The answers to these questions can be given within the framework of the principles of the national *mafkura* that have matured in the historical process. All the dormitories in which the Turkish flag was waved, the Turkish saz was listened to and Turkish embroidery was embroidered throughout the ages flowing beyond are in the hinterland of the Turkic World.

The late Mustafa Çokay said, "Every foreign Turk has two homelands; the first of their homeland, the second is Turkey," he says. Especially in the last two hundred years is an obvious case in a manner that is felt in Turkey, at the heart of Turkish geopolitics. Heartland of the Turkish World as acceptable Turkey, Turkey Ahıska staying one step ahead of *serhadd*, Borcali, Ağbaba, Tabriz, Mosul, Kirkuk, Aleppo, Alexandroupolis and Kardzhali region, such as it is lived here in the event of purgatory for the Turks. The past and present of these lands are directly related to the destiny of the Turkic World.

Looking through the window of a multi-storey house and looking from the door does not offer the same horizon and reality. Therefore, in order to reach the big and life-long country, the doorstep must be healthy. Sultan Alparslan preferred to go through the more difficult Kur and Aras valleys in the northeast of Anatolia, instead of the southwestern direction, which is an easy route in the "Greek *Gazâsı*", which he started from Rey in 1064 had. Because the roof of the tent to be established in Anatolia, namely the Caucasus, was essential. Likewise, Fa-

tih Sultan Mehmet's heading to the city of Sohum in Western Georgia by sea about six years before the Trabzon campaign in 1461 and the Sarıkamış Operation that Enver Pasha started at the end of December 1914 are the requirements of the same strategy.

Today, Turkey's neighbor in the Caucasus, Georgia and Armenia. From the beginning of the 1800s until 1878, Georgia gradually fell from the hands of the Ottoman Empire and the Iravan Khanate ended in 1828 and the loss of present-day Armenia lands was the name of the regions where the Turkish presence in the Caucasus is the most concentrated after Azerbaijan it was within the borders of the passing states. The project of distancing the Caucasus and building an artificial Armenian state, which started with the occupation of the Russian Empire, continued uninterruptedly during the Soviet regime. In addition to the Russians, the British, German and Persian politics in the Caucasus continue the same "common mission" today. The detachment of Zangezür from Azerbaijan, the exile of the Karachay and Meskhetian Turks, the attempt to establish the so-called Mahabad Republic, the systematic migration of the Turks living in Armenia, the occupation of Karabakh, the separatist movements in the Javakheti region, Georgia's South Ossetia and Major issues such as its fragmentation through Abkhazia and the discussion of the status of Batumi are still up to date.

The territory of Georgia is one of the pivotal points of Turkish geopolitics, with its strategic location and historical background. B.C. Kurgan finds dated to the middle of the 3rd millennium are the traces of an early migration from the steppes of Turkestan to the South Caucasus and thus the beginning of the Turkish presence in Georgia is highly probable that the. However, according to the information provided in Georgian chronicles, Cimmerians BC. In 720, they came to Georgia via Derbent and they taxed the Caucasian tribes around. Later, the Scythians, whose cognates removed the Cimmerians from the Azov region in the north of the Black Sea and caused them to go south of the Cauca-

sus Mountains, crossed Derbent through the northwestern shores of the Caspian Sea, and spread to the Kur and Aras tribes and the Urmia Lake in the south. It corresponds to 680 years.

Later, the Scythians, whose cognates removed the Cimmerians from the Azov region in the north of the Black Sea and caused them to go south of the Caucasus Mountains, crossed Derbent through the northwestern shores of the Caspian Sea, and spread to the Kur and Aras tribes and the Urmiye Lake in the south. In the Georgian chronicle named Kartlis Tskhovreba, there is important information about the Bun-Turks and Kipchaks that Alexander of Macedonia (356-323 BC) encountered during the Caucasus expedition, following the arrival of the Kimmers in Georgia and their activities there. On the other hand, according to the news in the work of the Albanians History of Moses of Kalankat,

which we have learned about the Khazars' presence in the Caucasus and Georgia, the Khazars were first of the Sassanid Emperor II. During the time of Shapur (309-379), they overcame Derbent and

then attacked Albania in 552. In the years that followed, it is known that the Kökturks were invited by the Byzantine Emperor Heraclius to the South Caucasus against the Iranians and in the following years of 626, they besieged Tbilisi in a joint operation. It is understood from the expression "Turk called Hazar" in Theophanes chronicle, which gives information about the period, that there were Khazars in the army under the administration of the Kökturks.

Tong Yabgu (Cebu Hakan) (618-633) returned after capturing Tbilisi, leaving his son Börü Şad instead. Continuing the operation, Börü Şad took Agvan (Alban) and added the Caucasus to the borders of the Western Köktürk Khaganate.

The period in which the most intense and prominent Cuman /

Kipchak movement in Georgia was experienced occurred as a result of the migrations that took place between 1118 and 1195. In the years following Sultan Alparslan's first western expedition in 1064, when he conquered Kars, İğdır and its vicinity from the Byzantines and the vicinity of Çıldır and Ahılkelek from the Georgian Kingdom, the Seljuk conquests continued and what Georgian sources call "Didi Turkoba" / Conquests "period was experienced.

The Georgian King IV, who ascended the throne of the kingdom in 1089. While searching for ways to get out of the Seljuk domination and to regulate the domestic politics of the country, David took advantage of the Cuman / Kipchaks, which had spread to the north of the Caucasus at that time and to whom he had previously established kinship. By the year 1118, IV. David invited the Cuman / Kipchaks under Otrok / Atrak, son of Şarağan / Şarukan, to Georgia. According to the information provided by David's historian, 40,000 elite warriors were resettled with their families. Cuman / Kipchaks, who accepted Christianity day by day, IV. Under the leadership of commanders subordinate to David, they formed an orderly force.

So much so that in the Battle of Didgori in August 1121, the Cuman / Kipchaks constituted a significant part of the Georgian army, which severely defeated the Seljuk army under the command of Ilgazi. The political and social activities of the Cuman / Kipchaks in the aforementioned years emerge as the main period in which the Turkish presence in Georgia was rooted and maintained. had a direct these centuries when the Georgian kingdom lived its golden age. As a result of the decline of the political influence of the Cuman / Kipchaks, who impact on, and thus the Georgian kingdom also weakened, Georgia turned into a field where the dominance struggle between the Mongols and the Ottomans and the Safavids took place. Between 1578 and 1878, an absolute Ottoman sovereignty was established.

Although the Russian Tsarism increased its influence in the Caucasus and as a result captured the Southern Caucasus from the early 1800s, it was observed that a considerable amount of Turkish residues preserved their existence. However, as a result of the Russo-Qajar Wars of 1804-1813, the Ottoman-Russian War of 1877-78 and the First World War, large Turkish migrations started from the region. In the USSR period, the migrations turned into systematic exiles, in November 1944, their men II. The families of the Meskhetian Turks who fought in the World War II fronts were sent to the steppes of Turkestan. Stalin's Black Sea coast It is known that around 90 thousand Turks were deported during this exile, which was a result of operation to clear the and the Turkish border. Armenians were settled in the cities and villages of the Samtskhe-Javakheti administrative region that was evacuated from the Turks. Thus, the strategic connection corridor extending from Azerbaijan to Turkey and the Turkish word thus is cut through the territory of Georgia. At the eastern end of this important line cut within the borders of Georgia is the Kvemo-Kartli administrative district, known as Borçalı, with a Turkish population of over 500 thousand today.

Borçalı Turks, who are members of the Karapapak-Terekeme clan, live in the lands adjacent to the border of Azerbaijan and Armenia in the southeast of Georgia. They speak a clear Oghuz dialect, mainly in villages and towns of Sarvan (Marneuli), Bolnisi (Çörük Kemerli), Dmanisi (Başgeçit), Gardabani (Karayazı), Sagareco (Karaçöp), Tetriskaro (Ağbulak) and Rustavi (Bostandere). Turkey and Turkishness, a deep affection feeding Karapapaks / Terekemes, are mostly engaged in farming and agriculture. Karapapak / Terekeme, who managed to preserve their culture and belief despite problems such as changing the names of their settlements, political and cultural encirclement and economic difficulties, are separated from other ethnic groups in the country with their citizenship ties with Georgia and their rumors of the constitutional order.

The Republic of Turkey and the Republic of Azerbaijan and the region, which dates agnation visibly interested in the framework of law is minimal. However, in addition to this, the effectiveness of Iran, especially in terms of religious values, of European states and the USA in socioeconomic terms is also at a level that cannot be ignored. Considering all these, it is essential that neither of the two Turkish States stay away from the region based on the deep-rooted law we have mentioned within the framework of Georgia's territorial integrity and constitutional order. It is a strategic necessity to isolate this geography, where the whole world is watching, the Turkish flag is waving and the Turkish culture is kept alive, from all kinds of threats. In other words, the guards of purgatory being forced to leave the castle bastions should not be watched.

#### REFERENCES:

Brosset, Marie Félicité, History of Georgia (From Antiquity to 1212), Sagittarius. Pleasure. Erdoğan Merçil, TTK Pub., Ankara 2003.

Durmuş, İlhami, İskitler, Akçağ Pub., Fourth Edition, Ankara 2012.

Kalankatlı Moses, Alban History, Trans. Y. Gedikli, Selenge Pub., First Edition, Istanbul 2006.

Karatay, Osman, “Hazarlar”, Eastern European Turkish History, Editors O. Karatay, S. Acar, Kitabevi Pub., Istanbul 2013, pp.335-408.

Karayev, Ömürkul, Turks and Khaganate, Trans. Mustafa Kalkan, Sage Culture and Arts Yay., İstanbul 2008.

Kırzıoğlu, M. Fahrettin, up-Cure and Çoruk Boy in Kipchak First-Kipchak (BC VIII.A-MS VI. Century.) And last-Kipchak (1118, 1195 ) and Orthodox-Kipchak Atabekler Government (1267-1578)

(from Ahıska / Çıldır Eyâleti Tarihi), TTK Publications, Ankara

1992.

Özfirat, Aynur, "From the Eastern Anatolian High Plateau BC. 2nd Millennium Kurgans ", *Belleten*, C. LXVI, p.246, August 2002, pp.343- 350.

Özkan, Volkan, *The Place and Importance of Bozkurt in Turkish Culture*, Istanbul University SBE Unpublished Master Thesis, Istanbul 2018 .

Tarhan, Taner, "the first Turks in Asia Minor world: Cimmerians and Scythians", *the Turks*, C. II, New Turkey Yay., Ankara 2002, s.904-921.

## **ACCORDING TO ZİYA GÖKALP: OĞUZ UNION, THE CLOSE IDEAL OF TURKISM**

İsmail Burak TATLI

Ziya Gökalp is not only the father of Turkism but also the brightest teacher of Turkish history. Gökalp, who systematized the Turkism movement for the first time, drew the route of reaching this ideal.

According to Gökalp, all Turks can have only one language. Just as time Fuzuli's poems were read and understood with the same meaning and harmony all over the Turkish hands in his, every book written and every word spoken today must be understood with the same meaning and harmony. Gokalp time with the basics of Turkish nationalism founded the Republic of Turkey in this direction, made efforts though not brought to the continued development of the Turkish language may have been hampered it said. Gökalp has also drawn a route to provide "UNION and DI (L) LEAD". First Gokalp emphasized that we must create unity within ourselves as a state, and explained this requirement under Turkishism's name. Coupled with the nationalists and the state in terms of language and culture in Turkey is that they should be governed by a policy. Turkishism is closest to the ideal of ideals. So it is the most likely ideal to be achieved. Especially in this case it is possible to say that the Republic of Turkey managed at the time it was first founded. However, the removal of the government of nationalist intellectuals and many more general changes later in the process because of the ideals of Turkishism has returned to the old dusty shelves. Oğuz Kagan created unity of Oghuz tribes mentioned in the epic, it is also the name

of unity that emphasized the need to achieve the ideals that after Oghuz Union, Turkishism Ziya Gökalp's ideals. Oghuz Kagan created unity of Oghuz tribes mentioned in the epic, it is also the name of unity that emphasized the need to achieve the ideals that after Oghuz Union, Turkishism Ziya Gökalp's ideals. This unity is the gathering of all Oghuz tribes under a culture and language. Ziya Gökalp explains this situation in his work as follows: Today, Turks who are easy to unite with culture are especially Oghuz Turks, namely Turkmens. Turkey and Azerbaijan as the Turks, Turkmens of Iran and Al-Khwarizmi also required Oghuz urug country. For this, our closest country in Turkism should be the Oghuz unity or the Turkmen unity. What is our purpose from this union? Is it a political union? For now, no! We cannot judge today about the future. But our country today is the unification of the Oghuz people only by culture. Although the Oghuz Turks are spread in four countries today, they are all close to each other.

If we compare the names of Turkmen provinces in four countries, we see that a province in one or a clan has branches in the other. Gokalp, these four countries also indicates the continuation of work in the following way: Khawarizmi, Iran, Azerbaijan and Turkey are countries in terms of Turkey's domestic same urug ethnography. We can call the sum of these four countries Oghuzistan. The close aim of Turkism is that in this great region only one culture is dominant. (GÖKALP, 1994: 21) If we are to specify all Oghuz tribes, we first start with two items. These are Boz-arrows and Üç-arrows. These two items represent the sons of Oğuz Kağan. Grizzly arrows; Yıldız-Han Sons, Ay-Han Sons, Gün-Han Sons. Three-arrows; The sons of Deniz-Han, Sons of Mountain-Han, Sons of Gök-Han. Each of the sons is divided into four sizes. If we show this in the table:

Yıldız-Han

Sons:

Karkın- Language of Beg- Kızık --Avşar

Ay-Han Sons: --Yaparlı- Dodurğa- Döğer --Yazır

Gün-Han Sons: --Kara-İvlu - Alkaravlı-- Bayat Kayı

Deniz-Han Sons: Kınık-- Yıva-- Bügdür - Yiğdir

Dağ-Han Sons: Üregir-- Ala-Yanlı-- Eymür-- Salur

Gök-Han Sons: Çebni-- Çavuldar-- Biçene - Bayındır

Gökalp states that after these requirements are met, it is necessary to provide the ideal of Turanism, which he states all Turkish tribes united under the name of Turan, as a distant ideal . Chieftain Alparslan Türkeş "systematic work of the Turkish troops, arms deals and protect Turkey before everything and will certainly one day the truth by trying to upgrade." His words will guide us on the way to the Turkish Union.

“We are not in need of the EU, nor are we keen on Shanghai. We are Turkish, we are Turkish, we are in the love and goal of Turan. Neither the European Union nor the Shanghai Cooperation, we say that the Turkish Union to the end ”has emphasized the fact that the representative of the Gökalp line in Turkish politics in the 21st century is the Nationalist-Idealist Movement. The Turkmen presence in Iraq and the north of Syria, which are the cornerstones of the Oghuz Union, was announced in 2012 by our Leader, “In order to minimize the threats against our country; The crescent-shaped security belt, which will be established in a way that includes Afrin at the western end and Kandil at the eastern end, should be provided and executed as soon as possible. The Euphrates Shield launched by the Turkish Armed Forces in northern Syria on 24 August 2016, the Olive Branch Operation launched on 20

January 2018, the Peace Spring launched on 9 October 2019 and the Spring Shield Operation launched on 28 May in northern Iraq. With Operation Claw, which started in 2019, it started to show itself on the field.

2018 February described Republic by the Alliance Protocol "Republic Alliance, Turkey targeted attacks across party interests and daily political calculations to demonstrate without a common stance and Turkey of undermining international operations to take place across all kinds of activities aimed at making clear is stable. Our alliance with this commitment and cooperation, Turkey will make a regional power and leading the country 2023, as well as perform, İ'lâ-year guarantee of the Word of sake centuries of world peace and justice, which Turkey is a global sole hope of the Islamic world and all oppressed nations and build the infrastructure of 2053 and 2071 visions step by step. "

As it can be understood from the words Gokalp envision the future in an appropriate manner to bring Turkey closer to the ideal of Turan targets have been institutionalized. The protocol said "Republic Alliance, the founder of our Republic Mustafa Kemal Atatürk's" contemporary rise above the level of civilization "The objective is to capture determination that a state of national and unitary Republic of Turkey and the Turkish nation forever alive will." If we integrate with the words of Veteran Mustafa Kemal Atatürk, "The father of my body is Mr. Ali Rıza the father of my feelings is Namık Kemal, the father of my ideas is Ziya Gökalp"; Independence at the beginning of the 20th century with the idea of Turkism oriented philosophy of the establishment of the new Turkish state, 21st century oriented to the independence still visibly increasing the transfer of the Republic of Turkey has entered with the idea of Turkism is a fact. Northern Cyprus, Syria, and Iraq's northern Azerbaijan, South Azerbaijan total population of Turks and Turkey, which stated Gokalp 135 mlb will bring in the future Turkey Turan close to ideal Oguz Union's power reveals the cyclical . May

God give us the opportunity to see the Oghuz Union first and then the Turkish Union in 2053 and 2071. The Children Days when we will travel from Kosovo to East Turkestan with a single identity card and shop in Turkish Lira are near.

God bless the Turk, Turkish bless all the oppressed ...

*Get well soon*  
*İzmir*  
*30.10.2020*





*It will be one day my  
mortal body to dust, but  
the Republic of Turkey  
will stand forever.*

*K. Atatürk*

