
ON THE EMERGENCE OF PAN-TURKISM IDEOLOGY AND APPROACHES TO ITS STUDY

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ABSTRACT: This article gives a brief definition of the concept of ideology, tells about the emergence of pan-Turkism and its main ideas. The article also discusses some approaches to the study of pan-Turkism.

KEYWORDS: Pan-Turkism, ideology, idea, political views, Ismail Gaspirincki, military intervention, Cyprus, Central Asia, Jadidism, Turkey, historical development, Communist Party, modernization.

INTRODUCTION

It is known from history that at all stages of human civilization, society and the state developed on the basis of a variety of certain ideas, thoughts and worldviews. Over the years, ideas and thoughts that have not lost their relevance and vitality, have withstood various trials, survived and formed as an ideology that binds society and the state. History has repeatedly proven that a society will inevitably decline if it cannot create its ideas and ideologies based on its past, historical values, and spiritual heritage accumulated over the centuries.

Today, ideology means a systematized set of knowledge of social-political, economic, legal, ethical, religious, aesthetic, philosophical views of social groups, nations and peoples, political parties, public movements, public organizations, state authorities. Alternatively, ideology is not considered a science, and unlike science, ideology embodies knowledge about socio-political life, as well as reflects an assessment of trends, processes and various forces in socio-political life. Also, each ideology seeks to spread widely among the population and claims to provide correct knowledge about the world.

THE MAIN FINDINGS AND RESULTS

The ideology of pan-Turkism also embodied the ideas of a number of enlighteners in its historical development stages, spread widely and gained its supporters in the territories of present-day Russia, Central Asian countries and Turkey.

The emergence of pan-Turkism is associated with the cultural liberal movement of Tatar enlighteners, which arose in Russia in the 1880s. The formation and spread of the theory of pan-Turkism, as well as its program related to the renewal (modernization) of the Muslim educational system, are closely related to the scientific and public activities of the Crimean Tatar enlightener Ismail Gaspirincki. In particular, the words “Dilde, Fikirde, Iste bilik” (Unity in language, idea and work) mentioned by Gaspirincki define the main idea of pan-Turkism. Through his views, Gaspirinsky tried to find a solution to a number of problems faced by the Turkic people living in the territory of the Russian Empire, in particular, to reform the education system, introduce new teaching methods, and modernize the general way of life. In order to promote these new ideas, since 1883, he started publishing the newspaper “Tarjiman” in Turkish and Tatar languages. This newspaper was published continuously until 1918, when it was closed by the Bolsheviks. I.Gaspirinsky's views on the single Turkic world, which reflects the theory of liberal pan-Turkism, were published in “Tarjiman” newspaper “Russian Muslimism. Thoughts, Notes and Observations of a Muslim”, “Russo-Sharq Agreement” and many other articles he put forward in his articles. I.Gaspirinsky's ideas found their supporters in the regions of Russia, among the Turkic-speaking peoples of present-day Central Asia, and in the Caucasus. Also, in his teaching, I.Gaspirinsky put forward the idea of creating a special single language understood by all Turkic-speaking peoples.

Today, there are different approaches to the study of Pan-Turkism. When studying the information in the scientific works and historical literature on Pan-Turkism, it becomes clear that they are mostly based on the sources created during the Soviet Union. This, in turn, does not allow a deep and objective illumination of the historical roots of this ideology. Although the ideology of pan-Turkism has lost its importance and relevance today and remained in the pages of the past, the study of the historical roots and main ideas of this ideology is important for an objective assessment of the mutual cooperation between the Turkic-speaking peoples and the policies of some countries.

Israeli political scientist Ya. Landau proposed to divide pan-Turkism into the following three geographical categories in terms of its spread areas and political influence:

1. In the territories of the Soviet Union and other communist countries.

In the territories of these countries, pan-Turkism was completely banned and disappeared without mention as a separate phenomenon. The only exception to this is the demonstration of about 3,000 protesters under the slogan “Kazakhstan - for the Kazakhs” in December 1986 in Almaty, Kazakhstan, and as a result, the General Secretary of the Communist Party of Kazakhstan, D. Kunaev, was fired. At that time, many world media noted that these demonstrations had a pan-Turkish content.

2. In non-communist countries.

In particular, before the military intervention in 1974, this ideology existed among the minority Turkish population living on the territory of Cyprus. In addition, Persian Azerbaijan, i.e., the ethnic

Azerbaijani people living in the north-western parts of present-day Iran, is expressed in the struggle against the Iranization policy, first against the Shah's Government and later against Khomeini's policy to preserve their cultural identity.

3. in the territory of Turkey.

According to Ya.Landau, pan-Turkism was relatively influential until the military revolution in Turkey in September 1980, but later it completely lost its political influence, and its supporters were limited to dry arguments about the Turks who were persecuted in Bulgaria.

CONCLUSION

The above classification given by Ya. Landau serves to reveal pan-Turkism politically. When we look at it from a historical point of view, we can see that pan-Turkism is not only a support for political groups, but it has also left a mark in other areas in the life of peoples who are close to each other in terms of language, culture and traditions. From this point of view, a historical-analytical approach to the study of Pan-Turkism ideology is appropriate.

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