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UZBEK AND TURKISH RELATIONS IN THE EARLY 20TH CENTURY

Abstract: At the beginning of the 20th century, relations between the Uzbek and Turkish nations reached a new level. During this period, political, cultural and spiritual closeness between Turkestan and the Ottoman Empire increased. Representatives of the Jadid movement put forward the idea of the unity of the Turkic peoples and established active dialogue and cooperation between Uzbek intellectuals and Turkish thinkers. Due to the First World War and subsequent revolutionary movements, these relations took on a complicated character, but the processes of mutual enlightenment and national awakening continued. This period was marked by the aspirations of the two nations for independence and development.

Keywords: 20th century, Uzbek-Turkish relations, Jadidism, Turkestan, Ottoman Empire, unity of the Turkic peoples, intellectuals, enlightenment movement, national awakening, revolutionary processes.

The historical ties between the Uzbek and Turkic peoples go back centuries and are closely connected by common ethnic roots, culture, language, religion, and historical experiences. The Uzbek and Turkic peoples originated from ancient Turkic tribes that once inhabited the territories of Turan (Central Asia) and Central Asia. These peoples formed many states and empires throughout history: the Huns, the Western Turkic Khaganate, the Eastern Turkic Khaganate, and other states. One of the great Turkic states was the Golden Horde and the Timurid state, ruled by Genghis Khan and his descendants. During the reign of Amir Timur (1370-1405), the territory of Uzbekistan flourished politically and culturally. During this period, close ties were established with the Turkish sultans and emirs [1]. By the 16th century, the Ottoman Empire encompassed territories from the Middle East and the Balkans to North Africa. During this period, the “Shaybani State” flourished in Uzbekistan. There were political and religious ties between the Ottoman sultans and the Shaybani khans, and the idea of the unity of Muslim peoples was strengthened. The Uzbek and Turkish languages belong to the Turkic language family and are intelligibly close to each other. Also, the works of poets and thinkers such as “Jalaluddin Rumi”, “Alisher Navoi”, and “Yunus Emro” occupy a significant place in the culture and literature of the two peoples [2].

At the beginning of the 20th century, relations between the Uzbek and Turkish peoples were an important period of complex historical processes, national revival and cultural development. This period included factors such as the fight against colonialism, the Jadid movement, and the intensification of scientific and cultural ties. The first decades of the 20th century were a time when the peoples of Uzbekistan and Turkey worked to rebuild their destinies, integrate into the modern world, and preserve their cultural values. The relations that developed during this period have had a great influence on the development of the two peoples in subsequent years. The roots of Uzbek and Turkish relations are ancient, and this historical connection has been formed over the centuries [2]. However, at the beginning of the 20th century, these relations reached a new level. On the one hand, the weakening of the Ottoman Empire and the era of reforms began in Turkey, on the other hand, the peoples of Central Asia, who were under the colonial rule of the Russian Empire, began a national revival movement. Intellectuals in both regions conducted research on how to lead their peoples to independence and modernization.

After the end of World War I, struggles for national freedom and independence flared up in the Eastern world. As is known, Turkey (the Ottoman Empire) was in danger of losing its national unity after Germany entered the war and the Triple Alliance was defeated. Even the capital of the country, Istanbul, was occupied by England. From the end of 1918, the freedom struggle in Turkey was led by the great son of the Turkish people, Mustafa Kemal Pasha, and the "Ankara Provisional Government" he formed in 1920-1923 expelled the colonialists (mainly the British and Italian military forces) from the Motherland [3].

During a period of tense political events in Turkey, the Bukhara Khanate (1920-1924) was pursuing its active domestic and foreign policy. In the perspective plan of the Bukhara Republic, special attention was paid to the establishment and development of friendly diplomatic, economic, and cultural cooperation with foreign countries. First of all, cooperation relations were established with Turkey, which had centuries-old traditional ties. In general, at the beginning of the 20th century, friendly, educational and cultural relations were established between the "Young Turks" of Turkey and the Jadids of Bukhara. The Jadids of Bukhara read the magazine "Siratul Mustaqim" ("The Straight Path") published in Turkey. The issues raised in its articles were widely promoted among the public. The great writer Sadridin Aini (1878-1954) expressed the opinion that after reading this magazine he understood the essence of the term "parliament" [4]. Abdurashid Abdurahim, a native of Bukhara who lived for a long time in European countries and Turkey, later became a Siberian Uzbek, was the first to put the issue of national, cultural and political independence on the agenda of the Jadid movement.

The reforms that began in Turkey and the formation of Jadid ideas were also met with great interest in Uzbekistan. The work of Turkish intellectuals was a source of inspiration for Jadids in Uzbekistan. Uzbek Jadids, including Munavvarqori Abdurashidkhanov, Abdurauf Fitrat, Mahmudkhodja Behbudiy and others, were inspired by the modernization efforts in Turkey and sought to develop education and culture in their own country. In this process, press publications, scientific and artistic works published in Turkey gained great importance in Uzbekistan. Political changes in Turkey, in particular, the collapse of the Ottoman Empire and the introduction of the Republican system, influenced the liberation movements in Central Asia. The Young Turk movement and the subsequent reforms of Mustafa Kemal Atatürk had a great influence on the Jadids of Turkestan [5]. Uzbek intellectuals studied Turkey's experience in modernization and tried to apply this experience in their own country. The school reform that began in Turkestan, the establishment of new-style schools, and the development of the printed press were among the most important achievements of this period.

Scientific and literary ties between Uzbek and Turkish intellectuals were also strong. Many of the Uzbek youth who studied in Turkey returned to their homeland and made a great contribution to the Jadid movement. Fitrat, Behbudiy, and other Jadids created their own artistic and scientific works inspired by Turkey. Fitrat's work "Sayha", written in Istanbul, is important in this regard. The work put forward the ideas of awakening the nation and progress through science and enlightenment. Such works served to strengthen the spirit of national revival in Uzbekistan. Ties between Turkey and Uzbekistan were also strengthened in the field of the press. Magazines such as "Sirotul Mustaqim" and "Türk Yurdu", published in Turkey, were distributed in Uzbekistan and played an important role in increasing the political literacy of the people. Through articles published in these publications, Uzbek intellectuals became aware of world political processes. Articles related to Turkey were also regularly published in the Jadid newspapers "Oyna", "Sadoi Turkistan", and "Hurriyat" [6].

In 1917, when the historical processes took a sharp turn with the February Revolution and the October Coup, dozens of newspapers and magazines promoting socio-political activism and ensuring

national unity were active. The newspapers "Najot", "Turk eli", "Turon", "Ulug' Turkestan", "Khurriyat", "El bayrog'i", and the magazines "Yurt", "Shayon" published in this year can be noted. In the Bukhara Emirate, which was a semi-colony of the Russian Empire, a progressive movement emerged at the beginning of the 20th century. This was reflected in the opening of new-style schools and the creation of the secret society "Tarbiyayi atfol" ("Children's Education"), which was a secret society of educators. Abduvohid Burhonov (Munzim), Ahmadjon Hamdiy, Mukamil Burhonov, Hamidkhoz Mehriy, Khoja Rafiy, etc. were the leaders and initiators in the creation of "Tarbiyayi atfol" [6]. Later, the ranks of this society expanded, and practical measures were taken to eliminate illiteracy in the emirate through newspapers, magazines, and educational books.

Members of the "Children's Education" society, using their financial resources, began to secretly distribute religious and secular literature, newspapers, and magazines published in cities such as Baku (Azerbaijan) and Istanbul (Turkey) among the people through the organizations "Kitobsavdosi Dostligi Maarif Samajeti" and "Barakot Aksionerlik Samajeti". The influence of the Russian Empire's Political Agency in Bukhara (1885-1917), established in 1885, increased in the political life of the Bukhara Emirate. Official permission from this Russian government agency was required to publish newspapers and various books in the country. The reforms in Turkey brought about major changes in the education system. The modernization process that began in the last years of the Ottoman Empire was also reflected in the education system. This process also aroused great interest in Uzbekistan. The establishment of new-style schools, the modernization of textbooks, and the improvement of teaching methods were vivid examples of this influence. The processes of national revival that arose in Turkey and Uzbekistan enriched each other culturally and spiritually [7]. These contacts were of great importance in the development of folklore, literature, and art of both peoples. Uzbek and Turkish writers have contributed to strengthening cultural ties by translating and publishing each other's works.

However, at the end of this period, especially in the 1920s, the establishment of complete control of Central Asia by the Soviet Union put serious obstacles to these relations. Representatives of the Jadid movement were persecuted and repressed. Nevertheless, the Uzbek-Turkish relations formed at the beginning of the 20th century served as a solid foundation for subsequent periods. This historical connection and cooperation continue to this day, and the cultural and political ties between the two peoples are developing further.

Although Uzbekistan was not independent during the former Soviet Union in the 20th century, Turkey developed as an independent state. After Uzbekistan gained independence in 1991, Turkey was one of the first to recognize it. Since then, economic, cultural and political cooperation between the two countries has been strengthening. Today, friendship and cooperation between the two peoples is expanding in various areas, including trade, education, culture and technology. Friendly relations between Uzbekistan and Turkey have a solid historical, cultural and economic foundation, and there are great opportunities for further development of these relations in the future. Economic cooperation and trade relations:

- Investments: Turkish companies are actively entering the Uzbek market. In the future, the participation of Turkish investors in Uzbekistan is expected to expand further, in particular in the construction, energy, agriculture, light industry and transport sectors.
- Increasing trade volumes: Trade turnover between the two countries is increasing year by year. In the future, mutual customs privileges, new trade agreements and improvement of transport routes will allow for a significant increase in trade volumes.

- Joint ventures: In the future, the number of joint ventures established in cooperation with entrepreneurs from the two countries is expected to increase, and the exchange of technology and experience is expected to increase [7].

In conclusion, it can be noted that the relations between the Uzbek and Turkish nations, built on historical proximity and mutual trust, are expected to be further strengthened in the economic, cultural, educational and security spheres in the future. This cooperation can bring great benefits to both countries and contribute to regional stability. The solidarity between the Uzbek and Turkish peoples has deep historical, cultural and spiritual roots.

There are many factors that connect these two peoples, and the solidarity between them has manifested itself in different forms at different times. The Uzbek and Turkish peoples have a common Turkic origin. Both peoples belong to the Turkic language family and speak mutually intelligible languages. This closeness is evident not only linguistically, but also ethnically and culturally. Historically, the solidarity between the two peoples has existed since ancient times. Many Turkic tribes and peoples migrated from Central Asia to Anatolia and played an important role in the formation of the Ottoman Empire. Later, constant cultural and economic ties were maintained between the peoples living in these regions.

At the beginning of the 20th century, Uzbek and Turkish intellectuals put forward the ideas of solidarity through the Jadid movement. They considered enlightenment and renewal as the main means for the unity and development of the Turkic peoples. Cultural, scientific and political dialogue between the Turkic peoples intensified. During the period of independence, especially after Uzbekistan gained independence in 1991, the solidarity between the two peoples reached a new level. Turkey was one of the first countries to recognize Uzbekistan, and this event further strengthened mutual trust and cooperation. Cultural events, trade and economic cooperation, educational exchanges and diplomatic relations at various levels today further strengthen the solidarity of the Uzbek and Turkish peoples. Regional structures such as the Organization of Turkic States also play a major role in maintaining and developing this solidarity. The solidarity between the Uzbek and Turkish peoples is based on historical experience and serves to create opportunities for even greater cooperation and mutual development in the future.

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