

Iqodzu [?] must be a Turkish name, in Novyi Vostok, No.16-17,1927, pp.117-33.

There is some kind ^{of fatality} ~~destiny~~ in the Smyrna and Angora trials of the former leaders of the "Unity and Progress" party. Exactly ~~thirteen~~ thirteen years ago, the same Young Turks who were executed in July 1926, applied similar punishment to the remnants of the reactionary opposition who dreamed of the restoration of Abdul Hamid's regime.

How could it so happened that the party of "Unity and Progress" had come to represent in 1920-1926 the symbol of reaction, and religious fanaticism of the old Osman Empire and the suspended Caliphate?

This party had a splendid beginning and was welcomed by the revolutionary circles in Europe. It could have been hoped that the close contact of the exiled Young Turks with the revolutionary emigrés in Paris and Geneva would lay its impact on the member of the Itilaf. It is not in vain that many Russian revolutionaries greeted enthusiastically the beginning of the movement of liberation in Turkey.

The history of the Young Turk party, its social transformation has been closely connected with the social development of the Osmani empire, with the economic policy which the Turks who came to power through the revolution of 1908, had pursued... The revolution of 1908 had no deep roots in the broad Turkish masses, and in it lay the danger of the fast social degeneration on the top leaders of the Young Turk party. The party proved soon to be isolated from ^{without} ~~without~~, i.e. on the part of the other revolutionary movements in the East, and from ~~within~~ within -- on the part of the Anatolian bourgeoisie ^{and} Anatolian peasantry who were developing along their ^{own} ~~own~~ ^{line} path and in a different ^{direction to} ~~way~~ ^{from} the Young Turk party.

In the course of ten years two groups of bourgeoisie have been coming to the fore: the Constantinople ^{one} ~~one~~, which was gradually drawing away from the national economy, and becoming closely connected with the European capitalists, and the other bourgeoisie, the Anatolian one which

at first was suffering from the pressure by the Constantinople bourgeois

The Balkan wars had increased the Pan-Turkic tendencies among the Young Turk circles An entire school of Pan-Turks soon came into existence who dreamed of making Turkey a hegemon among the rest of the Turkic peoples, as far as the Chinese border. Practically this movement was expressed in the tendencies of Enver Pasha, Talaat Pasha and Kara Kemal bey group. The official Pan-Turkic doctrine was accompanied by the cultural movement of Pan-Turanism... The war of 1914-18 reconciled such irreconcilable tendencies as the ultra-chauvinistic Pan-Turkism and the weakened non-national Pan-Islamism....

The national revolutionary movement of 1919-1922 finally discredited the Itilaf members, and for the time being the Anatolian bourgeoisie gave up the Pan-Turkic principles. Turkism won in the revolutionary movement. Nonetheless, after the Lausanne treaty, the Itilaf opposition continued to group around itself the Pan-Islamic and Pan-Turkic opposition against the national revolutionary regime of Kemalist Turkey. The reactionary tendencies of the Itilaf members became first apparent in 1923, when a letter was published in the official organ of the secret Young Turk committee ... protesting against the suspension of Sultan rule in Turkey. They protested later against the decision of March 4, 1924 suspending Caliphate.....

Equally weak was ^{in the past} the economy policy of the committee of "Unity and Progress party.....

The consolidation of the reactionary Young Turk forces within the country took place immediately after the successful conclusion of the struggle led by Anatolian Turkey. A new program was outlined.....

The progressive-republican party was founded in 1924 and it included members of the former Itilaf. This party had absorbed all the reactionary elements of modern Turkey. But it had no deep roots in the country, and it was finally suspended. The party ^{then} ~~now~~ ^{was} underground

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"Yoldshu: Ot Revoliutsii k
kotr-revoliutsii"

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(1927), s. 117-33.

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