
ISLAM IN FOREIGN COUNTRIES

UGUR BOZKURT. IMMIGRATION OF CAUCASIAN MOSLEMS TO THE OTTOMAN EMPIRE AND THEIR ROLE IN THE CREATION OF THE TURKISH REPUBLIC

Keywords: Caucasus; Crimea; Ottoman Empire; Caucasian Moslems; "muhajirs"; immigration to Turkey.

Ugur Bozkurt,

PhD(Hist.),

Van Yuzuncu Yıl University (Van-Turkey),

e-mail: ugurbozkurt@yyu.edu.tr

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Abstract. Among the reasons that caused and made the migration the Caucasian Moslems to the territory of the Ottoman Empire in the nineteenth century quite long (from the 1860s to the 1910s), one can name Russia's political activity in the Caucasus and Crimea. In turn, the Ottoman Empire encouraged the arrival of immigrants in order to increase the Moslem population and protect border security. Naturally, the relocation of such a significant mass of foreign-speaking people was accompanied by some problems. However, both the host country and the immigrants have benefited in many areas. Most of the immigrants assessed according to their qualifications were mainly involved in the

military sphere, in construction, as well as in ensuring the safety of railways. They made an important contribution to the development of Anatolian agriculture and animal husbandry. Some of the immigrants quickly adapted to the new situation, became part of the Ottoman society, and even got the opportunity to work in the palace. After the World War I, from which Turkey emerged as the losing side, some of the immigrants were on the side of the palace, and some supported those who advocated the renewal of the motherland. Gradually, the Caucasians assimilated. According to some sources, their descendants today make up about a third of the population of Turkey.

Introduction

In 1865, the governments of the Russian and Ottoman Empires reached an agreement regarding the resettlement of a number of Caucasian peoples to Turkey. This agreement made the desire of the mountain peoples of the Caucasus to move to a Muslim country following the Caucasian War (1817–1864) true. The migration went on for several years. Some Caucasians settled in the Balkan territories of the Ottoman Empire, in Kosovo field (Serbia) in particular; others settled in Syria and Transjordan (modern Jordan); and the rest of them made their home in different areas of Anatolia and Arab provinces.

As for the reasons for the resettlement of the peoples of the Caucasus and Crimea, it should be noted that by migrating to the Ottoman lands, the people sought to live among their fellow believers. A. Ganich, a Russian researcher, believes that there are several reasons that “prompted the mountain men of the North Caucasus and Transcaucasia to leave their homeland, for which they had been fighting for so many years, and move to the Ottoman Empire:

- firstly, the inability of small peoples to stand against the regular Russian army, numbering hundreds of thousands of soldiers;
- secondly, land-related uncertainties following the planned land reform in Russia;

- and finally, the desire of the mountain men to live in a Muslim country (*Dar al-Islam*) and not to submit to the *kafir* king.” [1]

In turn, the Ottoman government encouraged the warlike Caucasian population to move to its territory, so they could resettle them in the lands where there was a necessity to secure the rule of the Ottoman Empire, especially in the Balkans. [2, p. 45]

The Caucasus was at the heart of rivalry between different civilizations for several centuries. The Turkish Empire started to reinforce its northern borders right after the conquest of Constantinople (1453). As a result, different areas of the Caucasus became part of the Ottoman Empire: Georgia between 1480 and 1878, Armenia between 1553 and 1604 & between 1724 and 1736, and Azerbaijan between 1578 and 1604 & between 1724 and 1736. Dagestan, the North-Western and Central Caucasus, Anapa, Azov, Circassia, Adygea were part of the Ottoman Empire for a lengthier period - for 354 years between 1475 and 1829. [3] Naturally, being part of the Ottoman Empire for such a long time resulted in conversion of the majority of the population to Islam.

In 1475, the Ottomans were at war with the Crimean Khan Meñli Giray and forced him to acknowledge himself a vassal of the Sultan. Furthermore, the Ottoman Empire managed to conquer the southern regions of Crimea. The steppe and foothill areas of Crimea also joined the Ottoman Empire. The Crimean Khanate remained dependent on the Sublime Porte until 1774. [4]

At the beginning of the 16th century, the Safavid Empire emerged in the Caucasus, becoming a rival of the Ottomans. At the end of the war between the Ottoman Empire and Safavid Iran (1555), the Ottomans obtained western Georgia, while the Persians gained Kartli and Kakheti. The Ottoman Empire made use of internal discord in Georgia and other regions in order to advance their policies. The Russian Empire, however, soon became Ottoman Turkey's main rival in the Caucasus and a source of concern for the Turkish sultans. Istanbul sent out a lot of missions, trying to maintain close ties with the Muslim

population in the region, while at the same time establishing an alliance with the Crimean khans.

The Russian Empire, in turn, annexed the Caucasian territories in several stages. The most active hostilities took place between 1817 and 1864, although Russians were present in the region long before then. Even during the reign of Tsar Ivan the Terrible (1530–1584), a military settlement under the patronage Temryuk, the Grand Prince of Kabardia, was established on the Terek. Following the settlement of Greben Cossacks in the Caucasus,¹ the Terek Voivodeship of Russia was formed. [5] Also, Ivan the Terrible annexed Kazan (1552) and Astrakhan (1556).

However, the influence of the Ottoman Empire in the region significantly weakened during the reign of Peter the Great. The alliance between Peter the Great and the princes of Kabardia (1709–1710) brought the region closer to Russia. [6] Later, the Ottoman Empire had to sign the Treaty of Küçük Kaynarca that ended the Russian-Turkish war of 1768–1774. Continued hostilities under Catherine the Great accelerated the annexation of Crimea (1783). Success in this area prompted Russia to step up its actions in the Caucasus and Crimea. However, religious differences in the annexed territories intensified during the reign of Catherine the Great, ensuing mass migration. In particular, over one million Crimean Tatars left the peninsula between 1783 and 1893, settling in Romania and Bulgaria, which were under the rule of the Ottoman Empire. [7]

In 1785–1791, a revolt broke out in the Caucasus led by Sheikh Mansur Ushurma,² who was proclaimed the first Imam of the North Caucasus. As the French orientalist A. Bennigsen points out, Ushurma started to actively preach and agitate the Caucasians against Russia a year after being declared the Imam in 1784. After several failed attempts, the Russian troops managed to capture the sheikh; he was transported to St. Petersburg, imprisoned and died, aged 31, at the Shlisselburg fortress in 1794.

Forty years later, the Murid movement was headed by Imam of Dagestan and Chechnya Ghazi Muhammad (1795–1832), and then by Imam Gamzat-bek (1832–1834).³ Imam Shamil (1797–1871) created the Caucasian Imamate by uniting the territories of Western Dagestan and Chechnya (1834–1859). [8]

The Ottoman state continuously backed Caucasian Muslims in their struggle against Russians. Istanbul's emissaries monitored all the developments in the region and reported to the Sultan. In 1779, during the reign of Sultan Abdul Hamid I, Ferah Ali Pasha, an Ottoman pasha of Georgian origin, was sent to Circassia. He was tasked to keep track of the situation and spread Islam in the region. In his reports to Istanbul, he noted that the Muslims in the region are still taking lead from their fellow believers in Turkey. [9]

The Caucasian War ended in favour of Russia following the capture of Imam Shamil (1859).⁴ Nevertheless, Caucasians continued to resist the Russian authorities. And at that point, the plan to resettle Caucasian Muslims to the territory of the Ottoman Empire was conceived. [10] It was invented by Musa Kundukhov (1818–1889), a Russian major general of Ossetian origin. After moving to the Ottoman Empire, he adopted Turkish citizenship, was made a pasha and served as a divisional general.

Actually, the resettlement of mountain men to Turkey began long before the Caucasian War. It is well known that Caucasian women were famous for their beauty in Ottoman Turkey. Mountain men often brought their daughters to Istanbul in hopes of getting them into some rich Turk's harem, if not that of the Sultan. Caucasian men were also highly respected in Turkey as fierce and fearless warriors, who sat firmly in the saddle and were deft with weapons.

Naturally, resettlement of the population became inevitable after Russia began hostilities in the Caucasus. This migration came to be known as Muhajirism in the literature (from the Arabic *muhajir* – a migrant, an emigrant). However, some researchers believe that this word can only be applied to those

who moved to Turkey voluntarily, before the 1865 agreement, because Muhajirism means voluntary resettlement. Those who left the Caucasus after 1865 were forced to move.

Even before that, in 1857, the Ottoman officials noted that the number of Caucasians arriving in Turkey had increased dramatically. They drew up a special document – “The Settlers’ Code” – that listed benefits for settlers; in addition, in 1860, a special Commission on Refugees was formed. Initially, the resettlers were even promised plots of land, as well as exemption from taxes and military service for six years.

Immigrants in the Ottoman Empire

The exact number of emigrants has never been determined due to conflicting figures in the surviving sources. According to Russian official data, 398,955 people emigrated between 1858 and 1864. [11] Based on the preserved documents in the Ottoman archives, 311,333 people arrived in groups between 1856 and 1864; they were reportedly resettled in some areas of the Danube valley, in Dobruja and Adana. In 1864, another 280,000 people arrived. Also, many immigrants, who travelled to Turkey by sea, drowned. [12] In addition, 87,000 more migrants arrived in 1865. Thus, 678,333 people immigrated to the Ottoman lands within the span of nine years. [13] Strong discrepancies between the data provided by the archives of the Russian and Ottoman Empires are obvious. According to other estimates, 900,000 people moved from Crimea and the Caucasus to the Ottoman lands during this period. The majority of the immigrants were Muslims, but there were also Jews among them. [14]

The transfer of the population of the Caucasus to the Ottoman lands did not stop after that. The 1877–1878 war triggered more migration. According to some estimates, 2 million people left the Caucasus between 1859 and 1879, although only 1.5 million managed to reach the Ottoman lands due to unfavourable circumstances. [15] After the war ended, the

migration rate slowed down; nevertheless, another 500,000 emigrated between 1881 and 1914. Thus, the number of resettlers in the period from 1783 to 1922 amounts to 1.8 million people. [2, p. 48]

The migration process continued during World War I; for instance, 270,000 people emigrated in the period between 1914 and 1921. At the same time, it is reported that about 470,000 people died. [16] Indeed, the figures in different sources vary, making it impossible to evaluate precisely the magnitude of emigration of Caucasians to the Ottoman Empire.

People from the Caucasus settled in almost all regions of the Ottoman Empire. [17] They were mainly sent to areas with a predominant Muslim population. [18] Economic situation in the Ottoman Empire was quite difficult at that time. In particular, there were all sorts of problems with financing of expenses on integrating immigrants. Although there were projects to provide accommodation and financial support to immigrants, in reality the funds were not enough.

Refugees from the Caucasus – ‘mountain men’ as Russians call them – were welcomed in the Ottoman lands. The state granted citizenship to immigrants without delay, significantly increasing the number of Muslims in the country. [19, p. 10] Social integration of the Caucasian peoples was quite quick, since the Ottoman society treated them as fellow believers. Naturally, immigrants had some issues stemmed from their ignorance of the Turkish language; however, clashes between Caucasians and a settled non-Muslim population were of greater concern. In particular, it was recorded in official Ottoman documents that Circassians, acting independently, tried to cultivate the land without official permission, which resulted in problems with their neighbours. [19, p. 29]

A large number of people from the Caucasus region were resettled in Anatolia along the railway under construction. This way the authorities wanted to boost economic activities of these areas. In 1878, twenty-five thousand Circassians settled in southern Syria, and another twenty thousand in the Aleppo

region. At the same time, many Caucasians were invited to work on the railway in Anatolia and the Balkan countries. They were given vacant land along the railway.

Besides maintaining the railway line in the Central Anatolia region, many immigrants were involved in the construction of the Hejaz Railway from Damascus to Medina, built between 1900 and 1908.⁵ Moreover, immigrants were expected to guard the railways as well. (Editor's note: The railroad passed along the caravan routes traditionally controlled by the Bedouins. The rail link to the sacred Muslim cities took away their earnings, since servicing pilgrims brought income to the Bedouins and was one of their main sources of livelihood).

Russian diplomatic mission in Damascus reported on the construction of the railway, noting that 260 people from the Caucasus had arrived in Damascus. It was assumed that the railway would connect Damascus and Medina and go on to Mecca; immigrants were supposed to settle along the railway in order to protect it (Editor's note: The Medina-Mecca project was only partly implemented). The authorities believed that the prestige of Damascus would increase after the construction of the railroad was completed. [20] Thus, the Ottoman Empire tried to make rational use of the labour of immigrants.

At the same time, major steps were taken to address exploitation of agricultural lands that had previously been abandoned or not used in the first place. According to a report submitted to Ferik Muzaffer Pasha, 938,900 hectares of land were found suitable for the settlement of immigrants. These lands were distributed as follows:

- 178,000 acres in the Aziziye district in Hüdavendigâr (Bursa) Province;
- 100,000 acres in the Seyitgazi district in Eskişehir Province;
- 380,900 acres in the Sivrihisar Gorge and 280,000 acres in the Haymana district, both in Ankara Province.

In total, 938,900 acres of land were allocated in Hüdavendigâr and Ankara Provinces. [21]

Agricultural production, as well as production in general, significantly increased between 1885 and 1912. At the same time, however, prices remained stable, while production space and investments increased. It was during this period that a new class of entrepreneurs emerged in the Ottoman Empire. Founded in Istanbul in 1880, the Chamber of Commerce recorded that new entrepreneurs from among the indigenous Turkish population appeared in Istanbul and other parts of the country. Between 1880 and 1890 their numbers steadily increased and they were eventually joined by immigrant entrepreneurs.

During that period, the urban development largely depended on immigrants. It should be noted that until that time, the top of the Ottoman hierarchy mainly consisted of wealthy non-Muslims, while the lower levels were represented by less affluent Muslim Turks. [22] Everything changed at the end of the 19th century.

It is worth noting that the ideology formed towards the end of the Ottoman Empire was influenced by migration processes. In particular, the idea of Turkism originated from Muslim activists who moved to the Ottoman lands. Pan-Turkism as an ideology emerged among Crimean Tatars. In the late 19th century, it was Ismail Gasprinsky, a Crimean Tatar intellectual, who first put forward the idea of uniting all Turkic peoples. In the Ottoman Empire, the doctrine of Pan-Turkism was supported by Young Turks,⁶ notably Enver Pasha,⁷ Talaat Pasha⁸ and Djemal Pasha.⁹ Interestingly, while living in the Russian Empire, Gasprinsky developed ideology of cultural Pan-Turkism that was combined with the idea of harmonious coexistence between Turks and Slavs. In the Ottoman Empire, Pan-Turkism developed amidst confrontation with Russia and the processes that ultimately led to the collapse of the Ottoman state.

Many members of the Young Turk movement attempted to spread Pan-Turkism through the press and publications in Istanbul. After 1908, such people as Yusuf Akçura, Ahmet Ağaoğlu, Ali bey Huseynzade, Abdurreshid Ibrahim, Mahammad Amin Rasulzade,

Fatih Karimi, Ismail Gasprinsky and Mahmut Bey Huseynov are considered to be “pioneers of Turkism”. [23, p. 189]

Some of the Crimean immigrants who moved to the Ottoman Empire had some money and were able to integrate into the Ottoman economy rather quickly. As they expanded their business activities, these immigrants gained prominence among merchants and entrepreneurs that were gradually becoming a significant segment of the Muslim middle class. They managed to establish commercial enterprises in many areas. At the same time, people from the plains settled in the steppes of Central Anatolia and engaged in growing grain and other agricultural crops. [24]

Moreover, immigration had an effect on the demographics of the Ottoman Empire. Today, taking into account the natural increase in population due to the descendants of those who moved to the Ottoman lands in the 19th and early 20th centuries, immigrants make up 30 percent of the current population of Turkey. [23, p. 187]

Political activities of immigrants

Emigrants from the Russian Empire were quite active in the military, economic, social and political spheres. Interestingly, Caucasian immigrants who tried to further themselves in Ottoman society settled in the area of *Bab-ı Ali* (Editor’s note: The Sublime Porte – the Imperial Gate – leading to the Topkapı Palace). In addition, there were many immigrant women in the palace and even in the harem. Mothers of many sultans were Circassians. [25] Thanks to their influence, some immigrants were able to get jobs in the palace. [26]

It should be noted that due to the military skills of Caucasian men, the Ottoman authorities initially planned to involve them exclusively in military operations. With that in mind, they even came up with a project to create a military colony consisting purely of immigrants. [27, p. 847] Although the

project never came to be, many Caucasians were engaged in military activities within the Empire and outside it.

The Ottoman state was trying to efficiently use the military talents of immigrants. Çağba Hasan, Gerandıqo Berzeg, Ghazi Muhammad (the son Imam Shamil) and Musa Kundukhov were natives of the Caucasus and prominent commanders, who subsequently fought against Russia in the Ottoman army. [28] Sultan Abdul-Hamid II appreciated Caucasian Muslims for their fighting skills, thanks to which many of them were held high in the Turkish armed forces. In particular, Caucasian settlers joined the troops of the Ottoman Empire during World War I.

It must also be acknowledged that Caucasian immigrants and their descendants greatly contributed to the creation of the Republic of Turkey. There were Caucasian immigrants among the founders and members of the Committee of Union and Progress (CUP), which operated towards the end of the Ottoman Empire: Dr. Mehmet Reşit Bey (Hanuko), İsmail Canbolat, Hüseyin Tosun, Hüseyin Kadri, Zekeriya Zihni, Eşref Sencer Kuşcubaşı, Selim Sami, Hasan Vasfi, Ömer Naci, Aziz Mısri, İbrahim Süreyya, Mümtaz, Reşit, Ethem, Sarı Efe Edip, as well as Yenibahçeli Şükrü and his brother Nail. Naturally, Caucasians were also among those who tried to save the Ottoman Empire from collapse, but failed.

Later, the natives of the Caucasus took part in the formation of the Turkish Republic and held significant posts in the Government. Among them were: Hüseyin Rauf Orbay, Hüseyin Tosun, Hüseyin Kadri, Zakeriya Zihni, İsmail Canbolat, Şevket Dağ (a painter), Mustafa Nevzat, Esat Fuad, Dr. Mehmed Reşit, Miralay Bekir Sami Günsav, Yusuf İzzet Pasha (Met Çunatuka İzzet), İbrahim Süreyya Yiğit, Aziz (Orbay) Bey, Süleyman İzzet Tsey, Cemil Cahit Toydemir, İsmail Hakkı Berkok, Berzeg Kazım, Berzeg Ekrem, Zeşo Tahir, Şetoh Musa, Şemseddin Sular, Osman Onarak, Muzaffer Kılıç, Bekir Kubat, Ömer Mümtaz Tanbi, Hakkı Behiç, Emir Marşan Pasha, Hikmet Bey, Kamil Polat, Yusuf (Sangu) Bey, Yebcin İlyas Aydemir, Delhi

(Tugkua) Fuad Pasha (a marshal), Karzeg Salih Hulusi Pasha, Ahmed (Hamdi) Abuk Pasha, Mehmed Sabahaddin (a prince), Aslan (Toguzati) Bey, Rüştü Bozkurt, Sakallı Bedri (Başakıncı), Mahmud (Bad) (a captain), Şefik Ali (Özdemir), Deli Halit (Karşıalan), Aşir Bey, Mehmed Fuad Kerim, Hakkı Hami Ulukan, Mehmed Hulusi Akyol, Kaseiko Mahmud Hendek, Hunç Ali Said Pasha, Hakkı Mürsel (Bakü), Recep Peker, Hasan Atakan, Rüştü Kobaş, Rasim Kanbulat, Cevdet Kerim İnceday, Çakir Efe Sefer and Etem Bey. [29, p. 14]

All the above mentioned people were actively involved in many major projects such as the Hawza and Amasya Circulars; participated in the Congresses in Erzurum and Sivas; and were part of the Representative Committee. Many descendants of the natives of the Caucasus were among the deputies of the Grand National Assembly of Turkey, founded in Ankara on April 23, 1920. It was at the second meeting of the Grand National Assembly that Mustafa Kemal Pasha (Editor's note: The future Mustafa Kemal Atatürk, who is considered the founder of the Republic of Turkey) emphasized that the Circassian community was a significant part of the new Turkish society. [29, p. 15] He noted that immigrants were involved in political and administrative work at all levels of the state, effectively contributing to the building of the republic.

Some Caucasians could not fit into the host society and were a source of problems; those Caucasians who supported the republic did their best to explain ideological guidelines of the Grand National Assembly of Turkey to their fellow countrymen.

It is indicative that when Mustafa Kemal Pasha convened the Sivas Congress in November 1919, the monarchy supporters managed to unite numerous regional human rights associations into Association for the Defence of Rights of Anatolia and Rumelia. It should be noted that at that time Istanbul, the capital of the collapsed Ottoman Empire, and several other cities were occupied by the allied powers planning to divide the country. A supporter of Young Turks, Emir Marşan (1860-1940)¹⁰ did a

great job of persuading Caucasians to support Mustafa Kemal. [30] Later, he joined the first composition of the Grand National Assembly of the Republic of Turkey.

It was at this difficult time that former Caucasian immigrants split between the Istanbul and Ankara governments, which acted separately. For that reason, Caucasian immigrants who settled in some regions followed through with the demands of the Istanbul government, but rebelled against the Ankara government. Ahmet Anzavur Pasha (1885-1921), an Ottoman gendarme officer of Circassian origin, tried to resist the Kemalist movement. He rebelled against the Ankara government, defending the rule of caliph.

This revolt and the two uprisings that followed were all suppressed. Moreover, Anzavur was defeated by the Kemalist forces led by Çerkes Ethem, or Ethem the Circassian. [31] As a result, Caucasians who lived in the area of the uprisings (i.e. in the villages of Adapazarı and Düzce) were deported to other regions. [27, p. 877-883] It was later decided to punish the rebels by exiling them. Hundreds of Circassians from fourteen Circassian villages in Gönen and Manyas were deported to Afyon, Sivas, Tokat, Urfa, Muş, Bitlis, Konya and Malatya. [32]

Naturally, many Caucasians fell on hard times; their nationality was no longer mentioned and they were all called 'Turks'. Thus, Keriman Halis, who was of Circassian origin, was announced as a Turkish girl when she participated in the International Beauty Contest and was crowned Miss Universe 1932. Her true origins were never mentioned in the press. [33]

Before the declaration of the republic, due to numerous migrations, Ottoman society used to be multilingual, multicultural and multi-ethnic; the newly established republic, however, began to uphold the idea of a single nation. At the same time, many ethnic groups, especially Circassians, strived to preserve their language and culture, putting some issues on the agenda. Kemalism gave rise to communities that tried to preserve

their language and culture by creating all sorts of associations and organizations in a multinational society.

Between 1923 and 1946, guided by the functions of the nation-state, the one-party government did not allow different peoples living in Turkey to advocate for the preservation of their language and culture. The one-party administration worked to create a unified nation while ignoring great cultural strength of immigrant communities, which once joined the Ottoman Empire. [34] Naturally, this situation shaped today's society, but at the same time resulted in a significant loss of national memory.

Conclusion

To sum up, Russia's military campaign in the Caucasus resulted in the migration of the population to the Ottoman Empire, which went on until the mid-20th century. When the series of twelve Russo-Turkish wars (1568-1918) ended with a decisive victory for Russia, huge numbers of Caucasian Muslims immigrated to Anatolia. By accepting the natives of the Caucasus and Crimea, the Ottoman Empire largely increased Muslim population. In addition, Istanbul took it upon itself to resettle immigrants, accommodate them and give them jobs as a source of livelihood.

Let us highlight the role of Caucasians, who settled on abandoned and virgin lands; they shared their skills in growing a number of crops with Bedouins, which contributed to the latter leading a semi-settled way of life.

The collapse of the Ottoman Empire resulted in the division of Caucasian communities. In the end, some of them settled in Syria, Jordan and the Balkan countries. Nevertheless, the skills acquired by immigrants and their descendants in the Ottoman Empire helped them to integrate into the new societies.

People in Turkey still remember that the migration processes during the collapse of the Ottoman Empire played a significant role in the foundation of the Turkish Republic.

Immigrants who took an active part in the creation and activities of the Committee of Union and Progress contributed to the development of Turkism. This situation lasted from the reign of Abdul-Hamid II until the end of the Turkish War of Independence.

After a multi-party system was adopted in the Republic of Turkey, some ethnic communities were allowed to establish cultural associations. Today, a lot of immigrants are working to preserve their language and culture. In modern Turkish society, it is increasingly common to hear criticism of the methods that were used in dealing with their ancestors. In order to preserve their ethnic culture, the children and grandchildren of immigrants are now trying to rediscover the past and reconnect with compatriots who live in the Caucasus.

Notes

1. Greben Cossacks was a group of Cossacks who lived in the North-Eastern Caucasus (modern Northern Dagestan), and later along the middle reaches of the Terek.
2. Sheikh Mansur Ushurma (1765-1794) was a military commander and Islamic leader.
3. Gamzat-bek (1789/1801-1834) was Imam of Dagestan and Chechnya (1832-1834).
4. The Russo-Turkish wars were a series of armed conflicts that occurred during the span of almost three and a half centuries, between 1568 and 1918.
5. The Hejaz railway (Hicaz Demiryolu) was a narrow-gauge railway (1,050 mm) that ran for 1,320 km; it was built during the reign of Sultan Abdul-Hamid II. The railroad was intended to facilitate the Hajj annual pilgrimage, as well as speed up the transfer of troops and military supplies to the southern (Arab) provinces of the Ottoman Empire, thus strengthening the control over them.
6. Young Turks (Jön Türkler, or Genç Türkler) was a political reform movement that from 1876 promoted the replacement of the Ottoman Empire's absolute monarchy with a constitutional government.
7. Enver Pasha (1881-1922) was an Ottoman military officer and politician.
8. Mehmed Talaat Pasha (1874-1921) was one of the leaders the Committee of Union and Progress, the Young Turk Party; he organized the mass deportation of Armenians.

9. Ahmed Djemal Pasha (1872–1922) was an Ottoman military leader and politician, who served as Governor of Syria (1915–1917); he was a prominent member of the Young Turk movement.
10. Emir Marşan (1860–1940) was a member of the Abkhazian princely family of Marşan, who settled in Turkey and Syria; a member of the Committee of Union and Progress.

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AIDA SIMONIA. THE FIFTH ANNIVERSARY OF THE MASS EXODUS OF THE ROHINGYA FROM MYANMAR

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Aida Simonia,

PhD(Economics), Leading Research Associate,

Center of Southeast Asia,

Australia and Oceania, IOS, RAS,

e-mail: aida.simonia@gmail.com

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Abstract. The article provides a retrospective analysis of the emergence of the Rohingya crisis in Myanmar. The historical part describes the history of the appearance of this people on the territory of