

Katanov, Nikolay

Nikolay Katanov (1862–1922) was a prominent Russian Turkologist of Khakas origin, known for his works in comparative linguistics, ethnography, and folklore. He was born into an Orthodox family, in the steppe region of Khakassia (in Siberia, in the Russian Empire). After finishing his studies at the Krasnoyarsk gymnasium in 1884, he entered the Faculty of Oriental Languages at Saint-Petersburg Imperial University, where he studied the Arabic, Persian, Ottoman, Tatar, Bashkir, Kazakh, and Chagatai languages.

In 1889, on the recommendation of the leading Turkologist Vasiliy Radloff (d. 1918), the Russian Academy of Sciences and Russian Geographic Society sent him on a unique four-year expedition to eastern and western Siberia, northern Mongolia, Dzungaria, and Chinese Turkestan. During his journey, Katanov collected an enormous amount of linguistic and ethnographic data, most of which remains unpublished. He became an extraordinary professor at the University of Kazan in 1894, in the department of Turkic-Tatar dialects, and continued field work among the Russian Turks in Siberia and the Volga region. In 1903, he defended his master's thesis on the Uriangkhai (Tuvinian) language, and in 1907, Kazan University awarded him an honorary doctorate in comparative linguistics. Katanov became an ordinary professor at the Kazan Theological Academy in 1915. He also delivered lectures at the North-Eastern Archaeological and Ethnographical Institute, where he became a dean of the archaeological and Oriental departments. In 1919, after open competition, he was appointed to a professorship at the University of Kazan.

Katanov belonged to many prestigious scholarly organizations, including the Société des sciences et lettres (Belgium), the Ungarische Ethnographische Gesellschaft (Hungary), and the Finno-Ugrian Society (Finland). He also contributed to building collections and attributing works in several museums and was highly active in the Kazan Temperance Society. Beginning in 1906, he served as a censor for publications in Oriental languages. His published works comprise 380 items, including dictionaries of the Tuvinian and Tofalar languages, a work on the Bashkir alphabet, and grammatical works on Khakas dialects.

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VERONIKA TSIBENKO

Kazakhstan

Kazakhstan is geographically the largest independent state in Central Asia. It takes its name from the Kazakhs (Qazaqs), a Turkic people with a nomadic past, and is home to numerous other peoples; it has been heavily influenced by Russian language and culture. Most inhabitants identify themselves as Muslim. Originally created as part of the USSR, it continues to be shaped by Soviet legacies but has also undergone substantial economic, demographic, social, and linguistic change since independence in 1991.

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MADDE YAYIMLANDIKTAN
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Introduction

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The journal *Oriente Moderno* covered the history of post-Soviet Central Asia for the first time in 2007, when a special issue "Studies on Central Asia" (editors B. Pasilov and R. Tottoli) was published, which was devoted to the study of Islam in the region. Now the Journal takes the next step in this direction, having decided to create a special volume "Studies on Kazakhstan" by authors from the country. It contains contributions made by historians from Kazakhstan, a new nation-state in Central Asia emerged after the collapse of the Soviet Union in 1991. Along with the process of state-building in Kazakhstan, the principles and methodology of national historiography were also worked out and developed.

The volume aims at introducing works by Kazakhstan's historians to western readers to give a general insight into the contemporary history of the country. The articles offered here outline main trends in local historiography, demonstrate methodological approaches in local academia and present some of the most important ideas of the historiography.

We have to admit that contributions included in this volume cannot give a comprehensive insight into the state-of-art of modern Kazakhstan's historiography and we do not pretend to do that, since post-Soviet history writing is much more complex and diverse process than it is presented here. Contemporary historiography of Kazakhstan remains a complex phenomenon reflecting nation-building process and construction of new national identity shaped by historical past. Nevertheless, the materials in this collection afford the reader valuable glimpses of the level and content of historical research, which are characteristic to the post-Soviet Kazakhstan.

The volume contains articles on various topical issues of the history of Kazakhstan. They explore such issues as the mythologizing of national history

Kazakistan
110694
Islam as Practiced by the Kazaks:
A Bibliography for Scholars

SIMON MICHAEL BRAUNE[†]
INDIANA UNIVERSITY

12 Ocak 2018

I. Introduction:¹

YAKIN KUTUP
KONRA GELEN DOKÜMAN

Topic

Kazaks are an ethnic Turkic group with a population of roughly 10 million. Nomads until the beginning of the 20th century, most Kazaks live in the Republic of Kazakhstan which was formerly part of the USSR. Significant communities also exist in other parts of the former Soviet Union as well as China, Mongolia, Iran and Afghanistan. The role of religion among the Kazaks has been a hotly debated issue in scholarly discourse.² With the advent of this debate it seems prudent to develop an up to date bibliography for scholars on Islam as practiced by Kazaks. Today it would appear that many Kazaks, like the vast majority of other Turkic peoples, identify themselves as Sunni Muslims belonging to the Hanafi school of jurisprudence. Unfortunately no precise estimates are available, since there is a wide discrepancy in the polls as to what it means to be Muslim.

Russian and western discourse has traditionally held that the spread of Islam among the Kazaks was a slow one that only became firmly rooted in the late 19th and early 20th centuries. Many have argued that conversion was brought about largely by Tsarist policies first started by Catherine the Great in the early 19th century. Conventional wisdom

[†] Mr. Braune was awarded the MLEA George Atiyeh Award in 2004.

¹ This paper was initially written for Professor Lokman Meho's course Information in the Social Sciences at Indiana University's School of Library and Information Science. I would like to thank Dr. Meho for his helpful insights and for encouraging me to submit this bibliography for publication.

² For a summary of the debate and new appraisal of Kazak religion see Bruce G. Privatsky, *Muslim Turkistan: Kazak Religion and Collective Memory*, Richmond, Surrey: Curzon, 2001, especially the first chapter. For more classical portrayals of Kazak religion, see Martha Brill Olcott, *The Kazakhs*, especially pp. 100-109, and Elizabeth E. Bacon, *Central Asians Under Russian Rule*, pp. 41-47.

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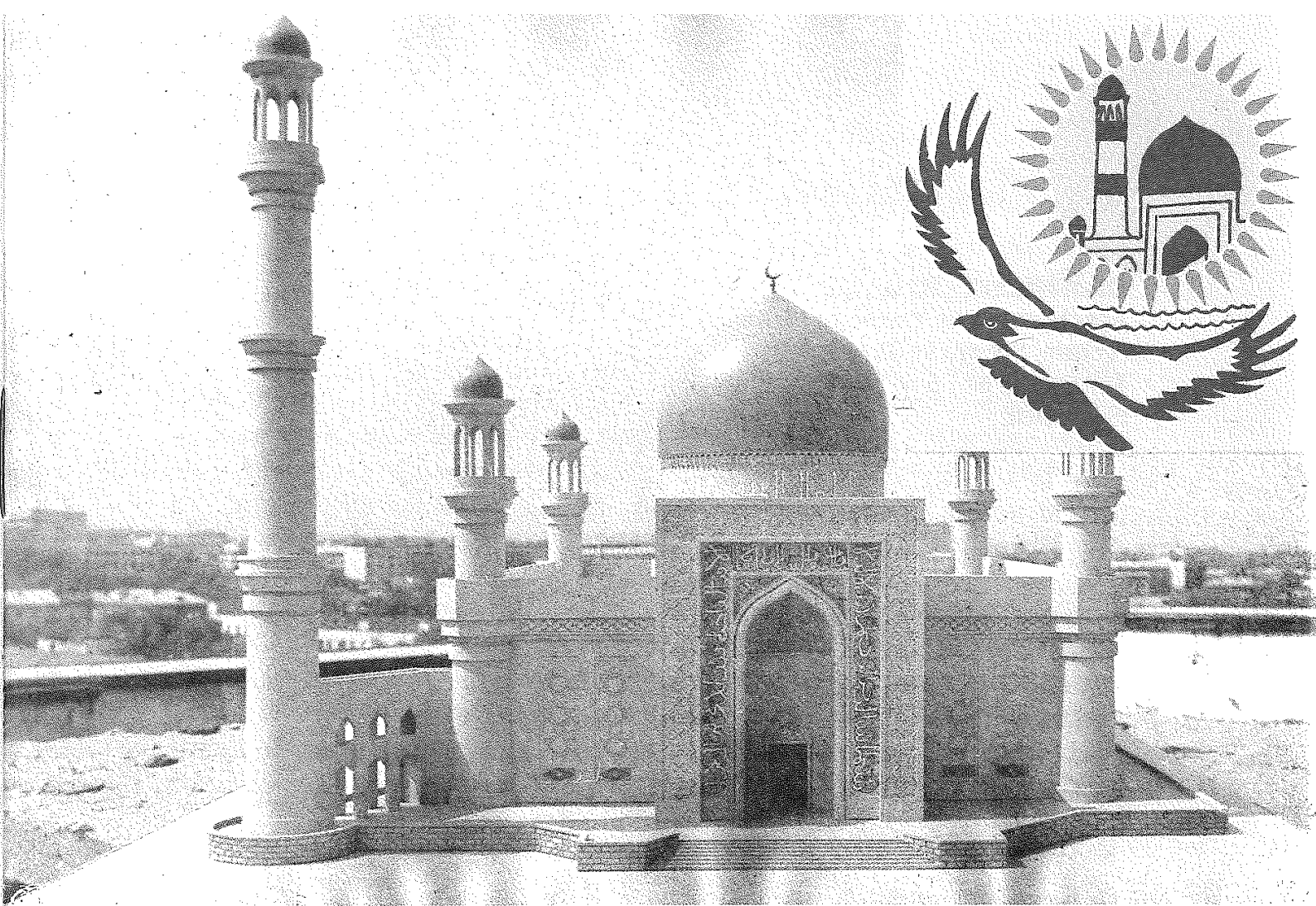
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КАЗАКСТАН

**Алматы астанасындағы мешіттің
қурулуы туралы келісім
Ыстанбул - 1992**

The Soviet historian of Central Asia is to be read attentively when he bases his conclusions on the testimony of archives going back to an Imperial past. It is not merely that he relies on unpublished records to which we in the West have no access, but that he now and then exhibits in their selection and use an unaccustomed detachment. It is as though he accepts the balance struck between two equal and opposite judgments: the conquest was bad in so far as it was Tsarist; good in so far as it was Russian.

This, at all events, is the dominant mood of T. Tazhibayev's serious, measured, orderly but surely rather exhausting account of *Education and Schools in Kazakhstan during the second half of the XIX Century* (Prosveshchiye i shkoly Kazakhstana vo vtoroy polovine XIX veka. Kazakh State Publishing House, Alma-Ata, 1962, pp. 508, 11,250 copies). The many thousands who, to gauge by the size of the edition, were expected to buy a copy of this formidable volume will certainly have had to persevere

Asian Affairs, c 51 (s.1), s. 58-60, 1964 (GERMANY)

Ata, Tashkent, Leningrad, Moscow, Kazan, Ufa and Omsk.

It was too much to hope that this same degree of sober judgment might be exercised when it came to bringing the educational story up to date. *The Development of the Soviet School in Kazakhstan* (Istoriya razvitiya sovetskoy shkoly v Kazakhstane. Kazakh State Publishing House, Alma-Ata, 1962, pp. 367, 3,600 copies) by A. I. Sembayev is a tightly packed factual narrative which must have taken months, and possibly years, to compile. But it is interrupted every so often, and seemingly to very little point, by the most strident propaganda. The facts are seldom allowed to speak for themselves. So businesslike a section, for instance, as that which deals with the training of teachers is marred by oratorical effects: "Teachers—Nikita Sergeyevich Khrushchev has called them the nearest helpmates of the Party in bringing up the New Person to the glorious revolutionary traditions, in rearing him in the lofty spirit of Communist consciousness." Again and again, lest we forget it, we have to be reminded that "in consequence of the victory of the Great October socialist revolution, and of the brotherly assistance of the great Russian people, Kazakhstan in the briefest lapse of time was transformed from a backward colonial outpost of Tsarism into one of the go-ahead Soviet republics", and that a new type of school emerged from this process.

Every quarter seems to yield a book or two which names and arraigns individual bourgeois mutilators of history. The procedure employed was explained in the July-October contribution to the present series. This time the book that bears on the matter is *Against the Bourgeois Falsification of the History of Kazakhstan* (Protiv burzhnaznoy falsifikatsii istorii Kazakhstana. Kazakh State Publishing House, Alma-Ata, 1963, pp. 112, 4,100 copies) by A. Tursunbayev. The accused here handcuffed together are Richard Pipes, Madame Carrère d'Encausse and that habitual offender, Baymirza Hayit. Here is the charge: "These 'connoisseurs' of the life

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MUSLIMS UNDER THE CZARS AND THE SOVIETS

Kazakhstan

J. G. TEWARI

INTRODUCTION

By

S. ABUL HASAN ALI NADWI

Türkiye Diyanet Vakfı İslâm Ansiklopedisi Kütüphanesi	
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Chapter 8

CENTRAL ASIAN MUSLIMS UNDER THE SOVIETS TILL WORLD WAR II

Kazakhstan

Stretching from Volga to the Chinese border with its 1,000,000 square miles territory Kazakhstan is a rich source of mineral wealth for the Soviet Union. It ranks first in the world for its chromium deposits, possesses 57.4 percent of all copper, 56.3 percent of all lead, 49.8 percent of all zinc in the Soviet Union, in addition to its wealth in coal, oil and silver. Moreover, 15 percent of the entire stock of cattle and 20 percent of the sheep of USSR are found in the territory of Kazakhstan.

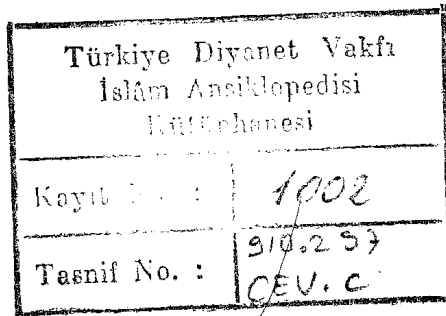
Soviet policy in the region is oriented to the preservation of their ideological and political domination over the region, destroying all traces of national movement, and exploitation of its mineral and agricultural resources.

Soon after the October Revolution, the Kazakh nationalists supported by wide masses of rural population set up an independent government under the leadership of their party, *Atash Orda*. The nationalists attacked Russian settlements, sent the settlers back to Russia and wanted to make Kazakhstan a Kazakh country. The Kazakh communists could hardly resist because of their small numbers. More than 95 percent of Communist Party members were Russians.¹ Real opposition to the nationalist government came from the large number of Russians settled in the steppes and towns. In Verny, the most important town of

جغرافيا الشعوب الإسلامية



دكتور
يسري عبد الرزاق الجوهري
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رئيس جامعة المنيا



الناشر: **مكتبة الأندلس**
جلال حزي وشركاه

وإلى جانب القطن يزرع الخضروات في الواحات - حيث يحتل هذا المحصول المرتبة الثانية بعد القطن كما يزرع القمح الأرز والذرة إلى جانب الاعتاب والبالح والتين والرمان والليمون والبطيخ .

ويستخدم الذرة علفا للحيوان فيوجد في تركمانستان حوالي نصف مليون من رؤوس الماشية وحوالي ٥ مليون رأس غنم .

أما عن الثروة المعدنية فيعتبر البترول أهم مصادر هذه الثروة حيث يوجد بالقرب من بحر قزوين، كما يوجد في صحراء قرة قورم الفحم والمنغنسيوم والملح والكبريت . وأهم الصناعات الموجودة في البلاد هي تلك المرتبطة بزرعة القطن إلى جانب الصناعة الثقيلة وصناعة الاسمنت .

وأهم مراكز الصناعة هي المدن والعواصم والتي يأتي في مقدمتها عاصمته البلاد عشق آباد ومدينة مرو وتشارجو وكركيش ، وتقع مدينة عشق آباد على الخط الحديدي بين سمرقند وكراسنوفورسك بينما تعد مدينة تشارجو ملتقى خطوط السكة الحديد على نهر جيمنون .

وبصفة عامة أن معظم التركمان يمارسون الآن الزراعة ويتكلمون لغة تركية تنسب إلى مجموعة اللغات الجنوبية الغربية، وعناصر التركمان هم أكثر عناصر السكان عددا في البلاد إذ يمثلون حوالي ٦٦٪ من مجموع السكان .

جمهورية قازاخستان

تشبه جمهورية قازاخستان جمهوريات وسط آسيا في تنوع مظاهرها الطبيعية إذ من المعروف أنها تحتل في اواسط قارة اسيا مساحة من الأرض تصل إلى ٢,٧٢,٧٢,٠٠ كم^٢ لتمتد من صحارى وسط اسيا جنوبا وهول سيبيريا شمالا

Makale 279-284 arasındadır

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economics, petroleum, architecture, automation and computer technology, energetics, and geophysics and a general technical department. The institute has a correspondence school; a branch in the city of Rudnyi; general technical departments in the cities of Leninogorsk, Ust'-Kamenogorsk, and Karatau; and a graduate school. It also has 85 subdepartments, six branch laboratories, and three laboratories dealing with fundamental problems. Its library has 706,000 holdings.

During the 1971-72 academic year there were 13,500 students at the institute and more than 900 instructors, including eight academicians and corresponding members of the Academy of Sciences of the Kazakh SSR, 29 doctors of sciences and professors, and more than 300 candidates of sciences and docents. The Kazakh Polytechnic Institute has the right to accept doctoral and candidate dissertations for defense. The institute has been publishing *Sbornik nauchnykh trudov* since 1938. In 1970 the name of V. I. Lenin was conferred upon the institute. Over the years, the school has trained 13,800 specialists.

A. K. OMAROV [11-508-2]

KAZAKH RAILROAD, formed in 1958 out of the Turkestan-Siberian and the Karaganda railroads and sections of the former Tashkent, Orenburg, and Southern Urals railroads.

The railroad's administrative office is in Alma-Ata. The railroad runs through the Kazakh SSR and through parts of the RSFSR and the Kirghiz SSR. It connects with the Middle Asian Railroad (at Chengel'dy station), the Western Siberian Railroad (at Lokot', Kulunda, and Kzyl'tu stations), the Volga Region Railroad (at Ozinki and Aksaraiskaia stations), and the Southern Urals Railroad (at Zolotaia Sopka, Petropavlovsk, Tobol, Nikel'-Tau, and Ilet'sk stations). It is the country's longest railroad: in 1971, 13,250 km of track were in use, representing about 9 percent of the USSR's total rail network, and the total length of the main tracks was 15,084 km.

The Ilet'sk-Chengel'dy trunk line (from Orenburg to Tashkent) was the first section to be put into operation (1905-06), linking European Russia with Middle Asia and with the southern and western regions of Kazakhstan. In 1915 the Zolotaia Sopka (from Troitsk)-Kustanai lines were built; in 1916, the Arys'-Burnoe line; and in 1917, the Lokot' (from Aleisk)-Semipalatinsk line. More than 80 percent of the lines have been built during the Soviet period. Between 1922 and 1924 the Burnoe-Dzhambul and Dzhambul-Frunze lines were put into operation. In 1931 two of the USSR's most important trunk lines were built in order to develop the Karaganda Coal Basin: the Turkestan-Siberian (Turksib) line connecting Siberia and the Far East with Middle Asia and Kazakhstan and the Kurort Borovoe-Tselinograd (formerly Akmolinsk)-Karaganda line. In 1939-40, the Karaganda-Balkhash, Lokot'-Leninogorsk, and Zharyk-Dzhezkazgan lines were built to reach the copper and polymetallic-ore deposits at Balkhash, Leninogorsk, and Dzhezkazgan.

During the Great Patriotic War (1941-45) several new lines were put into operation: the Kandagach-Gur'ev line, establishing a route from the Southern Urals to the Caspian Sea and the petroleum deposits of Kazakhstan; the Kant-Bystrovka and Koks'u-Tekeli lines; the very important Tselinograd (Akmolinsk)-Kartaly trunk line, linking the Karaganda Coal Basin with the industrial regions of the Urals; and the Nikel'tau (from Orsk)-Kandagach line, connecting the Southern Urals with Gur'ev and Middle Asia. In 1953 the Tselinograd-Pavlodar, Mointy-Chu, and Zashchita-Zyrianovsk lines went into operation. Among lines built between 1960 and 1971 are the Novouritskoe-Peski-Tselinnye, Peski-Tselinnye-Volodarskoe, Pavlodar-Kulunda, Esil'-Arkalyk, Tobol-Dzhetygara, Aktogai-Druzhiba, Karaganda-Karagaily, Ermentau-Aisary, Tobol-Lisakovsk, Makat-Mangyshlak, Mangyshlak-Uzen'-Karatau-Zhanatas, and Dubovskaia-Uglerudnaia-Balkhash-Saiak.

The Kazakh Railroad serves regions in which are found coal mines, of ores and building materials, enterprises of ferrous and nonferrous metallurgy, and machine-building, chemical, consumer, and food-processing industries, as well as some of the country's major agricultural regions. In freight turnover, the railroad occupies second place in the country's rail network, with about 230 billion ton-km in 1971. Coal, ore, grain, and

building materials account for most of the outgoing freight. Among incoming and transit shipments, coal, petroleum products, lumber, machinery, and equipment predominate, as well as freight of the consumer and the food-processing industries. Outgoing shipments constitute about 28 percent of the total freight; incoming shipments, about 21 percent; local shipments, 23 percent; and transit shipments, 28 percent. The volume of the railroad's passenger transport was about 14 billion passenger-km in 1971, or about 5 percent of the transport of the USSR's total rail network. In 1971 the Kazakh Railroad was awarded the Order of Lenin.

G. S. RAIKHER [11-420-1]

KAZAKHS (self-designation, Kazakh, Kazak), a nation and the indigenous population of the Kazakh SSR. Until 1925 and sometimes even later, the Kazakhs were erroneously referred to in literature and documents as the Kirghiz-Kazaks or simply as the Kirghiz, the name of a neighboring people. There are 5,299,000 Kazakhs in the USSR (1970), of which 4,234,000 live in the Kazakh SSR. Some Kazakhs also live in the Uzbek SSR, the Turkmen SSR, the Kirghiz SSR, the Tadzhik SSR, and some oblasts of the RSFSR. Outside the Soviet Union, Kazakhs live in the Chinese People's Republic, the Mongolian People's Republic, and Afghanistan. They speak the Kazakh language, and those who profess a religion are Sunni Muslims. In the past shamanism and ancestor worship were widely practiced.

The Kazakhs have a complex ethnic history. The ancient roots of their material culture and physicoanthropological type may be archaeologically traced to the Bronze Age tribes who inhabited the territory of present-day Kazakhstan. Among the Kazakhs' ancestors were the Sacae tribes, who dwelt in Kazakhstan and Middle Asia. In the third and second centuries B.C., the Usun tribal confederation arose in southern Kazakhstan, and tribes belonging to the K'ang-yüeh tribal union inhabited the southwest. In the first centuries A.D. the Alani, who also influenced the Kazakhs' ethnogenesis, lived west of the Aral Sea. In the sixth and seventh centuries the tribes dwelling in the southeastern part of Kazakhstan were subject to the West Turkic Kaganate. At the same time tribes from the east, such as the Turgash and Karluks, were settling in Kazakhstan. Later, several short-lived political unions of the early feudal type arose in various parts of Kazakhstan, including the Turgash (eighth century) and Karluk (eighth to the tenth century) kaganates, the Oguz confederation (ninth to the 11th century) and the confederation of the Kimaks and the Kipchaks (eighth to the 11th century). The latter occupied a large steppe region of modern Kazakhstan, called Dasht-i-Kipchak. The rise of the Karakhanid State (tenth to the 12th century) assisted the ethnic consolidation of local tribes. At the beginning of the 12th century, Kazakhstan was invaded by the Karakitai, or Khitans, who were subsequently absorbed into the native Turkic-speaking population.

At the beginning of the 13th century, remnants of the Naiman and Kerait (or Kerai) tribes fled to Kazakhstan from Mongolia and the Altai after being routed by Genghis Khan's armies. The subsequent Mongol conquest of Middle Asia and Kazakhstan resulted in a large-scale mingling, disintegration, and consolidation of different tribes. The Nogai Horde and Uzbek Khanate, which in the mid-15th century arose out of the ruins of the eastern part of the Golden Horde, comprised various Turkic-speaking tribes, including the Kipchaks, Argyns, Karluks, Kanglis, and Naimans, as well as some Mongol tribes that had been assimilated by the native Turkic population. In the mid-15th century some of these tribes began migrating to Mogulistan as a consequence of internecine feudal wars and dynastic struggle in the Uzbek Khanate; they returned to the western regions in the 1470's.

The feudal lords who led the Kazakh tribes created the Kazakh Khanate in the late 15th and early 16th century, and with its establishment the development of the Kazakh nationality was completed. Ethnically, the term "Kazakh" began to be applied in the 1520's and 1530's to all the steppe peoples who had inhabited the Uzbek Khanate and regions to the east. In the mid-16th century the ethnic composition of the Kazakhs was enlarged by tribes that had migrated to the area from beyond the Ural River after the disintegration of the Nogai Horde and from Siberia and the eastern part of Semirech'e.

Kazakistan (130-144)

SOVYETLER BİRLİĞİNDE'Kİ TÜRKLÜĞÜN VE İSLAMIN BAZI MESELELERİ

Türkiy - Diyanet İşleri İslâm Araştırmaları Enstitüsü	
Kayıt No. :	9845
Tanıf No. :	958 HAY. S.



TÜRK DÜNYASI ARAŞTIRMALARI VAKFI

TÜRKİSTAN'IN KAZAKİSTAN BÖLGESİNİN RUSYA'YA İLHAKI MESELELERİ ÜZERİNE BAZI FİKİRLER*

Türkistan'ın, 2.753.800 kilometre kare büyüklüğündeki bu günkü Kazakistan bölgesi, Sovyetler Birliği'nin bir cumhuriyetidir. Sovyetler Birliği'nin siyasi liderleri ve tarihçileri 1981'de bu günkü Kazakistan'ın Rusya'ya ilhakının 250. yıl dönümünü kutlamaya karar verdiler. Sovyetler Birliği ve Kazakistan Sovyet Cumhuriyeti önce "gönüllü" olarak Rusya'ya ilhak meselelerini muhakeme etmek için, bir ilmi konferans teşkil ettiler. Bu konferansa, 56 tebliğ dinlenmiştir. Sovyet tarihçilerine göre, bu konferansın esas gayesi, "Kazakistan ve Orta Asya'nın Rusya'ya ilhakının tarihi temelleri, bunun ilericiilik ehemmiyeti, Ekim (1917) ihtilali-nin Kazakistan ve Orta Asya için tekâmül noktası olduğu ve Kazakistan ve Orta Asya halklarının iktisadi ve kültür yükselişlerini muhakeme et-

* IV. Milletler Arası Türkoloji Kongresi, tebliğ. İlk baskısı, "Azərbaycan Türk Kültür Dergisi", Ankara 1983, No. 243, s. 24-38; "Büyük Türkail", İzmir 1984, s. 10-23. İngilizce tercümesi: Some Reflections on The Subject of Annexation of Turkistan Kazakhstan by Russia, in "Central Asian Survey", Oxford 1984, vol. 3, No. 4, p. 61-75.

TÜRKLÜĞÜN VE İSLAM'IN BAZI MESELELERİ

mekten ibaret idi¹."

Kazakistan Komünist Partisi Merkez Komitesi, Aralık 1981'de 10 maddelik bir karar alarak, 1982'de Kazakistan'ın Rusya'ya ilhakının 250. yıl dönümünün kutlanacağını ilân etmiş ve bu münasebetle alınacak tedbirleri de bildirmiştir². Sovyetler Birliği'nin çeşitli bölgelerinden gelen temsilcilerin iştirâki ile, 11 Haziran 1982'de Kazakistan'ın Rusya'ya ilhakının 250. yıl dönümünü kutlamak için, Alma-Ata'da tantanalı bir toplantı yapıldı. Sovyetler Birliği hükümeti, bu merasim münasebetiyle Kazakistan'a Lenin Nişanı'nı verdi³.

Sovyetler Birliği'nde, bu günkü Kazakistan'ın 250 yıl evvel, Rusya'ya "gönüllü" olarak ilhakı ve bunun ilericiiliği gösteren tarihi bir hadise halinde tanıtılması, bunların tarihi gerçekler ile ne kadar alâkası vardır sorusunu ortaya çıkardı. Bu soru, başka sorulara da zemin hazırlar. Sorulacak sorulara şunlardır:

- 1- Kazakistan'ın Rusya'ya ilhakıyla ilgili olarak verilen tarih, yani 1731-1732 doğru mudur.
- 2- Kazakistan, Rusya hâkimiyeti altına gönüllü olarak mı girdi?
- 3- Önce Kazakistan'ın, sonra bütün Türkistan'ın Rusya'ya ilhakı, ilericiilik midir?

1- Konferans konularının listesini öğrenmek için bakınız: İsvetiya Akademii Nauk Kaz. SSR. Seriya Obşchestvennykh Nauk (= İAN Kaz SON), Alma-Ata 1982, No. 1, s. 72-75. Tebliğlerin çoğunluğu Kazakistan Akademisi tarafından, Naveki Vmesti, (Abeden beraber) adı altında, Alma-Ata 1982, 434 s. olarak yayımlandı. Tebliğlerden 17'si İAN Kaz SON, No 3, 1982, s. 2-84'te yayımlandı. Sovyetler Birliği'nin Halkları tarihi ile meşgûl bulunan "İstori SSSR" dergisi Alma-Ata'da devam ettirilen konferans hakkında makale yayımlamadı.

2- Kazakistan'ın Rusya'ya ilhakını kutlama törenlerini bütünüyle öğrenmek için bakınız: "Kazakistan Komünisti", Dergi, Alma-Ata 1981, No. 12, s. 16-23.

3- Tantanalı bayram: KP Moskova Şehir Komitesi'nin Birinci Sekreteri Dinmuhammed Kunayev'in konuşmaları; Sovyetler Birliği KP ve devlet liderlerinin tebrik yazıları; Lenin Nişanı ile mülkiyet verime kanunu; Berejnev'e tantanalı bayram meclisi tarafından gönderilen mektupları hakkında bilgi için bak: "Kazak Edebiyatı", 18. 6. 1982, s. 1-12; "Kazakistan Komünisti", 1982, No. 7, s. 3-32.

Kazakhstan - 5.63-73

ALEXANDRE BENNIGSEN

S. ENDERS WIMBUSH

Muslims of the Soviet Empire

A Guide

01 MART 1995

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
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Spiritual Board of Tashkent. Such are the tombs of Hoja Ahrar, the Naqshbandi saint, and of Imam Ismail al-Bukhari in Samarkand.*

The Sufi orders control the surviving Muslim guilds, which have been observed by Soviet specialists in the main cities of Uzbekistan, Tashkent included. Some new occupations are organised on the model of traditional guilds, as is the case, for instance, of the Tashkent taxi-drivers, whose patron saint is the Prophet Daud (David).

According to recent Soviet surveys, the Uzbeks — especially the city dwellers — are the most religious of all Central Asian Muslims. Also, Uzbekistan is an area where various religious customs are the most strictly observed because of the total confusion between religious and national characteristics. Such customs as circumcision, religious marriage, payment of *kalym*, burial at a Muslim cemetery and early marriages of young girls are maintained by believers and non-believers alike because they are considered national, popular traditions. Contrary to what is found in the former nomadic territories of Uzbekistan, the survival of Islam as a religion, as a corpus of customs and as a way of life is due not so much to the activity of the Sufi orders as to the strong influence exercised by official Islam on the urban population.

Despite the excellent relations between the official Muslim establishment and local Soviet authorities, anti-religious campaigns have been particularly intense in Uzbekistan. Between 1948 and 1975, at least 177 anti-Islamic books and pamphlets were published in the Uzbek language, a fact which makes the Uzbeks the most heavily propagandised of all Muslim nationalities. The Daghestanis are second with 140 titles and the Kazakhs third with 126. In 1935 the Uzbek Association for the Diffusion of Scientific and Political Knowledge organised 66,000 anti-religious lectures in Uzbekistan. In 1959 this number had risen to 146,500.

* Other famous shrines were transformed into anti-religious museums during Khrushchev's anti-religious campaign, but according to Soviet sources, the shrines still attract pilgrims. Such is the case of the tomb (*mazar*) of Qusam ibn Abbas (better known as Shah-i Zenda) in Samarkand; the tomb of Bahautdin Naqshband, founder of the Naqshbandi order in Bukhara; the tomb of Palvan Pir in Khiva (a museum since 1960); the tomb of Hojani Kabri in the city of Namangan (a museum since 1965); the mythical tomb of Caliph Ali Shah-i Mardan in the Ferghana region.

(ii) THE KAZAKHS

The Kazakhs are Sunni Muslims of the Hanafi school; there are no non-Muslim Kazakhs. The Soviet Socialist Republic of Kazakhstan was created as an Autonomous Republic on 26 August 1920 under the name of the Kirghiz ASSR. It was renamed the Kazakh ASSR and became a Union Republic (SSR) on 5 December 1936. Its territory covers 2,717,300 square km and its capital is Alma Ata (population in 1979 910,000; 729,000 in 1970). The total population of the republic in 1979 was 14,685,000, of which the urban population numbered 7,921,000 or 54% (50% in 1970). Till the 1920s, Russian literature referred to the Kazakhs as Kirghiz.

Demography. The total number of Kazakhs in the Soviet Union at different times has been as follows:

1926: (together with the Kirghiz) 4,285,000
1939: 3,098,800
1959: 3,622,000
1970: 5,299,000 (increase from 1959: 46%)
1979: 6,556,000 (increase from 1970: 23.7%)

Of the Kazakhs in 1970, 79.9% lived in Kazakhstan and 90.8% in Central Asia, as compared to 76.9% and 87.3% respectively in 1959. In 1979 80.7% of the total Kazakh population lived in Kazakhstan and 91.9% in Central Asia. Between the three census operations we observe a concentration of Kazakhs in their national territory, due to either immigration into Kazakhstan of those formerly living abroad or — which is less probable — to their assimilation by other Turks outside Kazakhstan.

Beyond Kazakhstan the Kazakhs represent essentially border colonies. In Uzbekistan, they form rural colonies; only 27.5% are established in cities. The main concentration of Kazakhs is in the northern region of the republic, as shown by these figures from the 1970 and 1979 censuses:

	1970	1979 (incomplete)
Karakalpak ASSR	186,038	243,926
Tashkent region	164,349	208,002
Bukhara region	51,408	70,242
Syr Darya region	386,811	*
Khorezm region	8,391	*
Samarkand region	6,099	*
Tashkent (city)	15,231	*

*No figures published.

transformation in *-ddi*, and the conjunctive *kotā* transformation. Why is it, for instance, that (according to my information) *api gedəṛa giaamə kəxəwa* is unacceptable for 'when we got home, we ate', whereas *api gedəṛa giaamay kəxəwe* is acceptable? Or that *salli tiunaamə eaa apen illənəwa* appears to have quite a different meaning from *salli tieddi eaa apen illənəwa*, and *bat tiunaamə paan kanə ekak nəxə* a somewhat different meaning from *bat tieddi paan kanə ekak nəxə* (though *tiənə kotā* would do in either sense here)?

The negative imperative is considered in a category of its own. The final section, entitled 'Nominalizing transformations', is something of a mixture. While the use of verbal adjectives is very reasonably included here (though more examples of them are desirable), it seems hardly necessary to include also a phrase such as *hoṇḍə pot* 'good books', when adjectives have been recognized from the start as a 'part of speech', unless one is going to specify special cases where such transformations may be inapplicable. When we come to *mahattea xmerikaawe* and *xmerikaawe mahattea* (? read *xmərīkaawe*), there also seems little point in considering this transformationally at all without such further specification. The last paragraph of the book, which considers cases where the basic forms of verbs are inflected, is very brief and without detail; it could also include the adverbial use of the 'non-past' basic form, e.g. *taalla gahanəwaṭə lamea amma gaawəṭə wela innəwa* 'in case father should beat him the child has got close to his mother'. The contemporaneous transformation form in *-ddi* is also sometimes found with a dative case-ending.

Though I have ventured these few criticisms of detail, and suggested some additions, in general this book is a highly accurate and thoughtful piece of classificatory work, and shows an excellent acquaintance with the Sinhalese language. There are very few misprints (mostly in the referential numerals), and only a very few of the translations appear to the reviewer slightly dubious (e.g. on p. 120 *noonu mahattea*—apart from a context—is more likely to mean 'the lady'). Among usages not mentioned at all, but which deserve a mention, can be listed: (1) the use of the emphatic verb-form in referring to another part of the statement, e.g. *uṇḍə alī borukaarea ban mage hisəkəṣə pahilay kianne* 'you're a great liar to say that my hair has turned grey', or with *wey—wey man kiə* 'didn't I say so?'; (2) the occasional use of a verbal form identical with the volitive optative in third personal clauses, e.g. *ana e paṭə e aṭ ennan* 'oh, so he's coming too'; (3) *man ennə issella* 'before I came', *man giṇaṭə passe* 'after I went', *man enəwat ekkamə* 'just as I came'; (4) the

common bound particle *-w*, the effect of which amounts to a reversal of the meaning of a clause, e.g. *yanna epaa* 'mustn't go', *yanna epayə* 'must go'; (5) verbal forms of the type *kəṛəpuu*, e.g. *suṇḍ mahapua kiṭpeak etənə elləlu tiṇna* 'several made suits were hanging up there'; (6) the occasional use of the *kotā* transformation with a past verbal adjective, e.g. *eaa giə kotā man monəwa kəṛannəḍə* 'how can I help it if he has gone?'; (7) the use of the particle *misak*, which could find a place among double-base transformations.

C. H. B. REYNOLDS

GEORGE J. DEMKO: *The Russian colonization of Kazakhstan, 1896-1916*. (Indiana University Publications. Uralic and Altaic Series, Vol. 99.) xxv, 271 pp. Bloomington: Indiana University; The Hague: Mouton and Co., [c1969]. \$9.50, guilders 35.

The extensive, eastward migration of peasants from European Russia in the nineteenth and early twentieth centuries has already been the subject of a general survey by Professor Treadgold, *The great Siberian migration*, Princeton, 1957. Professor Treadgold concentrated largely on the movement into western Siberia, the area which absorbed the greatest number of immigrants, and he also looked at the problem from an historical viewpoint and stressed the importance of governmental action and motivation. Dr. Demko, however, has limited his attention to the one and a half million immigrants who made their way to Kazakhstan during his period and his approach is that of the geographer, primarily interested in the demographic and economic effects of colonization rather than its political aspects, and beyond that concerned not so much with the place of the movement in Russian or Central Asian history as with a comparison with similar movements elsewhere in the world. His final comparisons with the Australian and American movements are illuminating and one hopes that a similar comparison with Manchuria may be possible in the future.

The most interesting chapters are iii and iv in which he considers the sources of migration, the areas of settlement, and the general effects on the economy. It has often been assumed that Russian migrants came from the areas of the most acute pressure of population on land. Dr. Demko shows that, although population pressure was certainly one factor, it was not the only one and he draws attention to other variables including distance and the size of the

Kazakhstan

«السراب» (١٩٧٠)، «خلي بالك من زوزو» (١٩٧٢)، «زائر الفجر» (١٩٧٥)، «السقا مات» (١٩٧٧)، «الوداع يوتايرت» (١٩٨٥)، «إسكندرية كمان وكمان» (١٩٩٠)، «مرسيدس» (١٩٩٢).
أسست مع زوجها الممثل والمخرج المسرحي فايز حلاوة فرقة مسرحية قدمت عدداً من العروض ضمن ما يعرف بـ «الكباريه السياسي»، ومن أشهر هذه العروض: «روبايكيا»، «ويحيا الوفد»، «كدايين الزفة»، «ورثة خلخال» وغيرها.

محمود عبد الواحد

إخراج عاطف سالم عن سيناريو لنجيب محفوظ.
من أدوارها المهمة في فترتي الستينيات والسبعينيات تقمصها شخصية «شجرة الدر» في فيلم «وإسلاماه» (١٩٦١)، وأدوارها في الأفلام المأخوذة عن روايات لنجيب محفوظ: «الطريق» (١٩٦٤)، إخراج حسام الدين مصطفى، و«خان الخليلي» (١٩٦٦)، إخراج عاطف سالم، و«السكرية» (١٩٧٣)، إخراج حسن الإمام، و«الكرنك» (١٩٧٥)، إخراج علي بدرخان.
من أفلامها المميزة الأخرى:

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الموضوعات ذات الصلة:

الرقص (فن).

■ كازاخستان

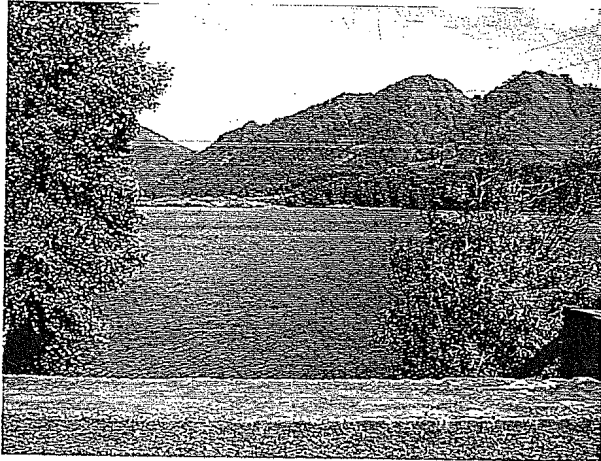
تقع جمهورية كازاخستان Kazakhstan في أواسط آسيا وبين خطي عرض (٤٠ - ٥٥ شمالاً)، تبلغ مساحتها ٢٧٢٤٧٣٠ كم^٢، وتمتد ٢٩٢٥ كم من غربي البلاد إلى شرقيها و١٦٠٠ كم من شماليها إلى جنوبيها، تحاذيها شمالاً وغرباً روسيا الاتحادية وبحر قزوين، وشرقاً الصين وجنوباً قيرغيزيا (قيرغيزستان) وأوزبكستان وتركمينستان. عاصمتها مدينة أستانة.

التضاريس

المظاهر التضاريسية متنوعة لسعة البلاد وتاريخها الجيولوجي الطويل. السهول والهضاب هي التضاريس السائدة في البلاد، ففي الغرب وبحوار بحر الخزر (قزوين) حيث المنخفض البنائي القزويني تنخفض الأرض كثيراً (٢٨٠ م) مكونة سهلاً لحقياً طينياً رملياً تطل عليه من الشمال مرتفعات

السيبيرية الغربي الواسع المنخفض (١٠٠ - ٢٥٠ م)، وفي جنوبي كازاخستان تهبط الأرض لتحتلها صحار واسعة، رملية حصوية وغضارية، ممثلة في قيزيل قوم (الرمال الحمراء) Kyzul Kum وقاراقوم (الرمال السوداء) Kara Kum وامتدادهما الأكبر في أوزبكستان وتركمينستان، وفي غرب بحر آرال

جبال الأورال Ural وموغاجار Moghajar القليلة الارتفاع (٦٠٠ - ٦٥٨ م)، وفي شرقها تمتد سهول «تورغاي» Torghay المائدية القليلة الارتفاع (٢٥٠ - ٣٠٠ م)، وتعلوها تلال وتلاع تحتضنها سهول واسعة من الغضار والحجر الرملي والكلسي أحياناً، وبالاتجاه شمالاً يظهر السهل



جبال التاي في كازاخستان

and Bengali, respectively, all three groups were originally "writing castes," that is, their traditional occupation was of administrative service to the local political rulers. The name *Kayasth* has come to designate the North Indian Chitraguptas, who exemplify the adaptability and social mobility possible in the caste system. Although having a disputed origin, this community became prominent after Muslim rule had become established in the Indian subcontinent. Kayasth men became proficient in the new administrative languages of Persian and Urdu, and many attained important positions in the central Mughal administration and in provincial outposts throughout the empire. Although Chitragupta Kayasths follow high-caste Hindu domestic practices, their customs and fashions also reflect a close association with the Mughal court culture that dominated much of India for centuries. With the advent of British rule, Kayasths became conspicuously successful in the English educational and administrative systems. Kayasth men and women have been prominent in social reform and in literary and political movements in modern India.

Karen Leonard, *The Social History of an Indian Caste: The Kayasths of Hyderabad* (1978). KAREN LEONARD

KAYSONE PHOMVIHAN, general secretary of the Lao People's Revolutionary Party (LPRP) since its founding in 1955 and the most powerful political leader in Laos. In addition to his leading post in the party hierarchy, Kaysone has served as prime minister of the Lao People's Democratic Republic (LPDR) since its proclamation in December 1975.

Kaysone was born on 13 December 1920 in the village of Na Seng, district of Khanthaboury, province of Savannakhet in southern Laos, of a Lao mother and a Vietnamese father who was secretary to the French colonial resident of Savannakhet Province. He studied at the Faculty of Law of the University of Hanoi and (apparently before completing his degree) left in 1942 to join the student struggle against the French colonial power and their Japanese mentors. In August 1945 he took part in the overthrow of the Japanese rulers in his home province of Savannakhet.

Kaysone joined the Indochinese Communist Party (ICP), probably in 1946, and devoted his total effort in the post-World War II years to the defeat of the French colonial power in Indochina and the establishment of a communist regime in Laos. In 1946 he was assigned to mobilize Lao residents in Vietnam into the anti-French movement. In 1947 he became chairman of the Resistance Committee for

Northeastern Laos. He is credited with establishing in 1949 a Lao armed resistance unit named Latsavong, which has been labeled the embryo of the current Lao People's Liberation Army (LPLA). In 1950 Kaysone was a founding member of the Lao Government of Resistance and served as its minister of national defense. In 1955, along with twenty-four other Lao who had been members of the ICP, he founded the LPRP and was named its general secretary, as well as commander in chief of the LPLA.

In the period of Lao independence following the Geneva agreements of 1954, Kaysone was the primary leader of the Lao communist revolutionary movement, commonly referred to as the Pathet Lao (PL). In 1958 he directed the PL from headquarters in Vientiane, then under the control of the Royal Lao government. Kaysone ran as a candidate in Attapeu Province for the National Assembly in the supplementary elections of May 1958 and was defeated.

Following the Geneva Conference on the Laotian Question (1962), Kaysone remained in Sam Neua when other PL leaders took ministries in the newly formed tripartite government. When the tripartite government fell apart and hostilities broke out once again in 1964, Kaysone moved the PL headquarters to a complex of caves in the mountains of Sam Neua to seek protection from American bombardment. With the advice and assistance of the Vietnamese, Kaysone continued to lead the revolutionary struggle through the cease-fire of 1972, and the establishment of the LPDR in 1975.

[See also Laos; Geneva Conference of 1954; Pathet Lao; Geneva Conference on the Laotian Question; Communism: Communism in Southeast Asia; and Indochina War.]

JOSEPH J. ZASLOFF

KAZAKHS. A Central Asian people and a constituent nationality of the USSR, the Kazakhs are of Turco-Mongolian stock; they speak Kazakh, a Turkic language of the Kipchak-Nogai subgroup, and are Sunni Muslims (Hanafi legal school). The 1979 census reported 6,556,442 Kazakhs living in the USSR, of whom 5,289,349 were found in the Kazakh SSR (36 percent of the population of the republic). It is estimated that six or seven hundred thousand Kazakhs live in China, some forty thousand in Mongolia, and about four thousand in Afghanistan. The Kazakh SSR, also known as Kazakhstan, the second-largest republic in area in the Soviet Union (2,717,300 sq. km.), is bounded on the north and west by the Russian SFSR, on the

دائرة المعارف بزرگ اسلامی، جلد سوم، تهران، ۱۳۸۰

۴۱۹

اورالسک

رود اورال و مناطق اطراف آن نام دیگری داشت. بطلمیوس نام آن را به صورت دائیز^۱ و مناندروس دائیکس^۲ آورده اند (بارتولد، ۱۸۰/۱۸۱، III/37، V/456). شهر اورالسک مرکز این استان که زمانی قصبه ای بیش نبود، تا ۱۱۸۹ ق/۱۷۷۵ م از سوی ترکان و قزاقان یائیک نامیده می شد. روسها آن را «یائیتسکی گورودوک» (شهرک یائیک) می نامیدند، ولی در همان سال به فرمان کاترین دوم ملکه روسیه نام شهرک یائیک که در ساحل راست رود یائیک واقع شده بود، به اورالسک تغییر یافت و رود و منطقه مزبور نیز اورال نامیده شد («دائرة المعارف...»^۳، XIV/856).

مساحت این استان ۱۵۱'۲۰۰ کمه است (XXVII/61، BSE³). جمعیت استان را در ۱۹۸۵ م/۱۳۶۴ ش، ۶۰۹ هزار نفر نوشته اند که ۴۲٪ آنها در شهرها سکنی دارند. استان اورالسک شامل ۳ شهر، ۱۵ بخش و ۴ شهرک است. شمار جمعیت شهر اورالسک در همان سال ۱۹۲ هزار نفر بوده است (همانجا؛ «فرهنگ...»^۴، ۱۳۸۹). اورالسک در زمستانها سرد و در تابستانها گرم است. میانگین دما در تابستانها ۲۴ تا ۲۶ و در زمستان ۱۱- تا ۱۴- سانتی گراد است. میزان بارندگی سالانه در شمال استان ۳۰۰ میلی متر و در جنوب آن ۱۸۰ میلی متر است. بادهای شدیدی در این منطقه جریان دارد که در زمستانها به صورت بوران است. رودهای این استان به حوضه دریای خزر تعلق دارند که بزرگترین آنها رودهای اورال (یائیک) و امیا^۵ هستند. شمال استان اورالسک منطقه ای استپی و جنوب آن نیمه بیابانی است. در شمال استان منطقه چرنوزیوم (خاک سیاه) وجود دارد. سواحل رودها شامل چمن زارهای گونه گون و بیشه های متعدد است (BSE³، همانجا). بیش از ۵۰٪ مردم این استان قزاق، ۳۸٪ روس، و بقیه تاتار، اوکرائینی و از دیگر اقوامند. تراکم جمعیت ۳/۷ نفر در هر کمه است. اکثر اهالی در دشتهای اطراف رود اورال و دیگر رودخانه های استان سکنی دارند (همان، XXVII/62).

تاریخ: در سده ۲ م هنگامی که هونها به غرب روی آوردند، به ۴ شاخه بخش شدند که شاخه سوم در سواحل رودهای یائیک و ولگا استقرار یافتند (گومیلف، «هزار سال...»^۶، 79). قراچورین ترک به سال ۵۵۸ م در لشکرکشی ایستمی خان به مناطق اورال و ولگا شرکت ورزید و سرزمین مذکور را به تصرف آورد. فرمانروایی این سرزمین در ۵۷۲ م به برادر کوچک تر او تورکسلف و پسر عمویش بوری خان واگذار شد (همو، «ترکان...»^۷، 105). برخی مؤلفان اسلامی سده های ۳ و ۴ ق چون ابن فضلان (ص ۱۰۶)، گردیزی (ص ۲۷۱) و ابن رسته (ص ۱۳۹، ۱۴۲، ۱۴۳) از وجود غزان و پچناگها در این منطقه خبر داده اند. در ۳۱۰ ق/۹۲۲ م ابن فضلان در منطقه یائیک نزدیک رود اورال در ساحل دریاچه چلکار با پچناگها مواجه شد (نک: آرتامونوف، 350). وی در جریان سفر خود پیرامون گذر از نهر یغندی در سرزمین پچناگها

بادس قرار دارد (ابن حوقل، ۶۴/۱). رود بزرگی که از اوراس سرچشمه می گیرد، باغها و بیشه های شهر بسکره را سیراب می کند (ابن عبدالمنعم، ۱۱۴، ۱۱۵؛ ابوعبید، ۷۱۴، ۷۱۵).

در انتهای این رشته کوه از سوی غرب تپه های کم ارتفاع زاب وجود دارد که راه آهن بسکره از آن می گذرد (EI¹، I/519-520). ارتفاع کوههای بلند آن ۲'۳۲۹ متر است. در ۱۹۶۶ م/۱۳۴۵ ش جمعیت منطقه اوراس ۷۶۵'۰۵۲ نفر بوده است (جوهری، ۲۳۳، ۲۳۶). قسمتهای مرتفع این جبال در زمستان و بهار پوشیده از برف است و سرمای آن به ۱۲- می رسد (EI¹، I/520).

مهم ترین و بیشترین ساکنان اوراس بربرها با نژاد گوناگون هستند؛ البته اقوام دیگری از جمله اعراب هم در آن مناطق زندگی می کنند (همان، I/521). مردم اوراس با اینکه پس از فتح مسلمانان، اسلام آوردند، با این حال برخی از آنان به ادیان دیگر معتقدند (همانجا).

در ۳۰۳ ق ابویزید مخلد بن کیداد زناتی نکاری در این رشته کوه قیام کرد و بر بسیاری از نواحی افریقا مستولی شد و ظلم و کشتار فراوانی صورت گرفت که در این میان، مسلمانان آزار فراوانی دیدند (ابن عبدالمنعم، ۶۵؛ ابوعبید، ۸۳۱). در ۳۴۶ ق المعزالدین الله کوههای اوراس را فتح کرد و ساکنین مخالف و سرکش آن ناحیه مطیع وی گشتند (ابن اثیر، ۴۹۸/۸؛ مقریزی، ۹۳/۱؛ ابن ظافر، ۲۱).

اهالی اوراس تا زمان استیلای فرانسویان دارای حکومت مستقلی مبتنی بر مقررات اقوام بربر بوده اند (EI¹، I/521-522). دومین شورش و جنگهای چریکی الجزایر تا اوت ۱۹۵۵، بر ضد فرانسویها منحصر به اوراس بود (کورنون، ۱۷۲). انقلاب دینی یحیی بن سلیمان اوراسی در قرن ۱۰ م یکی از بزرگترین حوادث تاریخ اوراس است. وی از دانشمندان قسطنطینه و اهل فتوا بود و به تصوف نیز گرایش داشت (سعدالله، ۲۱۵/۱). همچنین یکی از فعالان قیام برضد عثمانیها در منطقه اوراس ابوطیب بسکری بوده است (همو، ۳۹۱/۱). از جمله بناهای تاریخی اوراس می توان از قبر مادغوس نام برد (ابن عبدالمنعم، ۵۲۲).

ماخذ: ابن اثیر، الکامل؛ ابن حوقل، محمد، صورة الارض، لیدن، ۱۹۳۸ م؛ ابن ظافر، علی، اخبار الدول المنقطعة، به کوشش آندره فره، قاهره، ۱۹۷۲ م؛ ابن عبدالمنعم حمیری، الروض المعطار، به کوشش احسان عباس، بیروت، ۱۹۸۱ م؛ ابوعبید بکری، عبدالله، المسالك و الممالك، به کوشش وان لون و فره، تونس، ۱۹۹۲ م؛ جوهری، سیری، شمال افریقه، اسکندریه، ۱۹۷۶ م؛ حمیده، عبدالرحمان، جغرافیه الوطن العربی، بیروت، ۱۹۹۰ م؛ سعدالله، ابوالقاسم، تاریخ الجزائر الثقافی، الجزائر، ۱۹۵۸ م؛ کورنون، ماریان، تاریخ معاصر افریقا از جنگ دوم جهانی تا امروز، ترجمه ابراهیم صدقیانی، تهران، ۱۳۶۵ ش؛ مقریزی، احمد، اتعاط الحنفی، قاهره، ۱۳۸۷ ق/۱۹۶۷ م؛ EI¹.

نیز:

مرادعلی واعظی

اورالسک، استانی در غرب جمهوری قزاقستان در حوضه میانی رود اورال و شمال استپ واقع در شمال دریای خزر.

Asia. His literary remains are scanty and trivial, and one wonders if they were worth giving to a critical world. At any rate, considering what a varied career General Josiah had, it seems hard to believe that he could have been such a dull dog as this narrative shows him to be.

KAZAKHISTAN

Kazak Social Structure. By Alfred E. Hudson. Yale University Publications in Anthropology, No. 20. Pp. 105. 1 map. New Haven. 1938.

In the small compass of this monograph Dr. Hudson has succeeded in dispelling the obscurity which has too long beclouded the subject of Turco-Mongol social structure. Not that the subject has lost any of its complexities through his treatment. On the contrary, the complexities have been brought into relief through his analysis of their origin, and a pattern, intricate, indeed, but withal a pattern, appears out of the maze of social organization in Kazakhstan.

The author's clarification of his material has been accomplished by a description of certain processes which were active in the development of Kazak, as well as of Mongol, society up to the middle of the nineteenth century, before the Russian conquest of Central Asia. It might be well to mention here that the older ethnographic literature frequently referred to the Kazak as Kirghiz.

Hudson describes, on the one hand, what might be called the mechanical genealogical organization of the whole people on the basis of successive separation of individual groups into sub-groups and the fusion of these groups in turn into loose political confederacies, which "frequently cut across genealogical lines." Parallel with this process is another, more intimate one, so far as the lives of the individual members of the society are concerned, a process which brought about a fundamental change in the relationship of the people with each other. The old tradition of blood solidarity and the protective function of the community as a whole was gradually transferred to the wealthy and the powerful, and a patriarchal feudalism developed in which "the relationship of master and man tended to absorb the relationship based on common membership in a blood group."

It is interesting to follow the process by which landownership developed under the influence of the settlement of Russian territory in the north and the tendency to a sedentary population in the Central Asian khanates in the south. Interrelated with this process were the general adoption of permanent winter quarters, of the practice of storing fodder for the winter, and of agriculture as a regular occupation and the change from horse-breeding to sheep and cattle-raising. This change in emphasis in animal husbandry resulted partly from the limitation of grazing lands and partly from the foreign demand for wool.

The conflict between the principles of generation exogamy and group exogamy remains a somewhat confusing point, admitted by Hudson, but he gives a logical discussion of the possibilities involved in the working process.

Asian Affairs c. 26 (5.3) p. 549-550,
1939, (GERMANY)

The Great War increased the circulation of the word "hero" in the Russian language no less than in our own, but it fell to the Soviet régime to coin the expression "positive hero" (polozhitel'nyy geroy). As recently as 1960 Khrushchev declared that the Party backs those writers who make "positive traits" the basis of their work for "they generalize, as it were, in the image of the positive hero the best features and qualities of people, contrast them with the negative image, and show the conflict of the new with the old and the inevitable victory of the new." *The Image of the Positive Hero in the Literatures of the Soviet Peoples* (Obraz polozhitelnogo geroya v literaturakh narodov S.S.S.R. Academy of Social Sciences, Moscow, 1962. Pp. 311, 5,850 copies) is a collection of seven literary essays by various hands, of which the third, by Zh. Ismagulov, is entitled "The Positive Hero in the Kazakh Novel." The author explains how in Kazakh Soviet Literature certain traditions in the portrayal of positive heroes have crystallized which, while coinciding in the main with the general principles of artistic creation in the whole of Soviet literature, at the same time possess individual characteristics conditioned by the peculiarity of the historical development of the national literature. He finds that such a combination of the traditional oral legacy of the Kazakh people with the achievements of Russian realistic literature makes its début in the works of Ibray Altynsarin and Abay Kunanbayev who are the founders of Kazakh written (as distinct from oral) literature. In their writings, he says, the positive hero is invariably present as the exponent of national ideals, as the embodiment of the finest features of the national character. Earlier writers of democratic bent in this century, like Muk-

Asian Affairs, c 50 (s. 1) s 57-8, 1963

(CANDON)



هشتمین اجلاس سران کشورهای اسلامی
ISLAMIC SUMMIT CONFERENCE
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LOCATION, CLIMATE, LANGUAGE, RELIGION, FLAG, CAPITAL

The Republic of Kazakhstan (until December 1991 the Kazakh Soviet Socialist Republic) is the second largest of the former Soviet republics, extending some 1,900 km from the Volga river in the west to the Altai mountains in the east, and about 1,300km from the Siberian plain in the north to the Central Asian deserts in the south. To the south it borders Turkmenistan, Uzbekistan and Kyrgyzstan. To the east the border is with the People's Republic of China. There is a long border in the north with the Russian Federation and a coastline of 2,320km on the Caspian Sea in the south-west. The climate is of a strongly continental type, but there are wide variations throughout the territory. Average temperatures in January range from -18°C in the north to -3°C in the south. In July average temperatures are 19°C in the north and 28°C-30°C in the south. Similarly, average annual rainfall in mountainous regions reaches 1,600mm, whereas in the central desert areas it is less than 100mm. The official language is Kazakh. The predominant religion is Islam, most ethnic Kazakhs being Sunni Muslims of the Hanafi school. Other ethnic groups have their own religious communities, notably the (Christian) Eastern Orthodox Church, which is attended mainly by Slaves. The national flag (proportions 2 by 1) consists of a light blue field, at the center of which is a yellow sun (a disc surrounded by 32 rays), framed by the wings of a flying eagle, also in yellow, with a vertical stripe of national ornamentation in yellow near the hoist. The capital is Almaty (Alma-Ata), but it is due to be transferred to Akmola (formerly Tselinograd) in approximately 2000.

AREA, POPULATION AND DENSITY

Area (sq km)	2,717,300
Population (census results)	
17 January 1979	14,684,283
12 January 1989	
Males	7,974,004
Females	8,490,460
Total	16,464,464
Population (official estimates at mid-year)	
1992	16,903,000
1993	16,972,600
1994	16,763,000
Density (per sq km) at mid-1994	6.2

ECONOMY

Monetary Units: 100 tein = 1 tenge.

Revenue ('000 million roubles for 1992, million tenge for 1993 and 1994)

	1992	1993	1994
Current revenue	276.8	6,247	78,959
Taxation	261.0	4,921	61,618
income taxes	91.6	1,993	22,510
Individual	29.9	743	12,010
Corporate	61.7	1,250	10,500
Taxes on property	2.7	-	-
Taxes on goods and services	88.1	1,387	17,535
Turnover tax/ value added tax	72.5	1,159	14,175
Excises	8.7	160	3,360
Taxes on international trade	28.5	477	11,069
Taxes on natural resources	9.1	141	1,936
Tax for Investment Fund	39.8	889	5,290
Non-tax revenue	15.8	1,326	17,341
of which Foreign economic activities	1.4	139	1,536
Capital revenue	0.6	784	8,167
Grants	20.7	-	3,836
Total	298.2	7,030	90,962

International Reserves (US \$ million at 31 December)

	1993	1994	1995
Gold	255.5	378.0	524.3
IMF special drawing rights	19.2	101.5	230.2
Reserve position in IMF	0.01	0.01	0.01
Foreign exchange	436.5	736.0	905.3
Total	711.2	1,215.5	1,659.9

EDUCATION

(1995/96)



steppe controlled by China.¹³ For some reason the *imām* in Chawchak, named Mīr-ʿAlī, had been removed from his post in September 1873, and Qurbān-ʿAlī was invited to take his place, evidently thanks to the efforts of a fellow Ayaguzi in Chawchak named Ḥusn ad-Dīn Afandī.¹⁴ Qurbān-ʿAlī also witnessed the reconquest of the town in 1874 by Qing forces, who suppressed a Dungan rebellion there. In Chawchak he fulfilled the duties of *imām*, but also taught in the local Tatar *madrasa*. He would retain this post until his death in 1913. All of his historical works appear to have been written in Chawchak. In 1881 he became the chief judge [*qāzī*] for the local Turkic Muslims.¹⁵ This position evidently involved establishing close working relations in legal matters with the local Russian consul, as well as with Muslim notables in the town and its environs. He performed a pilgrimage to the shrine of the *Aṣḥāb-i kahf* in Kuna Turfan, and in 1897-1898 went on the *hajj*, traveling from Chawchak to Mecca via Omsk, Moscow, Warsaw, Vienna, Budapest, Sofia, Istanbul and Syria.

Beyond his accomplishments in Qurʾān recitation and Islamic law; Qurbān-ʿAlī was also a remarkably skilled and productive historian. He produced two published historical works. The first appeared in print in Kazan in 1889, and is entitled *Tārīkh-i jarīda-yi jadīda*. It also exists in several manuscript copies. The work is an account of the pilgrimage he undertook in 1885 from Chawchak to the town of Kuna Turfan, in Chinese Turkestan, to visit the shrine there of the *Aṣḥāb-i kahf*. It is a compilation of oral and written traditions recorded from local inhabitants, and deals with both local history and especially lore connected with local Muslim saints and shrines. It is a travel account, but other sections of the work deal with the history of the Dungsans in the region as well, and is a major source for the hagiolatry and local traditions in Eastern Turkestan.¹⁶

¹³ This town is known as Chuguchak in Russian sources and as Tacheng in Chinese sources.

¹⁴ *Biographical Dictionary* fol. 42a.; cf. also *Tawārīkh-i khamṣa-yi sharqī*, 334.

¹⁵ Gosmanov, *Qawriy qalām ezennān*, 318.

¹⁶ For a discussion of this work and its manuscript versions cf. H. F. Hofman, *Turkish Literature: a Bio-Bibliographical Survey* V (Utrecht, 1969), 75-78. In addition, at least one additional manuscript copy is located in Kazan University Library's Islamic manuscript collection; cf. A. S. Fātkhiev, *Tatar ādiplāre hām ghalimnāreneng qulyazmalarī*, (Kazan, 1986), 39. Scholars who have used and cited this work include Ho-dong Kim, "The Cult of Saints in Eastern Turkestan—The Case of Alp Ata in Turfan," *Proceeding of the 35th Permanent International Altaistic Conference*, (Taipei, 1993), 199-226 and Masami Hamada, "Supplement: Islamic Saints and their Mausoleums," *Acta Asiatica* 34 (1978), 79-98.

Qurbān-ʿAlī's other published work is a 710-page compendium entitled the *Tawārīkh-i khamṣa-yi sharqī*, that was published in Kazan in 1910. It is a major monument of Islamic historiography that developed in Imperial Russia. It contains extended treatments of the history of the khans of Khūqand, a history of Eastern Turkestan under the *khwājas*, histories of Qūlja and Chawchak under Chinese rule, a history of the Kazakh Middle Zhuz and of the Nayman tribe, and a history of the Semirech'e (Zhetisu) and the Ayaguz region under Russian rule. These chapters are based primarily on oral sources and clearly represent a lifetime of collection, most notably those of the Nayman Kazakhs, among whom Qurbān-ʿAlī grew up. It also treats the ethnic history of the Turkic peoples of imperial Russia, and of the Mongols, and contains extended ethnographic treatments of the Kazakhs of the Middle Zhuz. Other sections of the work include Qurbān-ʿAlī's narrative of his *hajj* pilgrimage, which he performed in 1897 and 1898. There are also chapters addressing the history of China and Japan, and a treatise on the Russo-Japanese War.¹⁷

ISLAM IN EASTERN KAZAKHSTAN AND DZUNGARIA

During the first decade-and-a-half of the twentieth century, when Qurbān-ʿAlī was compiling his biographical dictionary, Islamic religious institutions, and Islamic scholarship had attained a level of development and vitality that had never been seen on those area of eastern Kazakhstan, and that have not been seen since. The growth of Islamic institutions and Islamic knowledge in those regions was all the more remarkable as they had only been claimed, or reclaimed, as Muslim territory in the second half of the eighteenth century, with the Qing's annihilation of the Dzungan khanate and most of the Oirat Mongols in the 1750's. Politically, this vacuum was eventually filled by the expansion of Russian authority up the Irtysh River, from the northwest, and the establishment of Qing authority in eastern part

¹⁷ This major work has nevertheless been cited only rarely; cf. Karmysheva, "Kurbangali Khalidi," 102-109; B. Kh. Karmysheva and Dzh. Kh. Karmysheva, "Chto takoe Arka-iurt? (k istoricheskoi geografii Kazakhstana)," *Onomastika Vostoka*, (Moscow, 1980), 108-114; Togan, *Bügünkü Türkili (Türkistan) ve Yakın Tarihi*, 210, 250-253; 326-331; there is also a partial Kazakh translation, reportedly published in Almaty in 1992. However the editors have been unable to consult this edition; cf. Nabizhan Muqamietkhanuli, *Qitaydaghi qazaqtardıng qoghamdıq tarikhii (1860-1920 zh. zh.)*, (Almaty, 2000), 309.

دائرة المعارف بزرگ اسلامی، جلد ششم، تهران، ۱۳۷۳.

۵۵۱

اترار

در دوران فرمانروایی سلطان محمد خوارزمشاه اترار شهری مرزی بود و او مدتی شمال رود سیحون از جمله اترار را در اختیار داشت (گروسه، ۳۸۵ - ۳۸۶). راه بازرگانی سرای، سرای جیک و خوارزم از طریق اترار به آلمالیک در قزاقستان کنونی می‌رسید (بارتولد، ۷۱۲/۱(II)). از چاچ (تاشکند) نیز راهی بوده به سمت شمال تا اسپبجاب که دو شاخه می‌شده است. یک راه در جهت غربی به فاراب (اترار) می‌رفت و راه دیگر به سوی طراز کشیده شده بود (لسترنج، ۴۸۸).

شهر مرزی اترار را سلطان محمد خوارزمشاه در اوایل سده ۷ ق/ ۱۳ م از قراختاییان گرفته بود و تادوران حمله مغول در تصرف وی قرار داشت. به نوشته جویی، در ربیع الاول ۶۰۷ ق/ سپتامبر ۱۲۱۰ م بود که سلطان اترار را متصرف شد (۷۷/۲ - ۸۱ و حاشیه ص ۷۶؛ نک: میرخواند، ۳۹۰/۴ - ۳۹۲). اختلاف میان سلطان محمد و ناصر خلیفه عباسی سبب شد که سلطان از ائمه ممالک فتوا بگیرد که عباسیان در خلافت بر حق نیستند و حق از آن سادات حسینی است. متعاقب آن سلطان در ۶۱۴ ق/ ۱۲۱۷ م به بغداد لشکر کشید، ولی برف و بوران سبب هلاک گروهی کثیر از لشکریان و نیز چهارپایان شد و خوارزمشاه ناگزیر بازگشت (رشید الدین، ۳۴۰/۱ - ۳۴۱؛ بناکتی، ۲۳۹ - ۲۴۰).

در این دوران اینالجبی یکی از خویشاوندان ترکان خاتون مادر سلطان محمد که لقب غایر خان داشت، امیر اترار بود (جویی، ۶۰/۱). در ۶۱۵ ق کاروان بزرگی مرکب از ۴۵۰ بازرگان مسلمان همراه با سه تن ایلچی به نامهای محمود خوارزمی، علی خواجه بخاری و یوسف کنکا اتراری همراه با پیامی از سوی چنگیزخان عازم سرزمین خوارزمشاه شدند و چون به اترار رسیدند، غایر خان به سبب آنکه بازرگانان و ایلچیان را جاسوس می‌پنداشت و یا به سبب طمع در اموال بازرگانان ایشان را بازداشت کرد و به سلطان محمد نامه فرستاد. سلطان نیز «بی‌تفکر به اباحت خون ایشان مثال داد». غایر خان نیز بازرگانان مزبور را بی‌مال و جان کرد. یکی از آنان گریخت و ماجرا را با چنگیز در میان نهاد (همو، ۶۰/۱، ۶۱؛ رشیدالدین، ۳۴۲/۱ - ۳۴۴). این امر چنگیز را خشمگین ساخت و او را به انتقام‌جویی واداشت. در ۶۱۵ ق لشکریان چنگیز به حرکت درآمدند و در ۶۱۶ ق به کرانه سیر دریا و شهر اترار رسیدند (همو، ۴۳۰/۱) که حصار و بارویی مستحکم داشت. چنگیز فرزندان خود جوجی، جغتای و اکتای را مأمور محاصره و فتح اترار کرد و خود عازم بخارا شد (همو، ۳۵۳/۱، ۴۳۰؛ جویی، ۶۲/۱، ۶۴). محاصره اترار ۵ ماه به درازا کشید. از نوشته‌ها چنین بر می‌آید که میان قراچه حاجب و غایر خان خلاف افتاد. قراچه به تابعیت و تسلیم شهر رضایت داد، ولی غایر خان که مرگ خود را قطعی می‌دانست، با تسلیم شهر مخالفت ورزید. قراچه شبانگاه با لشکریان

اتحاف اهل الزمان، نک: ابن ابی الضیاف.

اترار، شهری باستانی در آسیای مرکزی. این شهر در منابع به نامهای ترارند، تر بند (BSE³, XIX/12) و نیز فاراب آمده است و اکنون شهرکی است در مسیر وسطای سیر دریا (سیحون)، در نزدیکی ملتقای آن با رود آریس، واقع در ۷ کیلومتری ایستگاه راه آهن تیمور در جنوب جمهوری قزاقستان (همانجا؛ XXXI/431, BSE²). درباره قدمت این شهر اختلاف نظر وجود دارد. در چاپ دوم «دائرة المعارف بزرگ شوروی» قدمت اترار از سده ۴ ق م و در چاپ سوم آن از سده نخست ق م آمده است (همانجا). به نوشته یاقوت پیش از او این نام وجود داشته و به دو صورت اطرار و اترار نوشته می‌شده است (۳۱۰/۱). نام اترار نخستین بار در آثار جغرافی نگاران اسلامی سده ۳ ق/ ۹ م آمده است (BSE²، همانجا). گویا این شهر کهن تا سده ۱۰ ق/ ۱۶ م وجود داشته و مدت ۱۰ قرن تا سده ۹ ق/ ۱۵ م یکی از مراکز عمده بازرگانی ایران با آسیای مرکزی، سبیری، چین و مغولستان بوده است (BSE³، همانجا). گروهی از مؤلفان اترار را با فاراب یا باراب که در حدود العالم به صورت باراب (گ ۹ ب) آمده، یکی دانسته‌اند که البته نباید آن را با فاریاب یکی دانست. ابوالفداء به نقل از ابن حوقل فاراب را همان اترار (اطرار) و به عنوان ناحیه‌ای آورده و کدر را شهری در این ناحیه خوانده است (ص ۴۹۲). لسترنج می‌نویسد در کناره خاوری سیحون بلافاصله پایین ملتقای رودخانه چیمکنت به رود سیحون، شهری در معبر سیحون وجود داشت که اول موسوم به باراب یا فاراب بود، ولی بعدها اترار نامیده شد. فاراب یا باراب هم بر شهر و هم بر ولایت آن اطلاق می‌شده است (ص ۴۸۵-۴۸۴). بارتولد کدر را که قصبه‌ای بزرگ در نزدیکی فاراب بود، با اترار یکی دانسته و نوشته است کدر بعدها اترار نامیده شده است (III/525). به گفته کرامرز اترار محتملاً همان شهری است که جانشین شهر قدیمی کدر شده و تخته‌گاه ناحیه فاراب بوده (EI¹) و مقدسی (ص ۲۷۳) آن ناحیه را رستاق خوانده است. حمدالله مستوفی هنگام بر شمردن بلاد مشهور ماوراءالنهر از اترار و فاراب جداگانه یاد کرده است (۲۶۱/۳). مقدسی که فاراب را بزرگ‌ترین شهر ولایتی به همین نام دانسته، نوشته است که این شهر بزرگ حدود ۷۰'۰۰۰ سکنه دارد و نیز دژی دارد که جامع و بازار و کهندژ در آن است و بیشتر بازارها در حومه آن است (همانجا).

برپایه منابع موجود به نظر می‌رسد که شهرهای اترار و فاراب از قدیم وجود داشته‌اند و اترار در زمان چنگیز ویران گردیده و در عهد تیمور دوباره آباد شده بوده است. هم اکنون ویرانه‌های شهر قدیم اترار باقی است و شهر جدید به همین نام یکی از شهرهای جمهوری ترکستان به شمار می‌رود، اما فاراب در زمان مقدسی و نیز یاقوت و حمدالله مستوفی و تا پایان سده ۸ ق/ ۱۴ م وجود داشته است. پس از آن ذکری از این شهر در منابع دیده نمی‌شود.

1. BSE²2. BSE³

29 EYLOL 1993

Kayyum en-Nasiri

Kazakhstan

al-Kazwīnī, *Āthār al-Bilād*, ed. Wüstenfeld, ii, 125. *Kayyim* = husband: al-Bukhārī, *op. cit.*, *Nikāh*, bāb 110 (ed. Kr.-J. iii, 453), and *passim*; Umar b. Abi Rabi'a, *op. cit.*, no. 269; *Kayyim* = correct, orthodox: Sūra IX, 36, and *passim*; XCVIII, 4 and thereon, al-Kaṣṭallānī's note on the quotation of this passage from the Qur'ān in al-Bukhārī, *op. cit.*, *Imān*, bāb 34 (Kr.-J., 19).

(A. SCHAADE*)

KAYYŪM NĀSİRĪ (1825-1902), born in the village of Yukarī Shīrdanl in the canton of Sviazsk in the government of Kāzān, was one of the first and greatest modernist reformers amongst the Tatars of the Volga. After studying at the *madrasa* of Kāzān, where he learnt Arabic, Persian and Russian, Nāşirī founded at Kāzān his own school where, for the first time, such secular subjects as history, arithmetic, geography and Russian language were taught—these being at this time novelties and innovations which bordered on heresy.

Kayyūm Nāşirī wrote over 50 works in Tatar, Turkish, Arabic and Persian; as the possessor of an encyclopaedic mind, he combined the skills of the philologist, folklorist, historian, geographer and ethnologist. His supreme merit was to have created a Tatar literary language, based on the dialect spoken in Kāzān, which replaced the Çaghatay or Eastern Turkish previously used by Tatar writers and which now permitted the extraordinary flowering of Tatar literature towards the end of the 19th century.

His most famous works are the *Fevākih ul-djulesā* (Kāzān 1884), the *Enmüzedj* (Kāzān 1895, on the syntax of the Tatar language), the *Lehçe-i tātārī* (Kāzān 1895-6, 2 vols.) and above all, his famous *Kāzān kälindārī*, an annual publication which appeared from 1870 to 1897 and which represents the best source of information on the origins of *djādid* reformism amongst the Muslims of the Russian empire.

In Russian language, his two basic works are *Obraztī narodnoy literatury Kazanskikh Tatar* ("Examples of the popular literature of the Tatars of Kāzān"), in collaboration with N. F. Katanov, in *Izvestiya Obshchestva Arkheologii, Istorii i Etnografii*, xiii/5 (Kāzān 1896), 374-427, and *Pover'ya i Obryady Kazanskikh Tatar obrazovavshiesya pomimo Vliyaniya na nikh sunitskogo Magometanstva* ("The beliefs and rites of the Tatars of Kāzān formed outside the influence of Sunnī Islam"), in *Zapiski Imperatorskogo Russkogo Geograficheskogo Obshchestva*, vi (Moscow 1880), 243-70.

Bibliography: There have been numerous books and articles dealing with Kayyūm Nāşir in Kāzān Tatar, Turkish, Russian and French. In Russian, the most important is *Kayyum Nasiri* (1825-1945). *Materialy nauchnoy sessii posvyashchennoy 120 letiyu so dnya rozhdeniya* ("Materials of the scientific session devoted to the 120th anniversary of his birth"), Acad. of Sciences, Kāzān Division, Kāzān 1948, pp. 136 (also published in Tatar). In Turkish, there is the important study of Saadet Çagatay, *Abd-ül-Kayyum Nasiri*, in *AÜDTCFD*, x/3-4 (Ankara 1952), 147-60. Finally, in French there is Ch. Lemerrier-Quelquejay, *Un réformateur Tatar du XIX siècle, 'Abdul Kayyum al-Nasyri*, in *Cahiers du Monde Russe et Soviétique*, iv/1-2 (Paris 19), 117-42 (with a complete bibliography). (CH. LEMERCIER-QUELQUEJAY)

KĀZ [see KĀBK].

KAZA [see KĀPĀ].

KAZAK. The word *kazak* in the Turkic language can be first documented in the 8th/14th century in

the meaning "independent; vagabond". These and similar meanings, such as "free and independent man, vagabond, adventurer, etc." are known in the modern Turkic languages too. During the turmoils under the Timūrids, the word signified the pretenders in contrast to the actual rulers, and also their supporters, who led the life of an adventurer or a robber at the head of their men. At the same time, the word began also to be applied to nomad groups which separated from their prince and kinsmen and so came into conflict with the state; later it had also the meaning "nomad", in contrast to the sedentary *Sart* population in Central Asia. The status of *kazak* is also regarded as a very old social institution of the nomad Turkic peoples. The word became the name of a political unit and later an ethnic designation by having been applied in the former meanings to those groups of the Ūzbek tribal confederacy that had abandoned the Khān Abu'l-Khayr and migrated to the north-east steppes of Turkistān. These ethnic groups formed the core of the population of the present *Kazakistān* (Kazakhstan), retaining later this name. However, it is probable that other Turkic, and probably Mongol, elements were also involved in the ethnogenesis of the modern *Kazak* people. The struggles with the Kalmuks in the 11th/17th century forced the three *Kazak* hordes to make an approach to Russia and to accept the Russian supremacy. Until the beginning of the 20th century, this took the form of a very loose and nominal connection. According to the former Russian tradition, i.e. to distinguish the Turkic *Kazaks* from the Slavic *Kazaks* or *Kozaks* (*Cossacks*), the *Kazaks* in Central Asia were also called *Kazak-Kirghiz* in learned and correct parlance. The word *kazak*—borrowed from the Turkic languages—appears in the Russian linguistic records first at the end of the 14th century with a wide range of meanings. The military meaning came later into predominance by applying the word to those military groups which played an eminent role in medieval Russian history. The form *kozak* (*Cossack*) used in western European languages goes back to the Ukrainian and Polish pronunciations. No certain etymology of the word *kazak* has yet been given. The generally known inner-Turkic etymology, from *kaz* "to flee, to escape" + suffix (nom. act.) *ak*, is not well documented in the linguistic sources and does not find universal acceptance. The recent etymology of the Turkic ethnic name *kaz* (< *az*) + the Iranian ethnic name *sak*, i.e., *saka*, is a vague hypothesis which can hardly be confirmed by historical facts.

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Gazete Adı	Hürriyet
Tarih	13 Temmuz 1992
Sahife	5
Sütun	

Kazak petrolü Türklere açıldı

ORTA Asya'nın en büyük petrol yataklarına sahip olan Kazakistan, bu yataklarının işletilmesini Amerikalılardan sonra Türklere de açıyor.

Birleşmiş Mühendisler Bürosu (BMB) adlı Türk-ABD ortak şirketine, elektrik santrali yapımı karşılığı, toplam rezervi 81 milyon ton olan dört petrol yatağının işletme hakkını tanıyan, bir petrol yatağının geliştirilmesi, bir diğerinin de modernizasyonunu içeren anlaşma, bugün Ankara'da imzalanacak.

Kazakistan Başbakan Yardımcısı ve Enerji Bakanı Kadir Baykanov, toplam tutarı 11.7 milyar doları (84 trilyon lira) bulan anlaşmayı imzalamak



Kadir Baykanov

üzere, önceki gece Türkiye'ye geldi.

Başkanlığını Ali Rıza Bozkurt'un yaptığı BMB şirketi, daha önce de Kuveyt'te 350 milyon dolarlık Sabiye termik Santrali'nin işletmesini üstlenmişti.

Anlaşmaya göre BMB şirketi, Kazakistan'ın Aktubinsk kentinde 1350 megawatt gücünde

■ **KAZAKISTAN**, Ali Rıza Bozkurt başkanlığındaki Birleşmiş Mühendisler Bürosu adlı şirkete, elektrik santrali yapımı karşılığında toplam rezervi 81 milyon ton olan dört petrol yatağının işletme hakkını tanıyor. Kazakistan Başbakan Yardımcısı Kadir Baykanov, 84 trilyonluk süper anlaşmayı bugün Ankara'da imzalayacak.

Hikmet TUNCEL / İSTANBUL, (Hürriyet)

bir termik santral kuracak. Buna karşılık Kazakistan, ülkenin üç büyük petrol bölgesinden ikincisindeki yatakların işletme hakkını BMB'ye verecek.

Ali Rıza Bozkurt, "Kazakistan'da bize devredilecek olan bölgede toplam 81 milyon ton petrol var. Bu, Türkiye'nin 20 yıllık petrol üreti-

mine eşdeğer" diye konuştu.

Başbakan Yardımcısı Baykanov ise "Kazak petrolünün Türkiye'ye boru hattı ile bağlanması konusunu ele alacağız. Ayrıca Türkiye'de bu işi yapan Botaş gibi kuruluşlarla da temaslarımız olacak" dedi.

Kazakistan'ın en büyük petrol rezervinin işletme hakkı, yaklaşık iki ay önce, Beyaz Saray'da ABD Başkanı George Bush'un katıldığı törenle Amerikan Chevron firmasına verilmişti. Üçüncü büyük petrol rezervi ise 10 gün önce Umman Sultanlığı'na devredilmişti.

Türk şirketinin işleteceği rezervin, Umman Sultanlığı'na verilen yatakların dört katı büyüklüğünde olduğu belirtildi.

T.C.
BAŞBAKANLIK
DEVLET ARŞİVLERİ GENEL MÜDÜRLÜĞÜ
Dokümantasyon Dairesi Başkanlığı
Yayın No: 3

Dergi / Kitap
Kütüphanede Mevcuttur

23 TEMMUZ 1992

BASINDA DIŞ TÜRKLER
- BİBLİYOGRAFYA -
(MAKALE, YORUM VE HABERLER)
1 Ocak - 31 Aralık 1990

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(KEMAL KARPAT.)

XVI. ASIRDAN RUS İSTİLÂSINA KADAR ORTA-ASYA TÜRKLERİ. a. Özbekler ve Kazaklar (XVI. asırdan Rus istilâsına kadar): Özbek Türklerinin, XVI. asır başlarında Timurlular hâkimiyetini ortadan kaldırarak, Orta-Asya'ya hâkim olmaları buradaki Türk tarihinde yeni bir devrenin başlangıcıdır. Özbekleri teşkilâtlandırarak bir kuvvet hâline getiren Muhammed Şeybânî Han [b. bk.], Timurlular'dan Babur Şah (ölm. 1530)'ın kuvvetleri ni 1500'de yenerek Orta-Asya'ya hâkim olmuştur (A. Vámbéry, *History of Bukhara, London, 1873, s. 253 v.d.*). Özbekler, çok kısa zamanda büyük bir kuvvet hâline geldiler. Ancak İran'da, başka bir Türk'ün, Şah İsmail (1499-1524)'ın Şiiliği başarıyla siyâsi bir aksiyon olarak kullanıp kurduğu devlet, Özbek hâkimiyetini tehdit edecek bir şekilde gelişmekte idi (P. Sykes, *A History of Persia, London, 1930, II, 159; Vámbéry, ayn. esr., s. 167 v.dd.*). Bu iki kuvvet arasında kaçınılmaz bir hâle gelen harbi, 1510'da Şah İsmail kazanarak, Özbeklere büyük bir darbe indirdi. Daha sonra, Özbek hâkimiyetinin yayılmasını istemeyen Babur Şah, Orta-Asya'yı Şah İsmail'in yardımıyla yeniden istilâ etmiş ise de, çabuk toparlanan Özbeklere 1512'de yenilince Orta-Asya'yı terk ile Hindistan hududlarına çekilmek mecburiyetinde kalmıştır (Sykes, *ayn. esr., II, 161; Vámbéry, ayn. esr., s. 275*). Diğer taraftan Şah İsmail de, Şarkî Anadolu'da şiî propagandası yaptırdığı için, Osmanlılarla arası açılmış ve Yavuz Selim'e, 1514'te Çaldıran'da yenilerek büyük bir darbe yemiştir. Bundan sonra Özbeklerle Osmanlılar arasında bir işbirliği doğmuş ve İran'daki şiî hâkimiyetine karşı birlikte sürdürdükleri mücadelede, Özbekler, Osmanlılardan askeri yardım dahi görmüşlerdir (İ. H. Uzunçarşılı, *Osmanlı Tarihi, Ankara, 1949, III, s. 254; [bk. I A, mad. SÜLEYMAN I.]*). Portekizlilere karşı Hind denizinde çarpışan Seydi Ali Reis, Hindistan'dan dönerken Orta-Asya'ya da uğramış ve İstanbul'dan Özbeklere gönderilen Yeniçeri'lerin, orada başarı ile çalıştıklarından, hâtıralarında sitâyîle bahsetmiştir (Seydi Ali Reis, *Mir'ât al-mamâlik, İstanbul, 1313, s. 64 v.d.*; İng. nşr. A. Vámbéry, *The Travels and Adventures of the Turkish Admiral Sidi Ali Reis, in India,*

Afghanistan, Central Asia, and Persia, during the years 1553-1556, London, 1899, s. 69-76).

Özbek Hanları, İstanbul'a gönderdikleri elçiler ve mektuplarla, Kızılbaş İranlılara karşı kazandıkları zaferleri zikrettikten sonra işbirliğinin devamını istemişler ise de, Osmanlılar bu istekleri ancak İran'a sefer gerektiği zamanlar müsbet karşılamışlardır (Feridun Bey Münşeati, II, 73 ve 147; *Özbek Hanlarından Mektuplar, Topkapı Sarayı Arşivi, nr. 5489 ve 9696*).

1510'da Şah İsmail'e yenilmelerine ve arkasından da Türkistan'ın Babur'un istilâsına uğramasına rağmen, Özbekler her ne kadar kendilerini toparlayabilmişler ise de, aralarındaki bölünmeyi önleyememişlerdir. Özbeklerin bir kısmı Yamud Türkmenleri ile Hive (Harezmi) Hanlığı'nı kurarlarken, geri kalan ana kitle de Semerkand ve Buhârâ'da Buhârâ Emîrliği'ni, bunlarla anlaşamayanlar da Hokand Hanlığı'nı kurmuşlardır (H. H. Howorth, *History of the Mogols, London, 1880 II, 11, 276 v.d.*; W. Barthold, *Four Studies on the History of Central Asia, Leiden, 1962, III, 136*). Bu bölünme kısa zamanda menfi neticelerini göstermiş, Türk Hanlıkları hem dış tehlikelerle, hem de birbirleriyle uğraşmak durumunda kalmışlardır. Orta-Asya Türkleri'nin bu karışık günlerinde de Osmanlılar onlara yardımcı olmaya çalışmışlardır. Osmanlı Devleti, Hindistan'daki Türk devletinin hükümdârı Şah Cihân I. (1628-1658)'dan Özbek liderleri arasındaki taht kavgalarında arabulucu olmasını istemiş, o da, bu ricayı yerine getirmiştir (Feridun Bey Münşeati, II, 281 v.d.).

Ancak XVII. asrın sonlarına doğru Orta-Asya'da te'min edilen sulh ve sükûn, önce Moğul asıllı Kalmuklar'ın sonra da Çin asıllı Jungarlar'ın istilâlarıyla yeniden bozulmuştur. Bilhassa Kalmuk istilâsı, Özbeklerin şimalindeki Kazak Türklerini perişan etmiş ve parçalanmalarına yol açmıştır (A. S. Donnelly, *The Russian conquest of Bashkiria 1552-1740, London, 1968, s. 42*). Orta-Asya Türkleri'nin bu karışık durumundan en çok istifâde eden de, 1552'de Kazan'ı, 1556'da da Astırhan'ı alarak Başkırt Türkleri'nin memleketinde adım adım ilerleyen Ruslar olmuştur. 1740'ta Başkırtlar ülkesinin istilâsını tamamlayan Ruslar, Kalmuklar ile Kazaklar'ı birbirlerine karşı kışkırtarak, onları iyice zayıflatmıştır (Donnelly, *ayn. esr., s. 52*). Bu yüzden daha önce Kalmuk istilâsıyla kuvvetini kaybeden ve üç ayrı Orda'ya ayrılan Kazaklar, bilhassa Küçük Orda Han'ı Ebu'l-Hayr'ın yardım alma ümidiyle Ruslara tâviz vermesi üzerine, Kazaklar arasında birliğin tekrar kurulması imkânsız hâle gelmiş Ebu'l-Hayr da tam bir Rus tâbii durumuna düşmüştür (Donnelly, *ayn. esr., s. 54-63*; Kazaklar hakkında daha geniş bilgi için [bk. I A, mad. KAZAKISTAN; B. Hayit, *Türkistan, Rusya ile Çin arasında, İstanbul, 1975, s. 49-62*]). Bütün

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BASINDA DIŞ TÜRKLER
- BİBLİYOGRAFYA -
II

(MAKALE, YORUM VE HABERLER)
1 Ocak - 31 Aralık 1991

Kazalılar, 205-211

Yanımızda ilahiyatçı hoca olduğunu öğrenen Türkler: Talebelere hoca gönderin

Harabe vaziyette bir mes-cit çok küçük, tamir edilmiş, içinde namaz kılınıyor. Müslümanlar devletten arazi satın almışlar. Şehrin ortasında büyükce bir cami inşaatına başlamışlar. 5 vilayet ve 45 kazanın tamamında bu tarz faaliyetler var. Özellikle gençler cemaate geliyor. Cami inşaatının hemen yanında bir de Kur'an kursu inşaatı var. Mevcut mescitte 150 civarında talebe var. Ayrıca her yaşta insanlarda Kur'an kursuna gelip Kur'an öğrenmeye çalışıyorlar.

Bu ülkede de dini faaliyetler diğer yerlerde olduğu gibi farksız. Bir Kurban Bayramı günü ikinci defa vardığımız Akşabad'da daha önce temeli üzerine bir kaç metre dizilen tuğlalar şimdi çatısı kapanacak vaziyete gelmiş.

Akşam namazdan sonra içimizde bir gariplik çıktığı halde mescidin bir köşesinde ne yapacağımızı düşünürken, sakallı ve sarıklı Yusuf Efendi, yanımıza sokularak bizi zorla evine davet etti, iyi ki gümüş. Evin kız çocukları ve hanımefendisi, çok dikkatli. Hiç yabancılık çekmedik. Hele istirahat çekilmek üzere yatacağımız odaya götürülünce Yusuf Efendi'yle çok iyi kaynaştık. Evin duvarlarına hususi bir şekilde yağlı boya ile Kabe-i Muazzama'nın resmini yaptırmış. Oturduk, sohbet esnasında yanımızda ilahiyatçı bir arkadaşımızın varlığını duyunca ne kadar sevindi bilemezsiniz. Ertesi gün bizi Bakü'ye Hazar'dan kalkacak olan vapura götürürken, komünistlerin Türkmenistan'da yaptığı mezalimi anlatıyordu. Göksu isimli şehrin kenarından geçen bir mezarlık gösterdi ve burada 100.000 şehidin yatığını söyledi. Bolşevik ihtilali esnasında ayaklanan Müslüman Türkmen halkını kırıp geçirmiş. Oradan Kızılavrat isimli bir şehre öğle namazı kılabilmek için küçük bir mescide girdik. (Zaten başka da mescit yoktu).

Namazdan sonra yerli halktan kimseler yanımıza sokularak, tanıştıktan sonra bu ilahiyatçı arkadaşımız için "Biz bu hocayı salmayız, ben 500 talebemiz var hoca bulamıyoruz. Lütfen gitmeyin" diye yalvarmaları karşısında Yusuf Efendi'nin o, hoca Aşkabad'daki talebeleri okutacak bizim de hocamız yok. Siz bu efendilere söyleyin, size de bir hoca gönderirsinler... dedi meseri üzerine kendime hakim olmayıp, bu insanların susmasını



Almaata Mescidi'ndeki bir vakit namazı.

ğı karşısında ne yapacağımızı şaşırarak gözyaşlarımızı tutamamıştık. Arkadaşlarımız aralarında gün tayını yaparak paylaştılar ve huzur dolu bir an yaşayarak Kızılavratın ayrılarak Bakü'ye, oradan da uçakla Almanya'ya geçiyoruz.

Kazakistan

Bu ülkenin Çimkent, Kızılörde ve Cnbul şehirleri dini faaliyet bakımından çok canlı ve Mesket Türkleri de ekseriyetle buralarda yaşıyorlar. Kazaklar, yıllarca kendi ülkelerinde komünizme canla başla hizmet eden ileri seviyedeki entel kimseler. Biz nasıl uyuturulmuşuz ki, ömrümüzü başka ideallere kaptırmışız, diye adeta feryat ediyorlar.

Bunlardan biriyi Taşkent'te tanıştığımız Şaire Gülçehre hanım- la sohbet esnasında anlatılanlar karşısında hıçkıklara boğularak kaç defa yanımızdan kalkıp yüzünü gözüne yıkayarak gelip de başını dizini döverek, aman Allah'im nasıl da aldanmışız, dedigini hiç unutamıyoruz ve hâlâ kulaklarımızda sesinin çınladığını hissediyorum. Elli yıllık ömrüm boşa gitti, ben şimdi ne yapayım, diyordu.

Bu cumhuriyet, diğer Sovyetler'de bulunan Müslüman Türk cumhuriyetlerinin arasında dini faaliyetin en az olduğu bir ülke. Burada 150.000 civarında Ahıska (Mesket) var. Kazaklar'dan çok memnundur. 1945'de Stalin Ahıskadan kendilerini Çeçen'ler, Karaçay, İnguşlar ve diğer ırklarla birlikte sürgüne yolladığı zaman Kazak'ların çok iyi bir ev sahibi olduğunu, ellerinden gelen misafireverlik gösterdiklerini ve Elanda bu yakın ilgilerin

devam ettiğini söylediler. Nüfusun yarıya yakın Rus olup, maaless karşılıklı kız alıp verme olduğunu tanıştığımız kimseler ifade ettiler. Şehrin ortasında çok eski yıllarda yapılmış olan bir mescid var. Turgut Özal Alma- Ata'ya geldiğinde bu mescide namaz kılması ve mihmandarlık yapan 80'lik amca iftiharla Turgut Özal'a sarılıp öpüğünü, Özal'ın da mukabelede bulundu-



Ahmed Yesevi Hazretleri'nin Kazakistan'ın Türkistan şehrindeki haşmetli mescidi.

ğunu söyledi. TC Cumhurbaşkan- ının ülkelerini ziyaret etmiş olması hem Kazak halkını hem de orada yaşayan Ahıska Türkleri'ni çok sevindirmiştir. Bu hadiseyi bana bir bayram sevinci içinde naklettiler. Her gittiğimiz yerde Türk olduğumuz bilince gördüğümüz çok yakın alakaların belki biraz daha ziyadesini Alma- Ata'da gördüğümüzü söyleyebilirim. Orada gördüğümüz Türkler'de kendilerini ziyaretimizi bizim şahsımızda bütün Türkiye'nin kendilerinin yanına gelmesi şeklinde değerlendirdikleri ifade edilerek, çok sıcak yakınlık gösterdiler.

Kazakistan'ın Türkistan şehrinde bulunan ve sanki bütün Müslüman cumhuriyetlerin sahip ve bekliliğini yaptığı itibarı vicdanında hissettiren yüce ruhlı Aziz insan Ahmet Yesevi Hz.'lerinin mübarek makberini ve dev bir cesamette dimdik ayak-

ta duran mescidini bir imsak vakiti ziyaretim esnasında neler hissettiğimi nasıl duygular içerisinde bulduğumu kelimelerle ifade etmem katiyyen mümkün değil. Ancak O'nun manevi varlığı beni öyle büyüledi ki, kendimi adeta huzurunda diz çökmüş oturuyordum veya da bir baba şefkatiyle beni sinesine basan kendimi şefkatli kucağına hissediyordum gibi oldum. İstiyordum ki, artık ben hep burada kalayım, hatta Allah'ın emanetini alsın. Kabul buyurursa, huzuru ilahiyeye böylece çıkarabileceğim ümidi içimde belirdi.

Saniyeler dursun zaman mefhumu silinsin ve ben hep o duygularla meşbu kalayım, ağlayayım, ağlayayım... İstirdim ama heyhat gene saatin dakikaları ilerledi güneşin suaları yavaş yavaş gecenin karanlığını zorlayarak etrafı yavaş yavaş aydınlatmaya başlarken, ben de saat 12.00'de Taşkent'ten hareket edecek uçağa yetişebilmenin telaşına kapılmaya başlamıştım.

Ama hâlâ Ahmed Yesevi Efendi Hz.'lerinin huzurundaki duygum iç burkuntularım istemeyerek ay-

Çöken
komünizmin
pençesinden
hâlâ sıyrılma
gayretinde çırpınan
BİZİM ELLER

4

Hazırlayan: Sadi Beşer

çığım. Gazeteci-yazar ve mütercim olan bu zât-ı muhteremle mesleği vesilesiyle tanıştık. Bizim ZAMAN'la olan ilimimizi anlayınca onsekiz yaşında bir delikanlı zindeliğinde bizimle çok yakından ilgilendi. Biz Alma- Ata'dan ayrılmaya kadar görülmesi gereken işlerimizi ve gerekse ziyaretlerimize yardımcı olup, bizzat başımızda olması ve bunları yaparken yüzünden süzülürken terleri karşısında bizim teessürümüze verdiği cevap çok enter-

Ata'dan Kırgızistan'ın başşehri Bişkek'e gitmek üzer'e ayrılıyor.

Kırgızistan (Frünze-Bişkek)

Ramazan'ın ilk günleriydi. Bişkek'e vardık. Bişkek'de 600.000 civarındaki Mesket Türkü yaşıyor. Şehirde büyükce bir cami var. Burada da her yaşta insan caminin hemen yanında bulunan kurs binasına gelecek Kur'an öğreniyorlar. Gördüğümüz kimselerden sordumuzda Kırgızistan'ın bütün yerleşim merkezlerinde Frünze'de olduğu gibi halk iltiyak içerisinde, genç yaşlı demeden Kur'an öğrenmek için azami gayret sarfettiklerini söylüyorlar.

Buradaki Türkler'le beraber iftar ettikten sonra bir evde teravih namazı kıldık. Kendilerini hatırlayıp ziyaretlerine gelmemiz onları çok duygulandırdı. Memnuniyetlerini ifade ettiler. Bizim gelişimize bir türlü inanmadıklarını ve rüya görüyor zamanında olduklarını söylediler. Çocuklarını Türkiye'de okutabilmek için bize adeta yalvarıyorlardı. Ahıska Türkleri'nin ifadelerine göre, bu cumhuriyetin Oş şehrinde dini faaliyetlerin çok olduğu ve evlerde de Kur'an okuma ve okuma faaliyetlerinin yoğun olduğunu söylediler. 73 yıllık bir inkıtaattan sonra yeniden hayata döndükleri ve mesafeyi bir an önce kapatabileceklerini ve kendilerine el uzatmamızı rica ettiler.

Not: Bu arzu gördüğümüz bütün Müslümanlarda aynı şekilde vardır.

Bilâhazre mescidin imamı Abdülmecid Efendi'yle tanıştık. Abdülmecid Efendi, aynı zamanda iyi bir hattat. Bizi akşam yemeği için evine götürdü. Mescidin hemen kenarında 150 civarında genç Kur'an kursunda okuyor ve Türkiye'den kendilerine hoca göndermeleri için ricada bulunduktan sonra işadamlarımızın buralarda işyeri açmaları ve Müslümanların kaynaşmasına iktisaden de yardımcı olmalarını rica ediyorlar. Buradan Düşenbe'ye gitmek üzere ayrılıyor.

Devam edecek

İşte bu tatlı hatıralarla Alma-



Bisketi Mescidi'nde Kur'an Kursu talebeleriyle.

1380 ENCYCLOPAEDIA OF THE WORLD MUSLIMS

(weaver). The Tai are akin to the Muslim weaver communities, like the Pinjara, Vankar and Tamboli. Enthoven (1922) states that except in Bulsar region where they do business as bankers and moneylenders, all of them weave cotton robes and turbans.

There are four endogamous divisions on the basis of origin or sect. They are Tai Vankar, Hatim Tai, Mehodiya Tai and Lamathiya Mehadiya. The Tai use Paggi and Kattar as surnames. A few surnames have been adopted from the names of the occupation of their ancestors. The Gujarati language and the Gujarati script are used both among themselves as well as with others. They chiefly live on wheat or *bajri roti* and *kitchadi*.

First cousins are preferred for marriage. Glass-bangles are symbols of the married women. Both sons and daughters have right of inheritance and females get less than males. The eldest son succeeds to the authority. The marriage rituals include *sagayi*, *vyaha pakka kiya*, *peethi langana* and *nikah* which is performed after night prayers (*Ishanamaz*).

Traditional occupation of weaving by hand is retained by a few as the principal occupation of the Tai. After the introduction of powerlooms, many of them have shifted to occupations such as retail cloth merchandise and petty business; some work as labourers in cotton mills and agricultural fields. The Sunni and Sunni Mehadavi sects of Islam are being professed by the Tai. They favour formal education, modern medicare system and family planning.

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ANIS SARKAR

Tajik ✓

Community of Afghanistan, China, Kazakhstan, Kirghizia, Turkmenistan, USSR, and Uzbekistan

The Tajik of Central Asia speak various dialects of the Indo-European language family. About 3.5 million live in northern and northeastern Afghanistan, mainly Badakhshan, Parwan, Samagan and Takhar provinces, but also extending into the central Hindu Kush mountains. Another 3.1 million live in the Soviet Union, about half of these in their own Soviet Socialist Republic, but many are scattered throughout the other four Central Sign Republics of Uzbekistan, Kazakhstan, Kirghizia and Turkmenistan. About 28,000 reportedly live in Chinese Turkestan. Tajik are also called Sarts of Sarjkolis.

Confusion exists in the literature concerning the Farsi speakers along the Irano-Afghan frontier. Some authorities refer to these flatlander farmers as Tajik, although the people themselves seldom use that designation unless prompted. Usually they call themselves Farsiwan on both sides of the border. It is probably more correct to use the term 'Tajik' only when referring to the mountain farmers of east-central, eastern, northern and northeast Afghanistan.

The Kohistanis of eastern Afghanistan (along the fringes of Nuristan) and northern Pakistan (along the Afghan border) are sometimes incorrectly labelled Mountain Tajik. This group included Pashai, Gawarbati, Sawoji, Deghani, Kuwar and Gabr. There is neither ethnic nor linguistic justification for calling these groups Tajik.

In Afghanistan the Tajik usually refer to themselves by the valley or region where they live, such as Panjsheri, Andarabi, Sanangi and Munjani. Those living farther west in zones dominated by non-Tajik groups often simply call themselves Tajik. The term 'Tajik' probably comes from *taz* or *taj*, used by early Arab invaders to refer to Central Asian Farsi speakers.

In the ethno-historical sense, Tajik tended to differentiate Farsi speakers from Turkic speakers, those two great groups whose struggles for political

Gazete Adı	Cumhuriyet
Tarih	16 Ekim 1992
Sahife	1/14
Sütun	

ABD, ortada dolaşan iddiaları yalanladı:

'Kazakistan İran'a nükleer başlıklı silah satmıyor'

'HİÇBİR DELİL YOK'

Amerika Birleşik Devletleri Dışişleri Bakanlığı tarafından yapılan açıklamada Kazakistan'ın İran'a nükleer silah sattığı konusunda çıkan haberlerin çeşitli kanallardan araştırıldığı ama doğruluğunu ispatlayan hiçbir delile rastlanmadığı belirtildi

• Haberi 14. Sayfada •

Kazakistan İran'a

WASHINGTON (UHA)- Kazakistan'ın İran'a nükleer silah sattığı yolundaki haberler, Amerika Birleşik Devletleri tarafından yalanlandı.

ABD Dışişleri Bakanlığı Sözcüsü tarafından yapılan açıklamada, bu konuda çıkan yaygın haberlerin çeşitli kanallardan soruşturulduğu, ancak doğruluğunu gösteren hiçbir delile rastlanmadığı belirtildi.

Sovyetler Birliği'nin dağılmasından sonra, Washington nükleer güvenliğe büyük önem veriyor.



Gazetemizin davetlisi olarak
Türkiye'ye gelen Kazakistan Başbakan
Yardımcısı Mirzatay Candaşbekoğlu:

“Kazakistan Zaman aramızda köprü oldu”

KAZAKİSTAN ile Türkiye
arasında ilk hava köprüsü
kuruldu. Kazakistan Hava
Yolları'nın dünkü ilk
seferiyle İstanbul'a gelen
Mirzatay
Candaşbekoğlu'nu
Gazetemiz Genel Müdürü
İlhan İşbilen karşıladı

İSTANBUL (ZAMAN)-Kazakistan
Başbakan Yardımcısı ve Kazakistan
ZAMAN Yönetimkurulu Başkanı **Mirza-
tay Candaşbekoğlu**, Gazetemiz'in davet-
lisi olarak Türkiye'ye geldi. **Mirzatay
Candaşbekoğlu** ve beraberindeki heyeti
İstanbul Atatürk Havalimanı'nda Gazete-
miz Genel Müdürü **İlhan İşbilen** karşıla-
dı. Karşılaşmada Kazak Türkleri Vakfı
Başkanı **Davut Açıköz** ile çok sayıda va-
kıf üyesi hazır bulundu.

Öte yandan Kazakistan ile Türkiye ara-
sında ilk hava bağlantısı Kazakistan Ha-
vayolları ile gerçekleştirildi. İlk uçak se-
feriyle Türkiye'ye gelen Başbakan Yar-
dımcısı **Mirzatay Candaşbekoğlu** İstan-
bul Atatürk Havalimanı'nda yaptığı açık-
lamada, ülkesini tanıyan 100'ün üzerindeki
ülkeler arasın a ilk tanıyanın Türkiye olma-

□ Devamı Sayfa 14'te □

26.3.92., s.1

Zaman.

Lest We Forget....

Islamic Peoples of the Soviet Union

(This article is based on figures taken from Soviet publications, and freely quotes judgements from the same sources. At the end of the article, there are some comments and corrections by Mehmet Allahverdi. But, since we do not possess exact figures, the population, etc. figures taken from Soviet sources remain as they are. It is certain that these figures grossly and purposely distort and reduce the numbers of the Muslim population and contain other distortions of the truth such as representing the various tribes and dialects of Turks in the Soviet Union as separate "nations," falsifying their origin and descent, etc. The readers will have to use their own judgement in evaluating and correcting these. — Voice of Eastern Turkistan).

-----Mrs. Shirin Akiner-----

Being a Muslim means submission to the will of God: Belief in God, His Scriptures and His Apostles. The question whether a person is a Muslim or not, depends on the way he lives. The basis of belief is generally accepted to be willingness to associate oneself with it. All those people in the Soviet Union who identify themselves as Muslims belong to the Islamic community; there is nothing hypocritical or fanciful in their claim of being such.

Islam in the Soviet Union was introduced by the Arabs when they conquered Central Asia in the second half of the seventh century. The earliest people to come into its fold were the Turkic natives. By the end of the ninth century, it had spread in Transcaucasia and the European part of Russia.

The Soviet Muslims came first under Russian rule for periods ranging between fifty to three hundred and fifty years ago. They are under the Soviet Communist system for the last sixty-odd years. During this time, the attitude of the rulers towards them has been mostly that of coercion and oppression. But they have remained steadfast in their faith.

They present a vast spectrum of ethnic groups. The differences between them are legion. It is only common religion and citizenship which binds them together. Unlike Muslim populations in most other countries, they do not have a corporate identity. They are formed of a great number of separate elements that have no direct links with one another.

The Sufis of various schools of "Tariqat," such as Naqashbandi, Qadiri, Chishti and Jilani have played a vital role in disseminating Islam in the Soviet Union. Prominent among them were Yousuf Hamadani; Ahmad Yasavi, Najmuddin al-Kubra (twelfth century); and Bahauddin Naqashbandi (1318-89). The Muslims of Transcaucasia, the Volga region and Azerbaizhan owe much to Ahmad Yasavi, the first Turkic Sufi who worked tirelessly to

promote Islam in these areas. During Russian rule, the followers of these schools of "Tariqat" put strong resistance to all moves against Islam. They have been doing whatever is possible to strengthen religious spirit in the Soviet Muslims and till now have great influence among them.

Though divided into various Khanates, the Muslims were the rulers in Russia at first. Their downfall started in the sixteenth century when the Khanates of Kazan and Astrakhan (Russia proper) fell to Ivan IV, the Terrible, in 1552 and 1556 respectively. In Central Asia, they lost Tashkand (1865), Samarkand (1868) and Khokand (1876). Turkestan finally came under Russian control in 1919. In 1820, they desposed the Emir of Bokhara and the Khan of Khiva. The Muslims thus came under complete control of the Communist regime in 1924 when the former Khanates were annexed into the Soviet Union.

Muslim Areas

The Muslims are spread over the whole of the USSR. They are found as far West as the borders of Poland, as far East as the borders of China; in Siberia to the North and Central Asia as well as Transcaucasia in the South.

The Soviet Union is a large country. It has 15 Union Republics and 20 Autonomous Regions. In several of these administrative units, the indigenous population is Muslim, as indicated below:

Union Republics

1. Uzbek Central Asia.
2. Kazakh Central Asia.
3. Kirghiz Central Asia.
4. Tadzhik Central Asia.
5. Turkmen Central Asia.
6. Azerbaijan SSR—Transcaucasia.

Orta Asya
Özbekistan
Kirgizistan
Türkmenistan
Tajikistan
Azerbaycan
can
Dağıstan

NOT: Makale "AZERBAIJAN" posetindendir.



مفتي جمهورية قازقستان لـ «الدعوة»:

من (٢٥) مسجداً إلى (٥٠٠٠) مسجد اليوم

نعيش مرحلة ازدهار وعودة إلى الدين

الحوار في رأيك؟

— أعتقد أن الحوار بين الإسلام والغرب على نقطة الصفر.. أما كيفية الحوار؟ فهي القوة أو الضمان، يجب أن يكون الحوار من ورائه شيء ويكون حواراً فعالاً بالنسبة للمسلمين.. التمثيل الرسمي مع استبعاد سيطرة عقلانية الغرب لنستطيع أن نكون مقتنعين أو منصفين مع ما نقول عن الغرب. فلابد أن نعرف كيف نتكلم مع الغرب ومع الآخرين عموماً

وما أراه ناقصاً في العالم الإسلامي أن العالم الإسلامي يعيش في خوف من نفسه ومن غيره، ولا بد أن نغير هذه الطبيعة، فلا نخاف من استيعاب حضارة تختلف عن حضارتنا لكي نستطيع أن نحافظ على هويتنا الإسلامية، فالمحافظة على ثوابتنا هي الأساس ولا مانع من التعامل مع الغرب بما لا يصطدم مع هذه الثوابت ولا يتعارض معها.

القوة هي كل ما نحتاجه

□ مارد فضيلتكم حول ما يحدث في القدس خاصة ولبنان وفلسطين من اعتداءات على الدين والأمنين؟

— ردي.. أن اليهود لا يفهمون إلا لغة القوة، وإذا كان الخطاب العربي خطاب شكوى دائماً لن يستطيع أن يحقق المسلمون شيئاً أبداً ما لم تكن قادرين على انصاف أنفسنا لن ينصفنا غيرنا، وأول الطريق هو أن نعود إلى ديننا وقيمنا..

□ ما رأيك في المحاولات الإسرائيلية المستميتة من أجل تهويد القدس وجعلها عاصمة أبدية لإسرائيل؟

— إسرائيل دولة قوية تفرض نفسها على المجتمع الدولي بقوة، مما يجبر هذا العالم للرضوخ إلى طلباتها سواء كانت أمريكا أو دول أوروبا، ولو أستطعنا أن نكون متعاضدين متضامنين أقوىاء أكد لك أننا نستطيع أن نوقف كل ذلك الهراء الذي يحدث. فلابد أن تقوى الأمة الإسلامية.. فهي أمة لديها إمكانيات القوة، ولكن أخشى من أن تكون الإرادة الحضارية غير متوافرة عند مجمل العالم الإسلامي.

استانبول - مكتب «الدعوة»

جمهورية قازقستان واحدة من الدول الإسلامية التي نالت استقلالها بعد انهيار الاتحاد السوفيتي السابق.. يبلغ عدد المسلمين فيها حوالي ١١ مليون مسلم، بنسبة ٦٥٪ من عدد السكان الذي يصل إلى ١٧ مليون نسمة يتحدثون لغة قومية واحدة هي لغة «القازاقي» رغم اختلاف عرقياتهم ودياناتهم.. فجمهورية قازقستان تضم بين سكانها حوالي مائة وعشرين قومية وأربعين ديانة وملة غير مسلمة..

حاول الحكم الشيوعي الذي كان يسيطر على مقدراتها عقوداً طويلة أن يمحو الهوية الإسلامية ولكنه فشل، واليوم عادت قازقستان إسلامية تفخر بدينها الحنيف.

وفي الحوار التالي مع فضيلة الشيخ / رانبيك بن نيسانباي مفتي الجمهورية ورئيس الإدارة الدينية لمسلمي قازقستان يحدثنا عن أحوال المسلمين في بلاده، وكيف يرى أحوال المسلمين في سائر العالم الإسلامي.. ومن هنا بدأ الحوار.

الإسلام في قازقستان

□ فضيلة المفتي.. بداية نود التعرف على مظاهر الإسلام في جمهورية قازقستان؟

— جمهورية قازقستان عندما كانت تابعة للاتحاد السوفيتي سابقاً كان بها ٢٥ مسجداً فقط. وعندما نالت استقلالها في أوائل التسعينات لهذا القرن تم بناء خمسة آلاف مسجد، بالإضافة إلى المعهد الإسلامي العالي، ومدرسة تخرج الأئمة والخطباء. كما تم ترجمة معاني القرآن الكريم إلى لغة «القازاقي» وطبع منه أكثر من مائة ألف نسخة، بالإضافة إلى الكتب الدينية في الشريعة والفقه فنحمد الله تعالى على هذه الخطوات التي أعادت الناس إلى دينهم.

عودة إلى الدين

□ جمهورية قازقستان قبل وبعد الاستقلال كيف كانت وكيف أصبحت؟

— قازقستان الإسلامية قبل الاستقلال لم تكن يسمع فيها أذان، فقد كان المسلمون يؤدون شعائر الإسلام في الخفاء فكما قلت لك لم يتجاوز عدد المساجد أيام الشيوعية خمسة وعشرين مسجداً ومعظم هذه المساجد بنيت في مرحلة تدهور الاتحاد

السوفيتي وقبيل تفككه، أما الآن فنحن نعيش مرحلة ازدهار إسلامي، بعد أن ارتفعت المآذن شامخة تشق سماء قازقستان وأصبح الشعب القازاقي يستطيع أن يؤدي شعائر دينه بحرية ونحن نساعده على ذلك فنعلمه الإسلام والقرآن وكذلك اللغة العربية ونعلمه أمور دينه.

□ بالنسبة للتصنيف العرقية التي شهدت أوروبا مؤخراً وعلى رأسها ما حدث في البوسنة والهرسك، هل تعرض الشعب المسلم في جمهورية قازقستان لمثل هذه التصنيفات العرقية من قبل؟

— لا أستطيع أن أقول أنه لم يتعرض لشيء من ذلك.. ولكن ما حدث من تصفية عرقية ليس ببشاعة ما حدث في البوسنة والهرسك ولكنه كان أقل بكثير بحيث لا نستطيع أن نقول عنه تصفية عرقية. وكان ذلك أيام الشيوعية فقط، أما الآن في ظل الجمهورية فلم يحدث أي شيء من هذا القبيل، بالرغم من وجود مائة وعشرين قومية مختلفة، وأكثر من أربعين ديانة غير الإسلام ولكن للإسلام بفضل الله الغلبة والظهور.

الحوار على نقطة الصفر

□ مستقبل الحوار بين الإسلام والغرب.. كيف يكون؟ وما كيفية هذا

• لدينا (١٢٠)

قومية مختلفة

... ولكن الغلبة

والظهور للإسلام

• الخطاب العربي

... خطاب

(شكوى) واليهود

لا يعرفون إلا

(القوة)

• ما لم ينصف

المسلمون أنفسهم

لن ينصفهم أحد

• أيام الاتحاد

السوفيتي لم يكن

يسمع أذان في

قازقستان

• العرب واليهود

أعداء للأديان ولا

يفهمون غير لغة

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1996, text 32, tr. 28, where we read that Khidr Kh'ādja, Khān of Moghōlistān [q.v.] (1392-99), "undertook a campaign against Karakhodja and Turfan, two very important towns in China (Khitay), and forced their inhabitants to become Muslims...". We can infer, however, that the conversion remained incomplete, for when in 1420 an embassy from Shāhrukh, the Tīmūrid ruler of Harāt, passed through Turfan on the way to China, the bulk of the population was still Buddhist (Hāfiz-i Abrū, *Zubdat al-tawārikh*, selection and tr. K.M. Maitra, *A Persian embassy to China*, Lahore 1934, repr. New York 1970). Moreover, when the embassy stopped a few days later at "Karakhodja", several Chinese officials of the ruling Ming dynasty recorded its members' names and the purpose of the mission. This suggests that the long arm of Chinese power made itself felt even while full-fledged conquest was still three centuries away, and while there were political and religious links between this area and the regions to the north and west. Paradoxically, these links were at this time more palpable still farther east, for it was at the next way station, "Kāmūl" (better known as Hami), that the embassy met with signs of an Islamic presence: a mosque built by its ruler, Amīr Fakhr al-Dīn, who had erected it opposite a large Buddhist temple.

The Uyghur identity of the by then extinct kingdom of Kocho, however, may not yet have been fully forgotten, for Islamic sources of the 16th century still refer to the Turfan area as "Uyghuristān". It was the pious Moghōl khān Manṣūr (1503-45) whose ghazā forays into the eastern marches of Turkestan not only propagated a firmer implantation of Islam in the Turfan area but also led to the extinction of Buddhism there. Much of Eastern Turkestan was soon afterwards exposed to renewed invasions by Oyrat Mongols, who, after founding an empire of their own that included the Turfan area, converted to Buddhism. The masters of this empire are known by the Mongol name of Djungars, but Muslims used the Turkic name Kālmāk [see KALMUK] for them as well as for the other Western Mongols. By then the Turks of the Turfan area professed Islam, and it was this denomination as well as the city that became the main mark of their identity: they were Muslims and "Turpanlıks", and forgetting all the other highlights of their past, they attributed the Buddhist and other monuments to the "infidel Kalmuks".

Both the Djungars and their successors the Chinese of the Ching (Manchu) dynasty who destroyed the Djungars in 1758, exercised a relatively benign rule in Turfan, as in other parts of "Nan lu", the southern portion of Sinkiang. This leniency translated itself in varying degrees of local self-rule. The Turfan area came under the authority of a petty monarch bearing the Chinese title *wang* (king) and residing in nearby Lukchun. Amīn Kh'ādja Khānlik (ruled ca. 1730-60), the first member of these loyal clients of the Manchus, appears to have been descended from the Kh'ādjas of Eastern Turkestan. These were a family of Nakshbandī dervishes who assumed temporal rule in places like Kāshghar, Yarkand and Khotan (eventually as clients of the Djungar overlords). They were suppressed there by the Chinese in the wake of the destruction of the Djungars, so that the Turfan branch of the Kh'ādjas formed a significant exception and maintained itself until the fall of the Manchu monarchy in 1911.

The rebellion of Ya'kūb Beg [q.v.] against Manchu rule produced a brief spell of independence for Sinkiang, and the Turfan area was the easternmost

segment which he managed to bring under his rule. It was near Karakhodja that the Chinese army inflicted the first defeat on him in 1877 before eliminating him altogether. This reconquest led to a reinforcement of the Chinese presence also in Turfan, where a Chinese city grew up east of the Muslim one.

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TURGAY, the name of a land-locked river-system in the western part of what is now the Kazakhstan Republic and also of a town on the river Turgay (lat. 49° 38' N., long. 63° 25' E.) some 640 km/380 miles east-south-east of Orenburg. It lies in the steppe region now known as the Turgayskaya Stolovaya Strana.

The main river Turgay is formed of the Karinsaldı Turgay, which receives the Tasti Turgay, and the Kara Turgay, and flows into Lake Durukča; north of it runs the Sarı Turgay, which is called Ulkuntamdı in its upper course and receives from the west the Muıldı-Turgay and the Sarı-bui Turgay. The Sarı Turgay flows into Lake Sarı-Kopa. In Turkish, *turghay* or *torghay* means "little bird" (Radloff, *Wörterbuch*, iii, 1184, 1457); Kara Turghay is a name of the starling. The fortifications of Orenburg are called *Torghay Kala*.

The modern town of Turgay on the river of the same name was built in 1845 by Major Tomilin as a fortress and one of the centres of Russian power among the Kirgiz [q.v.] (here meaning Kazakhs) under the name of the Orenburg fortress (Orenburgskoye Ukrepleniye). In 1865 the territory of the Orenburg Kirgiz was divided into two provinces (*oblast'*), the Ural and the Turgay. When the Turgay province in 1868 was divided into districts (*uyezd*), the fortress was made the capital of the district and called Turgay. As there was no suitable centre in the province itself, the Turgay province was administered from Orenburg. The governor lived there and in it was published from 1881 the official gazette, *Turgayskiya Oblastniya Vvedomosti*. The southern part of the province with the town of Turgay was less suitable for agriculture and Russian colonisation than the north, on account of the scarcity of fertile areas, although in the 1860s about 1,300 hectares were cultivated on the river Turgay alone. From Turgay, trade routes lead northwards to Orsk and Kustanay, and southwards to Irgiz and Perovsk (now called Kizil-Orda).

Before Russian rule, the present Turgay territory was inhabited only by nomads and hardly mentioned in historical sources. The 5th/11th century author Gardīzī in his section on the land of the Kimāk [q.v.] Turks describes itineraries going northwards from the

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and Bengali, respectively, all three groups were originally "writing castes," that is, their traditional occupation was of administrative service to the local political rulers. The name *Kayasth* has come to designate the North Indian Chitraguptas, who exemplify the adaptability and social mobility possible in the caste system. Although having a disputed origin, this community became prominent after Muslim rule had become established in the Indian subcontinent. Kayasth men became proficient in the new administrative languages of Persian and Urdu, and many attained important positions in the central Mughal administration and in provincial outposts throughout the empire. Although Chitragupta Kayasths follow high-caste Hindu domestic practices, their customs and fashions also reflect a close association with the Mughal court culture that dominated much of India for centuries. With the advent of British rule, Kayasths became conspicuously successful in the English educational and administrative systems. Kayasth men and women have been prominent in social reform and in literary and political movements in modern India.

Karen Leonard, *The Social History of an Indian Caste: The Kayasths of Hyderabad* (1978). KAREN LEONARD

KAYSONE PHOMVIHAN, general secretary of the Lao People's Revolutionary Party (LPRP) since its founding in 1955 and the most powerful political leader in Laos. In addition to his leading post in the party hierarchy, Kaysone has served as prime minister of the Lao People's Democratic Republic (LPDR) since its proclamation in December 1975.

Kaysone was born on 13 December 1920 in the village of Na Seng, district of Khanthaboury, province of Savannakhet in southern Laos, of a Lao mother and a Vietnamese father who was secretary to the French colonial resident of Savannakhet Province. He studied at the Faculty of Law of the University of Hanoi and (apparently before completing his degree) left in 1942 to join the student struggle against the French colonial power and their Japanese mentors. In August 1945 he took part in the overthrow of the Japanese rulers in his home province of Savannakhet.

Kaysone joined the Indochinese Communist Party (ICP), probably in 1946, and devoted his total effort in the post-World War II years to the defeat of the French colonial power in Indochina and the establishment of a communist regime in Laos. In 1946 he was assigned to mobilize Lao residents in Vietnam into the anti-French movement. In 1947 he became chairman of the Resistance Committee for

Northeastern Laos. He is credited with establishing in 1949 a Lao armed resistance unit named Latsavong, which has been labeled the embryo of the current Lao People's Liberation Army (LPLA). In 1950 Kaysone was a founding member of the Lao Government of Resistance and served as its minister of national defense. In 1955, along with twenty-four other Lao who had been members of the ICP, he founded the LPRP and was named its general secretary, as well as commander in chief of the LPLA.

In the period of Lao independence following the Geneva agreements of 1954, Kaysone was the primary leader of the Lao communist revolutionary movement, commonly referred to as the Pathet Lao (PL). In 1958 he directed the PL from headquarters in Vientiane, then under the control of the Royal Lao government. Kaysone ran as a candidate in Attapeu Province for the National Assembly in the supplementary elections of May 1958 and was defeated.

Following the Geneva Conference on the Laotian Question (1962), Kaysone remained in Sam Neua when other PL leaders took ministries in the newly formed tripartite government. When the tripartite government fell apart and hostilities broke out once again in 1964, Kaysone moved the PL headquarters to a complex of caves in the mountains of Sam Neua to seek protection from American bombardment. With the advice and assistance of the Vietnamese, Kaysone continued to lead the revolutionary struggle through the cease-fire of 1972 and the establishment of the LPDR in 1975.

[See also Laos; Geneva Conference of 1954; Pathet Lao; Geneva Conference on the Laotian Question; Communism: Communism in Southeast Asia; and Indochina War.]

JOSEPH J. ZASLOFF

KAZAKHS. A Central Asian people and a constituent nationality of the USSR, the Kazakhs are of Turco-Mongolian stock; they speak Kazakh, a Turkic language of the Kipchak-Nogai subgroup, and are Sunni Muslims (Hanafi legal school). The 1979 census reported 6,556,442 Kazakhs living in the USSR, of whom 5,289,349 were found in the Kazakh SSR (36 percent of the population of the republic). It is estimated that six or seven hundred thousand Kazakhs live in China, some forty thousand in Mongolia, and about four thousand in Afghanistan. The Kazakh SSR, also known as Kazakhstan, the second-largest republic in area in the Soviet Union (2,717,300 sq. km.), is bounded on the north and west by the Russian SFSR, on the

prima noctis, though pertaining only to the virgins of Jadis. One of the victims manages to shake Jadis out of their fearful lethargy. Her brother, in a leadership position within the tribe, invites Tasm (*i.e.*, the king and his court) to a large banquet, where they are all treacherously massacred, this against the advice of his sister who wanted a more manly procedure.

A single Tasmi escape and succeeds in persuading the King of Himyar, Hassan, to mount a campaign of revenge against Jadis. He informs the king that he has a sister (the famous *kahina* Zarqa' al-Yamama) married among the Jadis who has an extremely far-reaching sight and might warn Jadis of the approach of the army. They use the 'march of Birnam wood' ruse (as in *Macbeth*); consequently, the abstruse report of Zarqa' al-Yamama meets with little credence among the Jadis.

They are taken by surprise and wiped out, and only the regicide escapes. He goes to the two Mountains of Tayyi', before even Tayyi' has settled there. The story of the migration of Tayyi' from the South is intercalated here. When they arrive in their new territory, they find this single giant-like and fear-inspiring man in possession of the area. They have one of their youngsters kill him (a David and Goliath motif). The story seems thus to have attracted a number of well-known motifs. A close study of the variants in the various sources might prove fruitful.

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H.R. KHUSHA

Tatars ✓

Community of Bulgaria, China, Kazakhstan, Romania, Siberia, Turkey, USSR and Uzbekistan

The terms 'Tatar' (meaning 'archer') and its European pejorative, 'Tartar', conjure images of marauding Mongol hordes with all manner of barbaric customs wreaking violent disruption on civilised European communities. Tartar is especially synonymous with terror because it is a term that applies to the legendary people of Tartarus who rose up from the depths of the earth.

One of the most confusing of ethnonyms, Tatar is a name given to a variety of both Turkic- and non-Turkic-speaking peoples long before the coming of Islam. After Islam arrived, Russians tended to call all Muslims Tatar.

Today, the name is used to describe several related, but spatially disparate peoples. Most of the modern Tatars cannot be regarded as direct descendants of the Tatar-Mongols of Manchuria who overran much of Eurasia in the thirteenth century. Instead, the overwhelming majority of Tatars are distant scions of the Turkic-speaking Volga-Kama Bulgars, who first adopted the name as their own in the sixteenth century.

Though racially mixed, Tatar relatives of the early Mongol armies are comparatively few in contemporary Soviet society. These are the Crimean Tatars, who as a whole may number half a million people, or under 8 per cent of all Tatars. During World War II, the Soviet government forcibly removed the Crimean Tatars from their homeland in the Crimean peninsula, falsely accusing them of collaborating with German occupying forces.

They were resettled in several locations in Siberia and Central Asia, mostly in Uzbekistan. Their precise number is not known; however, they probably compose the majority of the 650,000 Tatars listed in the 1979 census as residents of the Uzbek Soviet Socialist Republic. They, like the Volga Tatars, are Muslims. The picture is also muddled by the variety of names used by the Tatars themselves. For instance, prior to the Bolsevik Revolution, many Volga Tatars

Kazak basını haberi, "Türk dünyasının ışıklı yıldızı kayboldu" başlığıyla duyurdu

Kazakistan'da Özal'a matem

CUMHURBAŞKANI

Turgut Özal'ın Orta Asya cumhuriyetlerine ziyaretinin hemen ardından ani vefatı Kazakları mateme boğdu. Üzütülerini ve taziyelerini ifade etmek için Türk Büyükelçiliği'ne akın eden Kazak halkı, Özal'ın dünya Türkleri arasındaki dayanışma için yaptığı hizmetleri minnet ve şükranla anıyor. Jas Alaş Gazetesi, Özal'ın irtihalini, "Türk dünyasının ışıklı yıldızı kayboldu" başlığıyla duyurdu

KAZAK basını ve Kazak halkı Türkiye'deki görüşmelerden birinde bir Kazak gazetecinin, "Turgut Ağabey, Türkiye'de kaç Kazak var?" sorusuna merhum Cumhurbaşkanı Özal'ın verdiği cevabı bir türlü unutuyorlar. Özal, gazeteciye hitaben şu tarihi cevabı vermişti: "Türkiye'de benimle birlikte 63 milyon Kazak var..." Turgut Özal, bu sıcak mesai ve kardeşliğin gelişmesi için gösterdiği çabalardan ötürü Kazak halkının da sinesine gömüldü...

DIŞ HABERLER'de



ÖZAL İÇİN SAYGI DURUŞU:

Soldan sağa; Türkiye Büyükelçisi Arguvan Özbay, Başbakan Birinci Yardımcısı Devlet Sembaev, Kazakistan Cumhurbaşkanı Nursultan Nazarbayev, Kazakistan Meclis Başkanı Serik Bolsun

Gazete Adı	29 Mart
Tarih	27.4.93
Sahife	15
Sütun	

Özal'ın ölümü Kazakistan'ı mateme boğdu

ENES CANSEVER-MEHMET KARABACAK

ALMATI (ZAMAN)-Kardeş Türk cumhuriyetlerine, ekonomik, siyasi ve içtimai konularda Türk cumhuriyetlerinin cumhurbaşkanlarıyla bilgi alışverişinde bulunmak, Türkiye'nin tecrübelerini aktarmak gayesiyle düzenlenen gezide, Orta Asya halkının gönüllerine su serpen Cumhurbaşkanı Turgut Özal'ın, kalp krizi sonucu ebedi dünyaya ani göçü Kazakistan'da büyük üzüntülere sebep oldu.

Üzütülerini ve taziyelerini ifade etmek için Türkiye Büyükelçiliği'ne gelen Kazak halkı gözyaşı döküyorlar. Turgut Özal'ın Almatı Merkez Camii'nde cuma namazını kılması, Kazakistan Meclisi'nde tavsiyehar konuşmalar yapması ve cumhurbaşkanı sıfatından ziyade, bir kardeşlik havasındaki sözleri milletvekilleri tarafından dakikalara ayakta alkışlanıyordu. İki ülke arasındaki kardeşlik bağının daha da güçlenmesi için başlatılan ilişkiler, yeni dikilmiş bir fidanın ilerde vereceği büyük meyveler misali, başlatılan projeler gerçekleşmeden gelen ölüm haberi Kazak halkını ifade edilmez ve inanılmaz üzüntülere gark etti. Cumhurbaşkanı Turgut Özal, Kazak TV'sinde ve özellikle basınında çok manidar sözlerle yaptığı hizmetlerle rahmetle anılıyor.

Gazetelerde çoğu köşe yazarları da Cumhurbaşkanı Turgut Özal'ın ani ölümü karşısında derin bir üzüntü içerisinde olduklarını köşelerinde ifade ettiler.

Jas Alaş birinci sayfasında "Türk dünyasının yıldızı" başlığı altında verdiği ve daha çok yorumlu haberinde şu görüşlere yer verdi:

1) Kazakistan Cumhurbaşkanı Nursultan Nazarbayev'i nin Türkiye'ye yaptığı ilk resmi seferinde, Cumhurbaşkanı Özal'ın diplomatik usul ile değil, kardeş olarak birbirlerini kucaklamaları bize karşı olan sevgisinin işaretiydi.

2) İstanbul'dan Almatı'ya ayrılmak üzere havaalanında bulunan Nazarbayev'i uğurlamak için Ankara'dan İstanbul'a gelen Cumhurbaşkanı Turgut Özal, aynı şekilde Nursultan Nazarbayev'i kucaklayarak gönderdi. Biz havaalanında beklerken, Turgut Özal'ın uçağıyla gelip bizi uğurlayacağını hiç birimiz beklemiyorduk bile...

Ama diyoruz ki, Turgut Özal Bey Nazarbay'in elini tutmadan, kucaklaşmadan göndermeyecekti. İşte bu insanlık ve büyük ferastir.

Türkiye'deki görüşmelerin birinde bir gazeteci arkadaşımız şu soruyu sordu:

Turgut abi, Türkiye'de kaç kazak var?

Turgut Özal'ın cevabı çok sevindirici. "Benimle birlikte 63 milyon kazak var" dedi.

Böyle bir cevaba nasıl hoşlanılmaz ki.

Kazak Türkleri'nin hoş kardeşi Turgut Özal, siz, bütün Müslüman Türk dünyasının kalbinde sonsuz bir yıldızınız!

Cumhuriyet	Cumhuriyet
Tarih	1-6-1994
Satırfa	1.17
Sütun	

Kazak petrolü Türkiye'ye emanet

İmzalanan anlaşma uyarınca Türkiye, Kazakistan'da 36 yıl arama ve üretim yapacak. Uygulama 3 ay sonra başlayacak

ANKARA (Cumhuriyet Bürosu) - Kazak petrollerinin Türkiye tarafından aranması ve işletilmesine olanak sağlayan anlaşma, dün Kazakistan Başbakan Yardımcısı Sırdık J. Abiçev ile Enerji ve Tabii Kaynaklar Bakanı Veysel Atasoy tarafından imzalandı. 11 yılı arama, 25 yılı üretim olmak üzere 36 yıllık bir süreyi kapsayan anlaşmada, eylül ayında deneme üretimine geçilmesi ve 1995 yılının sonunda, gün-

de 130 bin varil petrol çıkarılması öngörülüyor.

Türkiye, Kazak petroleri için 1993 yılında 53 milyon dolarlık yatırım yaptı ve 1994 yılında 85 milyon dolarlık yatırımın yapılması planlanıyor.

Kazakistan Başbakan Yardımcısı Abiçev, Türkiye Petrolleri Anonim Ortaklığı Genel Müdürlüğü'nde gerçekleştirilen imza töreninde yaptığı konuşmada, ülkesinin sahip olduğu zen-

ginliklerin tüm dünyanın ilgisini çektiğini ve bu zenginlikleri Türkiye ile paylaşmaktan büyük mutluluk duyduklarını belirterek, anlaşma ile Türkiye'nin belirten Abiçev, "Coğrafi konumu ile gelişmiş ekonomisi ve altyapısı sayesinde, Türkiye Cumhuriyeti Devleti, petrol trafiğinin düğüm noktası rolünü üstlenmeye hazır olduğunu dünyaya ilan etmektedir. Büyük petrol boru hatları

■ Arkası Sa. 17, Sü. 4'te

Kazak petrolü Türkiye'ye

■ Baştarafı 1. Sayfada

projeleri değerlendirilmektedir ve bu hususta Türkiye aktif bir konumu hak etmiş bulunmaktadır", diye konuştu.

Boğazlar için destek

Abiçev'in, konuşmasında "Kazakistan hükümeti, Türkiye'nin ve Türk halkının Karadeniz boğazları konusunda rahatsızlığını tamamen anlayışla karşılamaktadır. İnşallah, bütün ilgili tarafların katılımı ile bu sorun işbirliği ruhu içinde gereken çözümü bulacaktır" ifadelerine yer vermesi dikkat çekti.

Enerji ve Tabii Kaynaklar Bakanı Atasoy, anlaşma ile Türkiye'nin, petrol gereksiniminin büyük bölümünü kendisinin karşılayacak duruma geleceğini belirterek Kazak petrollerinin önemine değindi. 9 Ocak 1993 tarihinde imzalanan bir anlaşma ile Türkiye Petrolleri Anonim Ortaklığı'nın (TPAO), Kazakistan'da toplam alanı 26 bin 365 kilometrekare olan bir bölgede 7 ayrı ruhsat ile arama çalışmaları yapmaya başladığını aktaran Atasoy, bu çalışmaların yürütülmesi için yüzde 49'u TPAO'ya, yüzde 51'i Kazaklara ait olan "Turkmenay" adlı bir şirketin kurulduğunu anlattı.

KAZAKİSTAN CUMHURİYETİ

Başkent: Almatı

Yüzölçümü: 2.717.300

Nüfusu: 17.200.000

Para birimi: Ruble

Dil: Kazakça

Milli Gelir: 2.470 dolar

Bağımsızlık Tarihi: 16 Aralık 1991

En Büyük Şehirleri: Almatı, Karaganda, Çimkent, Semipalatinsk, Pavlador, Ust-Kamenogorsk, Cambul.

Coğrafya: Ülkenin güneydoğusu dağlık. Burada Altay ve Tanrı dağlarının kolları uzanıyor. Ülke, genelde düzlüklerle kaplı. Ülke toprakları içindeki en büyük göl Balkaş, en büyük nehirleri ise Sir Derya (Seyhun) ve İrtiş.

Ekonomi: Demir-çelik, metal, imalat ve besin sanayileri ile yeraltı kaynakları. Tarım da ülkenin başlıca gelir kaynaklarından.

Yeraltı Kaynakları: Petrol, kömür, doğal gaz, bakır, krom, çinko, gümüş, mangan.

Devlet Başkanı: Nursultan Nazarbayev

1800'lü yılların ilk yarısından itibaren Rus istilasına sahne olan Kazakistan, belki de en fazla Ruslaştırma'ya maruz kalan ülkedir.

Sahip olduğu yeraltı kaynakları ve el değmemiş tabii güzellikleriyle çok güzel bir geleceğin beklediği ülke, hızlı bir demokratikleşme sürecindedir. Nazarbayev'in izlediği siyaset sayesinde büyük bir Rus nüfusu barındıran Kazakistan, birlik ve beraberliğini korumaktadır.

5661 N 51 N 80

Gazete	Zaman
Tarih	5.2.1995
Sayfa	9
Situn	

3.1. EST DE L'IRAN

F. Grenet, B. Kaim, C. Lippolis, E. de la Vaissière

46. БАЙПАКОВ, К. М.; ТЕРНОВАЯ, Г. А. *Religii i kul'ty srednevekovogo Kazaxstana (po materialam gorodišča Kujryktobe)*. Almaty, izdatel'stvo BAUR, 2005, 236 p., 220 ill.

[Religions et cultes du Kazakhstan méridional (d'après les matériaux du site urbain de Kujryktobe)]

Cet ouvrage repose principalement sur la publication des panneaux de bois sculpté datables du VII^e ou du VIII^e s. et retrouvés dans une résidence princière à Kujryktobe, site voisin d'Otrar. Leur grand intérêt vient principalement de ce qu'ils figurent une galerie de divinités sogdiennes, avec dans certains cas des attributs originaux par rapport à ce qu'on trouve en Sogdiane même. Pour la première fois sont données des reproductions photographiques intégrales et de grande qualité, qui permettront de pousser la recherche (les dessins quant à eux ne paraissent pas toujours très fiables, d'après l'examen direct que j'ai pu faire des reliefs).

Le commentaire, très ambitieux, part un peu dans tous les sens. Trois bâtiments identifiés comme des temples relèveraient du mithraïsme, un culte dionysiaque serait lui

3.1. EST DE L'IRAN

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aussi attesté, sans oublier l'incontournable chamanisme, mais les preuves manquent. Les reliefs mythologiques de Kujryktobe (et aussi les ossuaires figurés de Bija-Najman, entre Samarkand et Bukhara) exprimeraient quant à eux une symbolique complexe, autour d'une structure tripartite du monde et du temps : « sphère de la terre » et « ère de la séparation », « sphère du ciel » et « ère de la création », « sphère de l'eau » et « ère du mélange », chacune de ces divisions impliquant elle-même deux divinités zoroastriennes majeures. On devine l'inspiration ultime – la cosmogonie du *Bundahišn* théorisée par Mary Boyce – mais dans le cas présent l'analyse perd le contact avec les textes. Elle le perd aussi avec la recherche récente en langues occidentales. L'ouvrage ignore un article en français pourtant publié par l'un de ses auteurs (K. M. Bajpakov, « Nouvelles données sur la culture sogdienne dans les villes médiévales du Kazakhstan », avec note additionnelle de F. Grenet, *St. Ir.* 21, 1992, pp. 33-48), par rapport auquel l'interprétation des reliefs proposée maintenant est parfois en régression. Ainsi, p. 57, l'une des divinités féminines est censée tenir une balance, ce qui en ferait Arštāt reprenant la fonction de juge des morts normalement occupée par Rašn. L'explication est bien compliquée et de toute manière l'objet, triangulaire et dépourvu de fléau, ne peut être une balance ; la déesse est bien plutôt Ashi tenant divers symboles d'abondance. P. 63, Nana tenant les symboles astraux reste correctement identifiée, mais son dieu parèdre n'est certainement pas Mithra (c'est très probablement Tištrya : voir F. Grenet et B. Marshak, « Le mythe de Nana dans l'art de la Sogdiane », *Arts Asiatiques*, 53, 1998, pp. 10-15, article resté inconnu des AA.). Pas davantage n'est convaincante l'identification d'une partie des scènes avec le mythe de Siyāvuš (pp. 72-77), à propos duquel sont reprises de vieilles théories héritées de Tolstov et maintenant très généralement abandonnées par les archéologues post-soviétiques.

F.G.

MADDE YAYIMLANDIRTAN
SONRA GELEN DOKÜMAN

06 HAZ 2010

Fergana Valley, Novyi Uzen', Ashkhabad, Osh, and elsewhere has been seen as the result of deliberate manipulation by Moscow and its republic officials to stem rising nationalism.¹⁹

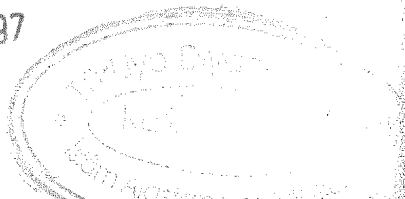
Disturbances in Tajikistan, which led to the overthrow of President Rakhmon Nabiyev in early September 1992, have been widely blamed on "outside forces," particularly Islamic fundamentalists entering the country from Afghanistan. This development poses a threat to all Central Asian states, leading Uzbekistan's president, Islam Karimov, to assert: "Central Asia must not be allowed to be a new seat of tension and a target of geopolitical gambles."²⁰

The continued rivalry of Turkey and Iran comes at a time of great unease and uncertainty. For now, posits a scholar at Moscow's Institute of Oriental Studies, "most Central Asian societies are deeply secular, and for them the Turkish model is the most attractive." To the chief of Azerbaijan's Moscow mission, "Our priorities in foreign policy are those countries which have achieved political and economic development, and we like the Turkish example of turning all heads to the West."²¹ This orientation, in part, was responsible for an agreement by the Central Asian states, at a January 1993 summit meeting in Tashkent, to create a common market and to cooperate to save the Aral Sea.

This changing Central Asian dynamic has motivated the United States to become the first country to establish formal diplomatic relations with all fifteen new Eurasian states. Secretary of State James Baker has been concerned about Iranian moves in particular: "It's one of the reasons we think it's important that we, ourselves, have contact and dialogue with these former republics." Asian specialist Graham E. Fuller has put the issue in perspective: "There is now a struggle for the soul of Central Asia—and Turkey, Iran, Saudi Arabia, Pakistan and the United States will all play a part. . . . We are present at the creation again."²²

Professor Firuz Kazemzadeh of Yale University has captured the essence of the current challenge for Washington: "Conducting relations with Central Asia will not be easy. Yet the United States stands at a propitious moment for influencing the future of that remote and very significant part of the world."²³ Should the United States and the West fail to act, the results may be truly unpredictable. According to Uzbek political observer Jabar Abdovakhid, director of the Tashkent Institute of Oriental Studies, "If the West waits until tomorrow or the day after to get involved, it may be too late."²⁴

021 TEMMUZ 1997



David T. Twining

The New Eurasia: A Guide to the
Republics of the former Soviet Union.
Westport - 1993, s. 145 - 150. ON: 48839

Kazakhstan

BASIC DATA

Total Area: 1,048,000 square miles (2,717,300 square kilometers). Kazakhstan is the second largest of the new nations after Russia.

Population: 17.1 million. Kazakhs constitute 40 percent, Russians 38 percent, Slavs 7 percent, and Germans 6 percent (47 percent of the former Soviet Union's two million Germans). The growth rate is 1.2 percent.

Religion: Sunni Islam, Russian Orthodox.

Official Name: Republic of Kazakhstan ("stan" means "land of").

Capital: Alma-Ata.

Government:

- **Executive Branch:** Nursultan A. Nazarbayev became the sovereign republic's first elected president on December 1, 1991. The cabinet of Ministers is the top government body.
- **Legislative Branch:** Supreme Soviet.
- **Judicial Branch:** Supreme Court.

In December 1991, President Nazarbayev appointed governors to represent him in the fifteen regions of the republic, in order to strengthen local authority. In January 1992 the system of soviets, a key instrument of Communist rule, was abolished, and bodies of self-government were established in their place. Plans to adopt a new constitution are under way, but it has been complicated by the issue of which of the country's languages should be considered official.

The republic's Semipalatinsk test range was one of two primary nuclear

Gazete Adı	Zaman
Tarih	17 Ocak 1992
Sahife	4
Sütun	

Kazakistan'a din görevlisi

Diyanet'in resmî davetlisi olarak ülkemize gelen Kazakistan Dinî İdaresi Başkanı Ratbek Hacı Nisanbayoğlu, Kazakistan'da 1000 din görevlisi, 300 cami bulunduğunu, 40 öğrencili bir ilahiyat ve 80 öğrencili de bir imam hatip lisesi açıldığını belirterek, bunların artırılacağını söyledi.

MAHMUT BAKIR

ANKARA (ZAMAN)- Diyanet İşleri Başkanlığı'nın Orta Asya Türk cumhuriyetleri dinî idareleriyle kaynaşma programları çerçevesinde Türkiye'ye gelen Kazakistan Dinî İdaresi Başkanı **Ratbek Hacı Nisanbayoğlu**, ülkesindeki dinî uyanışa dikkat çekerek, "Ülkemizde İslâm güneşi gittikçe parlıyor" dedi.

Diyanet İşleri Başkanı **Mehmet Nuri Yılmaz**'la da görüşen Müftü Ratbek Nisanbayoğlu, Kazakistan'da şu anda üç yüz cami, bin din görevlisi, 80 öğrencili bir imam-hatip lisesi ve bir de 40 öğrencili İlahiyat Fakültesi bulunduğunu söyledi.

Bunların Kazakistan için az olduğunu ifade eden Nisanbayoğlu, bu gelişmeyi hızlandırmaya çalıştıklarını belirterek, Kazakistan'da yaşayan Müslümanlar'ın dinî ih-

tiyaçlarının karşılanabilmesi amacıyla Diyanet İşleri Başkanlığı'nın yardım ve desteğine büyük ihtiyaç duyduklarını kaydetti.

Diyanet İşleri Başkanı Mehmet Nuri Yılmaz da, Kazakistan Dinî İdaresi ile işbirliği yapılarak Kazakistan'da yaşayan Müslümanlar'ın her türlü dinî ihtiyaçlarının imkânlar ölçüsünde karşılanacağını söyledi.

Görüşmeler sonunda, 100 öğrenci ile Kazakistan'da görev yapmakta olan on imamın Diyanet'e bağlı eğitim merkezleri ve Kur'an kurslarında eğitime tabi tutulmaları ve Kazakistan'daki dinî eğitim merkezleri için Kur'an-ı Kerim ve fıkıh öğretmenleriyle birlikte ayrıca Ramazan ayı için de 25 din görevlisinin Kazakistan'a gönderilmesi kararlaştırıldı.

Öğrencilerin ve öğretmenlerin yol, iâşe ve ibate masrafları Türkiye Diyanet Vakfı tarafından karşılanacak.

Irak'ın Ankara Büyükelçisi Tikriti: "K.İrak'ta PKK'yı Çekiç Güç besliyor"

Gazete Adı	Zaman
Tarih	18 Ocak 1992
Sahife	4
Sütun	

Orta Asya cumhuriyetlerinde Rus fitnessi

BEKTURUŞ TABOLDİTEĞİN

KIRGIZISTAN (ZAMAN) - Kırgız, Özbek, Kazak, Kıpçak, Karakalpaklar'da "Arpasın kam ordumbu?" diye bir söz vardır. Bu cümle "Ne oldu, ben onun babasını mı öldürdüm?!" anlamını verir. Demekki, herhangi birisi, bir başkasına düşmanlık yapsa, yada düşmanlık yapmaya çalışsa yukarıdaki söz söylenir.

Bugün ise bu sözü şöyle söyleyebiliriz: "Orustardın arpasın kam ordumbu?" Evet, Türkistan cumhuriyetlerinde yaşayan yerli halklara böyle söylemenin bir hatası yok. Elbette ki Ruslar için! Niye? Çünkü Ruslar, özellikle de, Rus basını, gazetecileri önceki SSCB'nin bir bölümü olan Orta Asya cumhuriyetleri ile ilgili eleştirel makaleleri üstüne yaymaktadırlar. Ayrıca, biz Türkistan cumhuriyetlerinin yabancı ülkeler ile, Türkiye, Suudi Arabistan, Afganistan, İran, Pakistan ile son zamanlarda gelişmeye yüz tutan iyi ilişkiler, onları oldukça sınırlandırmekte. Bu konularda onlar içleri yanarak yazmaktadır.

Moskova'da "İzvestiya" Türkçesi "Haber" adında bir gazete çıkmakta. "İzvestiya'nın 30 Nisan 1992 tarihli nüshasında "Türkiye'nin Başbakanı Orta Asya'yı (Kazakistan'ın adı burada geçmiyor) borçlarından kurtarma görevini üstlendi" başlığı altında bir makale yayımlandı. Makalenin yazarı, yazısında Türkiye'nin Başbakan'ı Süleyman Demirel'in Orta Asya cumhuriyetlerine yapmış olduğu resmî ziyaretini, insanlığın, ahlâk kurallarının dışına çıkarak, çekememezliğini gizleyemeden, açığa çıkaran "...Türkiye ile Orta Asya ve Kazakistan'ın ilişkilerinin iyiye gitmesi, so-

İlişkilerin gelişmesinden rahatsızlar

Orta Asya Müslüman Türk cumhuriyetlerinin başta Türkiye olmak üzere Müslüman ülkelerle ilişkilerinin gelişmesinden rahatsız olan Rusya, hoşnutsuzluğunu açıkça dile getiriyor. Rus basın-yayın organlarında Türk yetkililerinin Orta Asya cumhuriyetlerini ziyaretleri olumsuz havada veriliyor. Rus gazetesi İzvestiya'da yayınlanan bir makalede Türkiye ile Kazakistan'ın ilişkilerinin iyiye gitmesinin taraflara içtimal, ekonomik ve siyasi açıdan zarar getireceği belirtiliyor

nuçta sosyal, içtimal, siyasi taraflardan rafından oldukça fazla abartmak, tek taraflı olarak yayılması dikkat çekici. Misal olarak, Türkiye Özbekistan'a 50 milyon dolar verirse bundan makalenin yazarı ya da Ruslar, Rusya zarar mı çekecekler? Bu birincisi, ikinci olarak, ABD Rusya'ya 4 milyar dolar veriyor. Bunu, Orta Asya cumhuriyetlerinin, Kafkaslar'ın ya da Baltık cumhuriyetlerinin gazetecileri kötü bir olay olarak, içi yanıp karalayarak yazdıkları yok ki. Üçüncü olarak, "Alanın verdiği vardır" derler, Türkiye Orta Asya cumhuriyetlerine bedava para vermez. Borç zamanı geldiğinde tekrar verilecektir.

Neden, Rus basını SSCB dağılıp, Orta Asya cumhuriyetleri Rusya'nın kontrolünden çıktıktan sonra böyle çekememezlikler içeren makaleler yazılmakta. Hayır. Önceden, SSCB İmparatorluğu zamanında da böyle olmuştaydı. Rus gazetecileri Müslümanlar'ın yaşadığı cumhuriyetler hakkında istediği zamanda istediği makaleleri yazmaktadırlar. Onlar dinimize, dilimize bize hakaret ederek, örf-âdetlerimizi alaya alarak yazmakta: Mesela, bugün Kırgız ili Krustalev, Ramanyuk, Corokin, Andrev, Uvanov gibi Moskova'nın günderdiği gazetecileri hoşnutsuzlukla hatırlamakta, yoldaş Krustalev Moskova basınında, eski Kırgız SSR'nin Işık-Röl ilçe komitesinin baş sek-

reteri Darman Alibayov'un bir evde okunan Kur'an-ı Kerim'den sonra Fatıha okuduğu için, alay eden makalesini 3 defa yayımladı.

Moskovalı gazeteciler Kazakistan'ın Sarı-Özön'ündeki Kazaklar ile Kafkaslar'ın, Oştakı Kırgızlar ile Özbekler'in, Fergana'daki Özbekler ile Türkler'in, Mesket Türkleri'nin, Taşkent'teki Studentler'in arasından çıkan olayların da, esas sebeplerini de-ğıştirerek, Türk halkları arasındaki ilişkileri daha fazla bozmak için gerçek olmayan şeyleri yazdılar. Demekki, Müslüman cumhuriyetlerine asılma, Rus gazetecilerin en çok eski zamandan beri gelen müzmin has-talıdır.

Bugün Rus basınında "Müslüman ülkeler", "Orta Asya Müslümanları" başlıklı yazıları her gazetede görmek mümkün. Orada, Rus gazetecileri "İslâm Fundamentalizmi" denilen siyaseti ele alarak, Müslüman cumhuriyetleri, özellikle Müslüman cumhuriyetleri içine fitne sokma çalışmaları yapmaktadırlar. Böylece Orta Asya geçmişini, tarihini gerçek olmayan tezlerle yayarak kökü bir Türk ellerinin arasına ateş koymak istiyorlar.

Sovyetler Birliği "Kızıl İmparatorluk" ancak 74 yıl 2 ay 18 gün dayanabildi. Lakin, bugün bağımsız cumhuriyetleri, onların içinden Orta Asya'yı Rusya ile para biriminin birliği birleştirip duruyor. Bugün Rusya'nın para makineleri çalıştığında, biz onlara bağımlı olduğumuz bu zamanda, istesek de istemesek de bağımsızlığımız kâğıt üstünde kalmaya devam edecektir. Millî para, millî ordu olmadan, hiçbir zaman hürriyet, bağımsızlık olmaz. En yakın zamanda Müslüman Türk cumhuriyetler orduları ni oluşturup, kendi para birliğine geçmeli.

Karşılıklı öğrenci okutmak için ön protokol imzalandı

Kazakistanla eğitim işbirliği



Kazakistan Milli Eğitim Bakan Yardımcısı Adilhan Kocamkulanoglu ile Milli Eğitim Bakanı Müsteşar yardımcılarında Kenan Kolukisa ön protokolün imzalanmasında

VEDAT DENİZER

İSTANBUL (ZAMAN)-Kazakistanla aramızda karşılıklı öğrenci okutmak için mayıs ayında yapılacak anlaşmanın ön protokolü dün imzalandı.

Milli Eğitim Bakanlığı Müsteşar Yardımcılarından Kenan Kolukisa ile Kazakistan Milli Eğitim Bakan Yardımcısı Adilhan Kocamkulanoglu arasında yapılan ön protokol Kazakistan'a milli eğitim alanında bir takım yardımların yapılması ile Kazakistan'dan gelecek öğrencilere

burs ve kalacak yer temin etmek gibi konuları muhteva ediyordu.

Kazakistan Milli Eğitim Bakan Yardımcısı Kocamkulanoglu, Türkiye'ye Türk İslâm aleminin başı olarak gördüklerini belirterek "Bizim bütün öğrencilerimizin gayesi Türkiye'ye gelerek okumaktır. Öğrencilerimizin buralara gelmesi Türkiye'de eğitim ve öğretimde bulunması bizleri çok memnun edecektir. Fakat buraya gelecek olan öğrencilerimizin sıkıntı çekmemelerini istiyoruz. Bizler de Türkiye'den gelecek olan öğrenci kardeşlerimize elimizden gelen imkânları seferber edeceğiz. Bunda hiç kimsenin tereddüdü olmasın." dedi.

Milli Eğitim Bakanlığı Müsteşar Yardımcılarından Kenan Kolukisa da Kazakistan'dan gelecek öğrencilere burs ve kalacak yer temininden başka onların okullarında başarılı olmaları için bir takım ön hazırlık çalışmalarının olduğunu vurgulayarak şunları söyledi. "Bizlerin asıl gayesi Kazakistan'da Anadolu Lisesi ayağında liseler açmak. Ayrıca Türkiye'ye önümüzdeki senelerde gelecek öğrencilerin okullarımıza ve derslerimize rahat intibak etmeleri için oralarda Türkçe'yi rahat öğrenebilecekleri lisan okulu açmayı istiyoruz. Bunun yanında en büyük hedefimiz ise lise ve kolej sisteminin yatılı olarak Kazakistan'da açılmasıyla oradaki kardeşlerimizin dünyanın neresine giderlerse gitsinler çok rahat okumlaarını temin etmektir."

Zaman. 16-3-92. s. 13.

اوجده برینه معادلدر. فقط قازاقلر یالکیز بو ایالتلرده دکل، «تورکستان» ده (فرغانه، یدی صو، سمرقند، سردریا و ماورای خزر اولکه لرنده) ده یاشامقده ایدیلر. اسکی روس تقسیمات اداریه سنه کوره «قیرغیزسکی قرای» (اصل قازاق یوردی) نامنی طاشیان مذکور دورت کنیش ایالتک حدودلری خارجنده ایکی میلیون قادر قازاقلر بولوندیغی تخمین ایدیلیوردی. بو کونکی «قازاقستان جمهوریتی» مذکور «اصل قازاق یوردی» ندن تشکل ایندیگی کبی، اسکیدن «تورکستان» تابع سردریا اولکه سنک قازاقلرله مسکون و شمالده واقع اولان سته پ قسیمی (قازالی و آقسجد سانجاقلری) و ماورای خزر اولکه سنک ینه قازاقلرله مسکون، آرال ده کیزیله، خزر ده کیزی آراسنده واقع اولان شمال غربی قسیمی ویدی صو اولکه سنک بر قسیمی ده شیمدی قازاق جمهوریتنه الحاق ایدیلشدر. «اصل قازاق یوردی» نك، یوقاریده مقداری کوسته ریلن مساحه سطحیه سنه بوضیمه طو پراقلرک مساحه سطحیه لری ده علاوه ایدیلنجه شیمدیگی قازاق جمهوریتک نه قادر واسع بر مملکت اولدیغی آکلاشیلیر. بوی خزر ده کیزی ساحلنده کی مانغیشلاق یاریم آطه سندن، چین حدودی قرینده کی «زایسان» کولته قادر، اکی بویوک سیبیریا شندوفر خطندن و اورال نهرندن تاسمرقند اولکه سنده کی «قیزیل قوم» و «میرزا چول» ده قدر اوزانان بر یوردک اوفاق بر مملکت اولمادیغنی جوغرافیادن آز جوق خبردار اولان هرکس هیچ مشکلا تسر آکلا یا بیلیر. «قازاقستان» ک مساحه سطحیه سنک مقداری شیمدیگ پک آچیق تثبیت ایدیله مشدر.

نفرسی عمردی و اهالی - اک بویوک قسیمی صحرا و چولدن عبارت اولان بو مملکت، مساحه جه پک کنیش اولقله برابر پک زیاده ایصسر و سکنه سزدر. اوجی بوجاغی اولمیان بو خطه نك شوراسنه، بوراسنه سرپلش اولان اون بش، یکریمی شهر، برقچ یوز کوی و قیشلاق خریطه ده بيله کوزه ایلشیميور. شهرلرک همان کافه سی، اسکیدن روسلرک تورک یوردلری تدریجی صورته استیلا ایتدکاری ائنده اس. الحرکه اولق اوزره قورولان قلعه لر، استحکاملر یاننده پیدا اولشلر، یعنی یرلی قازاق شهرلری اولارق دکل، روس شهرلری اولارق میدانه کملشدر. بو واسع

Seyyid Battaloglu Abdullah

09 EKİM 1993

روسیه ده کی تورک جمهوریتلری

IV

-Kazakistan

قازاقستان جمهوریتی

بوندن اولکی ایکی مقاله مده «س. س. ر.». (سوسیالیست شورالر متحد جمهوریتی) ینه بلا واسطه داخل اولان و قانونجه «مستقل» صاییلان اوج تورک جمهوریتندن (آذربایجان، تورکمنستان و اوزبکستان دن) بحث ایتشدم. شیمدی «ر. س. ف. س. ر.». (روسیه، سوسیالیست، فدراتیف شورالر جمهوریتی) تشکله داخل اولوبده، بعضی ایشلرده (اکثریا معارف، عدلیه، صحه، معاونت عمومی و زراعت ساحه سنده) (اوتونومیک) مختار صاییلان تورک جمهوریت و اولکه لرینه کچورزه. بونلر آره سنده مساحه جه اک واسع و موقع جوغرافیه جه «تورکستان» «یتیشیک اولانی» قازاقستان جمهوریتی، در. ایشته بو کون شو جمهوریتدن باشلا یالم.

روسلر طرفندن یا کلش اولارق «قیرغیز» تسمیه ایدیان و حقیقی آدی «قازاق» اولان تورک قومنک یاشادیغی واسع اولکه، چارلق دورنده دورت اوبلست (ایالت) «تقسیم اولونارک عسکری و الیر طرفندن اداره ایدیلیورلردی. ایالتلر شونلردر: (۱) اورال اوبلستی، (۲) طورغای اوبلستی، (۳) آقولا اوبلستی، (۴) سیمپولات اوبلستی. بودورت ایالتک مساحه سطحیه سی ۳۴۲۸۶۷۰ کیلومتره مربعدن برآز فضله اولوب، اسکی روسیه آوروپاسنک (قزاقستان، لهستان و قفقاس ده داخل اولق اوزره) اوجده برینه یا خود بوتون غربی آوروپانک

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Tarih Dizisi No:7

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K A Z A K İ S T A N

TÜRKÜN ÜÇ BİN YILI

S.G. Klyashtorny / T.İ. Sultanov

Ruscadan Çeviren
D. Ahsen BATUR

Türkiye Diyanet Vakfı İslam Araştırmaları Merkezi Kütüphanesi	
Dem. No:	94827
Tas. No:	11111

Selenge Yayınları
İstanbul - 2003

Central Asian Survey, 2/2, 1983 Oxford

Islam and Nationalism: Central Asia and Kazakhstan Under Soviet Rule

TERESA RAKOWSKA-HARMSTONE

BACKGROUND

HISTORICAL OVERVIEW¹

The Muslims of present day Central Asia and Kazakhstan² are the product and the inheritors of a long, frequently illustrious but turbulent history. For centuries Central Asia has been the crossroads and a land bridge between the Near East, Europe and China, a meeting place between nomads of the steppe and settlers of prosperous fertile oases, a trade centre of caravan routes and a birthplace of civilizations, a focus of frequent internecine strife and a prize for conquerors from the South, the East, and the West. Three conquests formed major landmarks in Central Asian history; the 7th century Arab conquest; the Mongol invasion of the 12th century; and the extension of Russian Imperial rule begun in the 18th century and continued through the 19th century, the consolidation of which marked the demarcation of the spheres of influence between the ascending Russian and British Empires and the declining Imperial China. The 1917 Russian Revolution brought new upheavals, gave new dimensions to Russian rule in the region and wrought far reaching changes in the life and perceptions of its people.

The Arabs did not stay long but they brought with them the lasting legacy of Islam. Striking strong roots in Transoxania, the lands between the Syr-Darya (Jaxartes) and the Amu-Darya (Oxus) rivers, Islam sparked the growth of a splendid Iranian-Arabic civilization of

* The research for this article was made possible by the summer 1979 fellowship at the Hoover Institution on War, Revolution and Peace, which is here gratefully acknowledged. I also wish to thank Ann Sheehy and James Gatchlow for sharing their sources with me and for valuable comments; they are not responsible for any of my mistakes. The main draft was completed in September 1980, and was first published, in abbreviated form, in *Freedom in the World Today: Political Rights and Civil Liberties, 1981* (New York, Freedom House Inc., 1981), R. D. Gastil, ed.

~~Central Asia~~
Kazakhstan
Central Asia

Makalenin devamı 4 sayfa pozitifindedir

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سَعُودُ الْخَوْنَد

القَارَات . الْمَنَاطِق . الدَّوَل . الْبُلْدَان . الْمُدُن

الموسوعة التاريخية الجغرافية

مَعَالِم . وَشَائِق . مَوْضُوعَات . رُغَمَاء

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Dem. No:	81611
Tas. No:	030.909 H.A.V.M

الجزء الخامس عشر

القرن الأفريقي - لاوس

Beirut 2003

Kazakhstan



كازاخستان

بطاقة تعريف

صياغة علاقات هادئة مع روسيا للحفاظ على السلام الأهلي. وعلى رغم اعتبار الكازاخية لغة وطنية فإن الروسية هي اللغة الثانية في عرف السلطات والأولى في الإدارة والاقتصاد والاتصال بين الأقليات. في تموز ١٩٩٧، صدر قانون جديد خاص باللغة، فأكد على دور اللغة الكازاخية الأساسي والمهيمن، وأتاح استعمال الروسية في الإدارات.

الموقع: في آسيا الوسطى، إحدى الجمهوريات السوفياتية السابقة. يحدها من الغرب والجنوب الغربي بحر قزوين (طول شاطئها عليه ٢٣٢٠ كلم)، ومن الغرب والشمال روسيا، ومن الشرق الصين، ومن الجنوب قيرغيزستان وأوزبكستان وتركمانستان.

المساحة: ٢٧١٧٣٠٠ كلم^٢.

السكان: يبلغ تعدادهم ١٦٤٧٠٥٠٠ نسمة (إحصاء ١٩٩٧)، منهم ٤٤,٣٪ كازاخ، ٣٥,٨٪ روس، ٥,١٪ أوكرانيون، ٣,٦٪ ألمان، ٢,٢٪ أوزبك، ٢٪ تاتار، ١,١٪ بيلوروسيون (بيلوروسيا أو روسيا البيضاء)، ٠,٦٪ أذربيون، ٥,٣٪ من جنسيات مختلفة. ويتكون سكان كازاخستان من نحو ١٠٠ إثنية. وتبلغ الكثافة السكانية ٦ أشخاص في الكلم^٢. وهناك نحو ٥٥٪ من السكان يقيمون في المدن. والمهاجرون إلى الخارج يبلغون نحو ٣,٣ مليون نسمة، أي نحو ٢٠٪ من مجموع السكان. ويتوزعون دينياً إلى مسيحيين أرثوذكس (أكثرهم الساحقة من السلاف) ومسلمين سنة (في البلاد ١٧٠ مسجداً).

العاصمة وأهم المدن: أستانا Astana (أكمولا سابقاً، وقبلها ألماتي)، وأهم المدن: ألماتي (سابقاً ألماتي)، وغيرها (راجع باب مدن ومعالم).

اللغة: قبل الاستقلال (١٦ كانون الأول ١٩٩١) كانت اللغة الروسية هي السائدة، ولم تكن لغة الكازاخ (فرع من التركية) حاضرة إلا في علاقات السكان الأصليين ببعضهم البعض، ولكنها تحولت، بعد الاستقلال، إلى لغة رسمية للدولة. وفضلت كازاخستان المحافظة على الحرف الروسي لأسباب عديدة من بينها أن نصف عدد السكان من الروس المستوطنين، وأن السلطات رغبت في

Dayla-72-83

No. 1 = Makale Ruisya poverin dekl

Asian Affairs, C. XLIX (S.I), 5.58-71 1961 (Germany)

THE MUSLIM REPUBLICS OF THE U.S.S.R.

This is the tenth in a series of reviews of new Soviet literature on the six Muslim republics of the U.S.S.R. and the countries bordering on them. The present article deals with books received between May and the end of August, 1961. It is contributed by the Central Asian Research Centre in collaboration with the Soviet Affairs Study Group of St. Antony's College, Oxford.

I. THE SOVIET MUSLIM REPUBLICS

General

AMONG the most interesting, revealing and least biased of the work carried out by Soviet scholars in the Soviet Muslim republics is their work on the ethnography of the area. A work which appears likely to be of great importance is the Central Asian Historico-Ethnographical Atlas, not yet published, which will reflect the history of the culture of the peoples of Central Asia and Kazakhstan from primitive times to the October Revolution. The Atlas will appear in series over a number of years. The first series, "Agriculture and Irrigation," now in the press, will be followed by "Stockbreeding," "Dwellings," "Crafts," "Folk-Costume," "Applied Art" and "Religious Beliefs and Rituals." To compile the Atlas the authors are not only making use of all material in the museums of the U.S.S.R. on these subjects together with published and unpublished literary sources, but are carrying out expeditions to collect new material. The preparatory material connected with the compilation of the Atlas will be published by the Institute of Ethnography of the Soviet Academy of Sciences.

The first of these volumes of preparatory material has now appeared: *Material Towards the Historico-Ethnographical Atlas of Central Asia and Kazakhstan* (Materialy k istoriko-etnograficheskomu atlasu Sredney Azii i Kazakhstana, Trudy In-ta etnografii im. N. N. Miklukho-Maklaya, novaya seriya tom 48, Moscow, Leningrad, 1961. 197 pp., 1,700 copies). It is a collection of articles on population distribution, clothing, dwellings, pottery, agriculture and irrigation and contains two surveys of Soviet museum collections as sources for the Atlas. Like all the publications of this Institute the book is well printed and produced, illustrated and lavishly supplied with excellent coloured maps and plates.

The second work in this section is, by contrast, an example of a less worthy genre which the Soviet authorities also do very well—the propaganda conference. *The Tashkent Conference of the Writers of the Countries of Asia and Africa* (Tashkentskaya konferentsiya pisateley stran Azii i Afriki, State Publishing House of Artistic Literature of the Uzbek SSR, Tashkent, 1960. 542 pp. No. of copies not given) is a record of the proceedings of the Conference which took place in 1958. The subsidiary

aim of the Conference was to demonstrate the unity of the writers (and by implication the peoples) of Asia and Africa in demanding the relaxation of international tension, peace and the disappearance of colonialism and imperialism. For the U.S.S.R., however, the most important aim was to assert her claim to be accepted as the natural leader of the peoples of Asia and Africa in the attainment of these ideals. Soviet Central Asia and Kazakhstan were demonstrated as an area with a strong Asian culture, a high standard of living and a strong and friendly interest in the progress of other Asian and African countries in their attempts to reach these goals.

It is noteworthy that the delegates from India did not wholly subscribe to the propaganda line of the Conference: Probodh Kumar Sanyal, for instance, said: "We Indians borrowed from the West the democratic system of government. Now, at a distance, we see the face of the West—western civilization, great culture and knowledge, high ideals, the feeling of democratic freedom . . ." etc.

History

Since the great Russian oriental scholar V. V. Bartol'd wrote his sketch of the history of the Kirgiz in 1927 no original work has been done on their development as a nation. Bartol'd limited himself to a critical exposition of all the information on the Kirgiz known to him from his study of mediæval sources and in some cases went no further than the sixteenth century. The later "History of Kirgizia" (1956) basically copied Bartol'd. Now a monograph has been published with the aim of at least partially filling this gap—K. I. Petrov's *An Outline of Feudal Relations among the Kirgiz in the 15-18th cc.* (Ocherk feodal'nykh otnosheniy u kirgizov v XV-XVIII vekakh, Kirgiz Academy of Sciences, Frunze, 1961. 172 pp., 500 copies).

The author planned the work as a continuation of two other works on Kirgiz migration to the Tyan'-Shan' and on Kirgiz ethnogenesis. His thesis is that the Kirgiz nation was formed from three basic elements: the pre-Mongol inhabitants of the Tyan'-Shan', mainly Karluk-Uygurs, the Mongol tribes who arrived under Chingiz Khan and his successors, and the mongoloid Turkic-speaking tribes who lived between the Irtysh, Yenisey and Ili rivers and who, although they are collectively called Kirgiz, did not represent a formed nation. Between the fourteenth and eighteenth centuries these three elements first consolidated themselves and then formed a single Turkic-speaking Kirgiz people, assimilating the Mongols in the process.

This Kirgiz people belonged in the main to the Chagatay ulus and some to the Aq-Orda of the Ugede ulus, both vassal fiefs of the Yuan Empire founded by Khubilay. Petrov traces the process whereby, as the period of the formation and consolidation of feudal relations proceeded, the Kirgiz feudal leaders replaced the large Mongol landowners who were their nominal rulers, at first by turning them into puppets, then by abolishing the institution of Khans altogether and ruling by the authority of the Muslim Hojas and finally coming forward as independent rulers. Petrov also has chapters on tribal nomad migration, economy, property relations and class structure.

Yayına Hazırlayan:

Büşra Ersanlı Behar

Türk Cumhuriyetleri Kültür Profili
Araştırması. Ankara-1995, DN: 34620



26 EKİM 1995

İÇİNDEKİLER

SAYFA NO

I GİRİŞ

Halkın ve Seçkinlerin Farklı Tercihleri

Büşra ERSANLI BEHAR

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III KÜLTÜR PROFİLİ (ELİT KESİM)

AZERBAYCAN, KAZAKİSTAN, KIRGIZİSTAN

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SONUÇ

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Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
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Central Asia Book Series

**Duke University Press
Durham and London 1994**

Kerzen's Pen

The trouble with democracy in Kazakhstan

IAN BREMMER and CORY WELT

Despite early hopes that Kazakhstan would be a beacon of democracy in otherwise bleak Central Asia, prospects of a civil Kazakh society have evaporated. Human rights violations, rigged elections and rule by decree have shown Kazakhstan to be well in line with the Central Asian state-building model.

Much of the problem is historical, as Kazakhs have never exercised democracy before. Political hierarchies with khans, tsars, and Communist Party Secretaries at the pinnacle of power, and clan elders, imperial governors, and *obkom* functionaries towards the bottom have left little room for the development of mass political participation. Accordingly, independence does not allow Kazakhs to 'return' to native democratic values. The establishment of political institutions which reflect the will of the people, and are answerable to them; the rule of law, and respect for it; the fostering of democratic values among the populace through freely functioning media, social organizations, and political parties—all of this needs to be built from the ground up.

But a greater challenge to democracy than its novelty stems from Kazakhstan's lack of national cohesion. From its beginnings in fragmented clan-based nomadism through two centuries of foreign domination, Kazakhstan has never existed as a consolidated independent state, nor has Kazakh national identity had the chance to develop. Add to this the country's unusual demographic equation—in which ethnic 'minorities' comprise 57 per cent of the population—and it becomes clear that democratization could significantly disrupt, and even reverse, Kazakh nation-building efforts.

Indeed, the Kazakh government has had a much higher priority than democratic reform, ensuring that Kazakhstan actually remains Kazakhstan. To this end, basic democratic rights—freedom of speech, freedom of the press, freedom of political activity, and free elections—have been routinely abrogated. In the first few years of Kazakh independence, such a state-building approach appears to have had decisive advantages. While confronted with political, economic, and social crises similar to those of all post-Soviet states, Kazakhstan has remained largely free from the ethnic conflict and virulent nationalism plaguing many of its neighbors. Moreover, because of its stability (not to mention the appeal of its



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Ian Bremmer is a National Fellow at the Hoover Institution, Stanford University and President of the Association for the Study of Nationalities. Cory Welt is a Raoul Wallenberg Scholar at the Hebrew University of Jerusalem.


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Mumcu'nun iki haberinden biri...

TRT Teftiş Kurulu, Mehmet Ali Birand'ın hazırlayıp sunduğu 32. Gün programı hakkında bir soruşturma açtı. 9 Ocak 1991 günü TRT Genel Müdürü Kerim Aydın Erdem'in talimatı ile başlayan soruşturmanın neticesinde ortaya çıkan raporda 32. Gün programı adına yapılan harcamalar için ortaya atılan iddia "Evrakta sahtecilik ve dolandırıcılık"tır...

32. Gün ve Mehmet Ali Birand hakkında TRT'nin açmış olduğu soruşturma ve diğer gelişmeler Cumhuriyet gazetesi yazarı Uğur Mumcu tarafından ayrıntılıyla gazetedeki haber olarak verildi. Mumcu köşesinde de bu konuyu işliyor...

Mumcu, dükkü yazısında da "Birand'ın Brüksel ve Paris'te 'hayali şirketler' adına kendisi tarafından düzenlenen 'sahte belgeler' ile TRT kurumunu dolandırdığı ileri sürüyor. Şirketlerin hayali oldukları Paris ve Brüksel Büyükelçiliklerimiz tarafından saptanmış. Belgeler üzerindeki el yazılarının da Birand'ın elinden çıktığını saptayan kuruluş, Emniyet Müdürlüğü Merkez Kriminal Laboratuvarı'dır. Bu düzmece faturaların bir kısmıdır. Üzerinde 'tahrifat' yapıldığı

diği saptanan birçok fatura daha var. Birand, bu faturaların da 32. Gün programında görevli arkadaşlarınınca 'tahrif' edildiğini söylüyor. Faturaları sunan kendisi. Ödemeler de kendisine yapılıyor. Bir kısım sahte belgelerle ortaya çıkarılabilen kurum zararları 824 milyon TL'dir" diyor.

Mumcu, dükkü köşe yazısında habiseyi özetlemiş. Daha önceki haberlerinde evrak sahteciliği gibi hususların hepsini dosya numarası, isimler vs. ile açıkça yazmıştı. Bu konuda Birand'ın davranışlarına da dikkati çeken Mumcu'nun haberlerinden nasıl bir netice çıkacağı şimdilik bilinmiyor.

Bildiğimiz, Uğur Mumcu'nun Birand haberi ile aynı günlerde Maliye Bakanı Adnan Kahveci hakkında "akıllı kasa" patenti hususundaki iddiasının diğer gazetelerde büyük haber halinde verilmesi. Bunun yanında 32. Gün ve Mehmet Ali Birand haberi görmezlikten gelindi. Daha önceki yıllarda bir Rabita haberi ile basında gündemi oluşturan Uğur Mumcu, Birand haberine basının niçin "Rıbar" etmediğini köşesinde açıklarsa bu da ayrı bir haber olur kanaatindeyiz...

Kim Demiş Ne Demiş?

İktidar ortada kalmışın diye birleşti (Dalan ile)
Süleyman Demirel
İlk fırlayan at sonuncu gelir.

Mesut Yılmaz
Babamın anamı kaçırıldığını bir "Ankara Notları"nda yazmıştım.

Mustafa Ekmekçi
Cumhuriyet gazetesinin "domuz sever" yazarı Anılamıyorum sizin ANAP'tan farkınız ne? Henüz aynı şeyleri söylüyor-sunuz... (İnönü'ye).

Havva Kargı
Lise öğrencisi

Ben de...

Erdal İnönü, halkın kendilerini iktidara getirmesini isteyerek, "Ben de başarılı olacağım" demiş...
Balığın kavağa çıkmasını gözleyiniz...

2000

SHP Genel Sekreter Yardımcısı Ertuğrul Günay, "Demirel 2000'li yıllara yakışmıyor" demiş... O, Demirel'in meselesi ama...
Çağdışı solcu düşünceli savunma SHP 2000'li yıllara çok mu yakışıyor?

Dene-me

Herkesin denendiğini söyleyen Erdal İnönü seçmene "Bir de beni deneyin bakalım" diyor. İnönü, okullarda yapılan deneme sınavlarıyla karıştıyor olabilir. Bir çıkıp da "Eftendim, bu deneme seçmi değil" diye ikaz etse iyi olacak.

Hesap işi

S seçimlerden sonra yerinde kalma hesabı yapan Emniyet Genel Müdürü Ünal Erkan'ın DYP Genel Başkanı Süleyman Demirel'i ziyaret ettiği haber alındı.
Sebebini tahmin etmek zor değil. Emniyetle yaptığı muhafazakar personel kırımından sonra siyasi ikbalinin sönüğünü gördü. Bu sebepten, seçimden sonra meydana gelecek gelişmelerle yerinde kalamayacağı düşüncesiyle bu ziyareti yaptığı sanılmaktadır. Yatırım yani...

Muhammedcan Halilullah:

İslâm dünyası Amerika'ya alternatiftir

SADETTİN BAŞER

ZAMAN: Efendim, kendinizi tanıtır mısınız?

HALİLULLAH: Ben Muhammedcan Halilullah. Kazakistan Cumhuriyeti'nde yazar, mütercim, araştırmacı, edebiyatçı, Ara Gazetesi'nin ve Hoca Ahmed Yesevi Hızırının adına kurulmuş olan basımevinin de müdürüyüm. Hoca Ahmet Yesevi Basımevi'nin maksat ve gayesi; daha çok dini ve felsefi eserler nesretmektir. Kendim aslen Hoca Yesevi Hazretleri'nin soyundan gelmekteyim.

ZAMAN: Kazakistan'daki edebî ve dinî faaliyetler hakkında biraz malumat verir misiniz?

HALİLULLAH: Kazak edebiyatı çok zengin bir edebiyattır. 1917'den sonra Kazak edebiyatını iki kısma ayırabiliriz.

Birincisi; 1917 öncesinden 1938'e kadar Yusuf Aytamavut Makcan Cumabay, Sakin Seyfullin, Ahmed Baydursun, Miryakup Devletoğlu Şekerim ve Kazak edebiyatının benzeri yıldızları; bunlar siyasi ve millî edebiyatçı olduklarından Stalin döneminde baskı altında tutularak eserleri yayınlanmadığı gibi kendileri de komünist rejim tarafından daha sonra şehit edildiler. Şimdi ise 1989'dan günümüze bu zatlardan eserleri yayınlanmaya başladı. Komünist rejim tarafından dest edilene ve edebiyatımızın günümüze taşınmasında büyük payı olan Muhtar Avez Kabıt Musırap, Abış Kıkılbay ve şairlerimizden Fariza Ogar kızı ile Mukallı Makatay ve diğerleri edebiyatımızın bunca zulme ve baskıya rağmen yaşamasına sebep olan müstesna isimlerdendir. Dini faaliyetlere gelince; yetmiş küsur senedir dini faaliyetlerimize izin verilmediği halde bugün ise Allah'a şükür birazcık serbestlik olur olmaz gönüllerde taşınan iman kıvılcıkları alev almaya başlamış ve insanımız dinini öğretenin yollarını aramaya girişerek, eline geçirdiği bütün dini eserleri yutarcasına okumakta-

dır. Sizlerden bu mevzuda yardım ve alaka beklemekteyiz. Yetmiş senelik baskı ve zulmün hasil ettiği terör havasından yavaş yavaş kurtulmaktayız.

ZAMAN: Sovyetler'deki değişiklikler, Rusya'daki cumhuriyetlerinde, özellikle Kazakistan'da ne gibi gelişmelere sebep olabildi?

HALİLULLAH: Kazakistan'da Glasnostun muhakkak ki müsbet tesiri oldu. Stalin dönemindeki siyasi suçlu sayılan mütefekkirlerimizin ve ilim adamlarımızın meydana getirdiği eserle yayınlanmaya, neslimiz ve insanımız Müslüman ve Türk dünyasını daha iyi tanımaya ve o eski günlerimize dönmeye başlamıştır.

ekonomik ve psikolojik güç olarak görmek istemeyiz. Ancak; kendi menfaat ve kültürlerinin hakim kılınacağından emin oldukları zaman münasebet kurmak için bir saniye dahi durmazlar.

İslâm alemine gelince; İslâm ülkelerinin ekseriyeti maalesef dini, başka şeylere fedâ etmişlerdir. Buna en güzel örnek; yakın tarihte yaşadığımız ve Müslümanlar çok üzen Irak-Kuveyt harbidir. Şayet İslâmî kardeşlik öne alınsaydı, İslâm düşmanları bizi birimizde düşürebilir miydi? Asla komünizm artık köküp yok olduğundan İslâm dünyası Amerika'ya bir alternatiftir. Çok uyanık ve dikkatli olmak gerekmektedir.

Tabii ki bu durumda Türk-İslâm

itifak toplantısı yapılmıştır. (Kazakistan, Özbekistan, Kırgızistan, Türkmenistan ve Tacikistan). Bu sene 1991'de bu toplantının devamı olan ikinci toplantı Özbekistan'ın Taşkent şehrinde yapılmıştır. Ayrıca bu sene Azerbaycan Cumhuriyeti itifaka ilihak etmiştir. Allah yardımcımız olsun.

ZAMAN: Batılı ülkelerin idarecileri cumhurbaşkanınızı beğendiklerini ifade ediyorlar. Siz cumhurbaşkanınızın tutumunu tasvir ediyor musunuz? Bu övmenin sebebi ne olabilir?

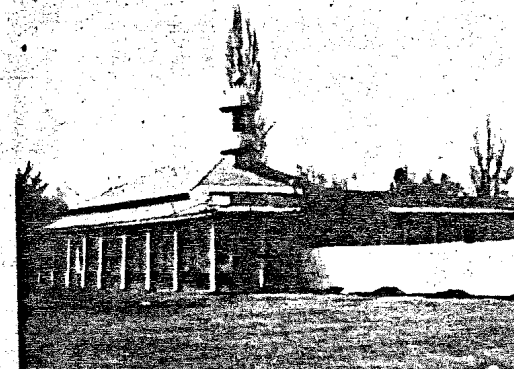
HALİLULLAH: 1917'den bu yana Kazakistan'da üç siyasi lider arasında ülkesini en çok seven ve en iyi idare eden, cesur, akıllı, millî menfaatleri düşünen bir şahsiyettir. Batılı ülkelerin ileri gelenlerinin cumhurbaşkanımızı övmelerinin sebebi ise ikidir. Birincisi muhakkak kendi menfaatleri için bunu Moskova'ya karşı bir alternatif olarak bulundurmak isterler. İkincisi; Nursultan, kendi halkımız ve diğer Müslüman cumhuriyetlerin halkları tarafından isabetli yaklaşımlarıyla takdir edilen ve tasvip gören birisi olduğundandır. Batı dünyası Nursultan'a sahip çıkmasını sebepleri arasında kendisi Müslüman Türk halklarının gönlünde yer almak suretiyle ileride düşündüğü emellerine kavuşmada bir zorlukla karşılaşmak içindir.

ZAMAN: Kazakistan Kültür Bakanlığı ile Türk Kültür Bakanlığı arasında bir münasebet var mıdır?

HALİLULLAH: Kazakistan Kültür Bakanı Şeyh Sultan Şeyh Ahmed Türkiye ile kültürel faaliyetlerin yapılmasını arzulamaktadır. Geçmişte N. Kemal Zeynep, Kazakistan'a geldiğinde kendisiyle yaptığı resmi görüşmelerde bu konu üzerinde durdukları ilân etmişlerdi. Bu demek oluyor ki, karşılıklı bir iniyet var. İnşallah gerçekleştirilmeyen umuyor ve çok arzu ediyoruz. Zira: Nesiller arasında kaynaşmanın ve yakınlaşmanın ancak ve ancak kültür yoluyla olacağına bütün gönlümüzle inanıyoruz.

ZAMAN: Kazakistan'ın nüfusu (Rus nüfus dahil) 19 milyondur. Yüzölçümü ise Türkiye'nin dört katıdır. Ülkenin çok zengin tabii kaynakları mevcuttur. Buna rağmen kendi imkânlarından kendinizin istifadesi ne kadar ol-

Alma Ata Camii'nde sarıklı Şahzade Mesket Türk'ü ile yas anma, diğer şahıs ise bir Kazak Türk'ü.



Alma Ata Camii. Turgut Özal burada namaz kılıyordu.

ZAMAN: Türk cumhuriyetleri sırayla bağımsızlıklarını ilân ediyorlar. Dünya milletlerinde ise beklenen destek henüz gelmedi. Özellikle İslâm dünyasından. Siz bu sessizliği nasıl değerlendiriyorsunuz?

HALİLULLAH: Evvelâ Batı dünyasının Müslüman Türk cumhuriyetlerini desteklemesi tabii ki beklenemez. Çünkü İslâm dünyasını

cumhuriyetlerinin kendilerini ayakta tutabilmeleri lazımdır. Bu iki menfi sebepten dolayı bu cumhuriyetlerin kendi aralarında bir itifak kurarak güçlerini dünyaya kabul ettirmeleri ve inandırıcı olmaları lazımdır. Artık bu için temeli atılmıştır. Geriye dönüş olmayacaktır. Beraberlik yolunda cumhurbaşkanımız Nursultan Ebişoğlu Nazarbay tarafından geçen sene Alma-Ata'da bir

Devam edecek

صنعت انرژی هسته‌ای قزاقستان (KNEI) برای صادرات اورانیوم است.

Ethnic balance and imbalance in Kazakhstan's regions. [by] Philip S. Gillette.

Central Asia Monitor. No.3 (1993) pp.17-23.

عنوان: توازن و عدم توازن قومی در مناطق قزاقستان

خلاصه: در این مقاله هدف اصلی ارائه و تفسیر اطلاعات مربوط به گروه‌های قومی عمده در استانهای خودمختار قزاقستان است و توجه را به جمعیت این گروه‌ها جلب می‌کند. همچنین از تغییر مرزها و نام مناطق خودمختار از ژانویه ۱۹۸۹ صحبت به میان می‌آورد و خلاصه‌ای از توازن و عدم توازن میان گروه‌های قومی بزرگ قزاقستان در ۱۹۹۲ ارائه می‌کند. این اطلاعات مبتنی بر وضعیت فعلی است و تحقیقات آتی باید براساس هماهنگی اطلاعات در زمینه تحرکات جمعیت گروه‌های قومی در مناطق خودمختار مختلف از جمله میزان زادوولد و مرگ‌ومیر و میزان مهاجرت باشد.

The rush to Alma-Ata.[by] Steve le Vine, David Gordon. *Newsweek*. No.6 (7 Feb

1994) pp.30-31.

عنوان: با شتاب به سوی آلماتا

خلاصه: قزاقستان مانند دیگر همسایگانش در اطراف دریای خزر دارای ذخایر غنی انرژی است و می‌تواند طی یک دهه یک تولیدکننده عمده نفت محسوب شود. بسیاری از سرمایه‌گذاران غربی ضمن بازدید از این کشور آن را کویت دوم نامیده‌اند و کارشناسان معتقدند این کشور می‌تواند سومین مرکز تجمع بزرگ نفت باشد. به این ترتیب امکان آن وجود دارد که زمانی مردم این کشور که تحت حاکمیت شوروی بودند، ثروت خوبی به‌دست آورند اما لازمه آن سرمایه‌گذاری و تکنولوژی غرب است. قزاقستان اخیراً قراردادهایی با کشورهای چند ملیتی جهت بهره‌برداری از بخشی از نفت دریای خزر امضا کرده است.

سیاست اقتصادی و اقتصاد ترکمنستان منطقه روبل را ترک کرده است و واحد پول منات^۱ را معرفی کرده است که هر دو منات مطابق با یک دلار است. احتمالاً از سوی صندوق بین‌المللی پول کمکی داده نخواهد شد. قیمت‌ها آزاد و سپس مجدداً به حالت اول بازگشت. مسدود شدن حسابها ممکن است تورم محدودتری ایجاد کند. تولید پنبه به میزان ۷ درصد سطح تولید در سال ۱۹۹۲ است. تولید نفت ۳/۶ درصد کاهش داشته است و قیمت‌ها به‌طور ناگهانی افزایش یافت. دیون مربوط به گاز باید با ارائه کالا از کشورهای شوروی سابق پرداخته شود. اما دولت دیگر دادن جنس به جای پول را در مقابل فروش گاز نمی‌پذیرد. با این وجود جمهوری‌های شوروی سابق ممکن است در عوض از ازبکستان گاز خریداری کنند که قیمت آن ارزانتر نیز هست.

*Kazakhstan

قزاقستان

Nuclear industry in Kazakhstan and Kyrgyzstan. *Central Asia Monitor*. No.3.

عنوان: صنعت هسته‌ای در قزاقستان و قرقیزستان

خلاصه: در پاییز ۱۹۹۱ تسهیلات صنعت هسته‌ای به مقامات جمهوری‌ها انتقال یافت. بیانیه ۱۲ فوریه شورای وزیران قزاقستان شرکت صنعت انرژی هسته‌ای قزاقستان (KNEI) را برپا کرد. هدف این شرکت هماهنگی کار صنعت به‌طور کلی و حمایت و ارتقاء گونه‌ها و تأمین تولید سوخت هسته‌ای اورانیوم برای صادرات است. در ۱۹۹۲ قزاقستان کوشید تا به بازارهای اورانیوم جهان رسوخ کند و در حفظ این سیاست سعی کرد تا تولید اورانیوم را در سطح سال ۱۹۹۱ حفظ کند. سهم صادرات تا ۲۰ درصد افزایش یافت و قیمت‌ها نیز بالا رفت. طبق تحلیل کارشناسان، قزاقستان در شرایط مطلوب می‌تواند مدعی ۶ تا ۷ درصد و یا حتی سهم بیشتری از بازار اورانیوم جهانی شود. البته نباید مخالفت شرکت‌های خارجی را دست‌کم گرفت. قوانین کشورهای غربی مبنی بر مخالفت با دفن زباله‌های هسته‌ای مانعی برای طرح

Tahran, s. 191-201.

* Kozakistan

سابقه و جایگاه قزاقستان در جامعه

کشورهای مستقل مشترک المنافع

قزاقستان یکی از پانزده جمهوری جماهیر شوروی سابق است که پس از فروپاشی شوروی در دسامبر ۱۹۹۱ قصد خود را مبنی بر پیوستن به جامعه کشورهای مستقل مشترک المنافع به اتفاق چهار جمهوری مسلمان دیگر از جمله قرقیزستان، ترکمنستان، تاجیکستان و ازبکستان اعلام کرد و در تاریخ ۲۱ دسامبر ۱۹۹۱ به اتفاق ده جمهوری دیگر قراردادی را به منظور پایان دادن به زندگی سیاسی اتحاد جماهیر شوروی به امضا رساند. این قرارداد در پایتخت قزاقستان، آلماتا به امضا رسید و بدین ترتیب جامعه مشترک المنافع دولتهای مستقل به وجود آمد.

سابقه تاریخی

قزاقستان از سال ۱۹۲۶ تا ۱۹۳۶ جمهوری خودمختار بوده و در این سال به عضویت اتحاد جماهیر شوروی سابق درآمده است. اکثر قزاقها در این جمهوری سکونت دارند، اما گروههایی از آنها نیز در سایر نقاط آسیای مرکزی بویژه در ترکمنستان و جمهوری فدراتیو روسیه و بیشتر در سیبری باختری ساکن می باشند. قزاقها از لحاظ تاریخی از اخلاف قبایل ترک و مغول هستند که از سده نخست میلادی و شاید هم پیش تر در این سرزمین مستقر شدند که هم اکنون قزاقستان نامیده می شود. تماس بین روسها و قزاقها از سده شانزدهم آغاز شده و با گذشت زمان قزاقها بیشتر به مدار روسها کشیده شدند. قزاقها در نیمه دوم سده هیجدهم در تلاش برای مقاومت بر ضد چنین وضعی چندبار قیام کردند ولیکن تا اواسط سده نوزدهم سرزمین آنها به استثنای بخش خاوری آنکه تابع امپراتوری منچو بود کاملاً زیر سلطه روسیه درآمد. کارگزاران حکومت روسیه در سال ۱۸۵۴ در ورنوی که اینک آلماتا نامیده می شود یک پادگان نظامی نیز ایجاد کردند و رفته رفته مهاجران روس در قزاقستان ظاهر شدند و قزاقها را از مالکیت بیشتر

KAZAKİSTAN'DA YÜRÜTME ve YASAMA ORGANLARININ BİRLEŞMESİ

Najam ABBAS

Kazakistan'ın bağımsızlığını kazanmasından bu yana yalnızca dört yıllık bir süre geçmesine rağmen bugün ülkenin üçüncü parlamentosu görev başındadır. Sovyetlerden miras kalan Yüksek Sovyet Meclisi 1994 yılının başlarında toplu olarak istifa etmiş, ikinci parlamento ise, Anayasa Mahkemesi tarafından seçim kurallarına uyulmadığı gerekçesiyle Mart 1995'te feshedilmiştir. Bugünkü parlamento, anayasa, seçim kanunları, meclis kuralları ve Anayasa Konseyi gibi kurumların oluşturulması konularında yapılan önemli değişikliklerin ardından kurulmuştur. Böylelikle ülke hem sayı hem de büyüklük açısından daha küçük bir yasama organına sahip olmuştur.

Yazar, bugünkü meclis üyelerinden çoğunun hükümet kökenli olduğunu ve bu nedenle de hükümete karşı çıkmak yerine yumuşak politikalar izlemelerinin beklendiğini öne sürerek parlamentoların sosyal, demografik, etnik ve profesyonel geçmişleriyle ilgili gerçekleri ve sayıları ortaya koymak istemektedir. Yasama organındaki partilerin sayısal dağılımı ile ilgili bilgi elde edilmiştir. Senatodaki sandalyelerin % 30'unu, Mecliste ise % 39'unu alan Halkın Birliği Partisi Nazarbayev hükümetinin uyguladığı reform politikalarını desteklemeye karar vermiştir. Bu tür desteklerle güçlenen Başkan Nazarbayev yasama üyelerinden reformların desteklenmesini istedi ve dostane bir tavır sergilemedikleri takdirde bu parlamentonun daha fazla hayatta kalamayacağını beyan etti.

Bu çalışma, son günlerde meydana gelen bazı önemli siyasi gelişmelere ve ülkenin siyasi sahnesinde ortaya çıkan yeni yönetimin hedeflerine ve önceliklerine değinmektedir. Yeni yönetimin bütçe değerlendirmeleri ve hükümet harcamaları konularındaki görüşlerine yer vermek ve ülkede herhangi bir muhalefete yer olup olmadığını araştırmaktadır.

* Najam Abbas Almatı'da yayınlanan İngilizce gazetelerde danışman editör olarak çalışmaktadır.

Yazar, seçim sürecine karşı olan soğukluk ve kayıtsızlığın yalnızca soğuk havadan kaynaklanmadığını belirtmekte ve bu sessizliğin aşkındaki muhtemel sebepleri sıralamaktadır. Makale Kazak basınında seçim konularının nasıl ele alındığını incelemekte ve bu konuda basının sınırlı tutumunun nedenlerini araştırmaktadır. 9 Aralık'taki Meclis seçimlerindeki oy verme ve oyların sayım süreçlerinde devlet basınının bazı raporlar hazırladığı görülmektedir. Parlamentonun açılış oturumundan hemen önce en üst düzey Yüksek Seçim Kurulu yetkilisi parlamentonun tasfiye edilme ihtimalinden söz etmiş, ancak bu ne kadar uzak görünse de tamamen gözardı edilemeyecek bir olasılıktır. Seçimler sırasında kuralların ihlali hususundaki suskunluğun devam edişi, ileride gerek duyulduğu takdirde parlamentonun meşruiyeti ile ilgili soruları ortaya atabilme amacı olarak yorumlanabilir. Yönetim yasama organını önemli bir inceleme ve soruşturmaya tabi tutmuştur. Bunun da ötesinde, yeni çalışma mekanizması aşırı tepki göstermeyen ve böylelikle de hükümetin siyasi, yasal ya da diğer zorluklara maruz kalmadan faaliyet gösterebileceği bir parlamentonun oluşturulması için düzenlenmiştir. Tüm bu güvenlik önlemlerine rağmen hükümet demokratik düzenlemelerini riske atacak durumda değildir. Eğer yasama organı önceden belirlenen bu gidişe uyum sağlayamazsa, hükümet diğer alternatifleri denemek zorunda kalacağını açıkça beyan etmiştir.

Yeni değişen takvimle Kazakistan da demokratik bir görüntüye büründü. Bundan ötürüdür ki senato, parlamento, milletvekilleri, parlamento başkanı gibi kelimeler sıkça kullanılır oldu. Artık hem devlet basını hem de bağımsız basın ülkenin siyasi sahnesinde beliren yeni kuruluşlar ve kişiler hakkında yorum yapmaktadır. Ocak ayının son haftasında Kazakistan'ın iç siyasetinde önemli bir gelişme olmuştur. Başkan Nursultan Nazarbayev Kazakistan'ın iki meclisli parlamentosunun ilk oturumunu açarak, Parlamento'nun daha uzun süre varlığını koruyabilmesi için meclis üyelerinden reformlarını desteklemeyi ve dostane bir çalışma içinde olmayı talep ettiği Senato ve Meclise hitap etti.(1) Güneyli bir veteriner olan Baigeldin Omirbek Senato Başkanı seçilirken Meclis de reformcu ekonomist Marat Aspanov'u başkan seçti. Aspanov, Kuzeybatı Aktubinsk şehrinde seçilmişti(2).

Parlamento'nun açılmasından günler önce, Nazarbayev parlamentoda temsil edilen üç büyük partinin liderleri ile görüşecek onlarla ülke parlamentosunun bundan sonraki işleyişini tartıştı. Görüşmenin ardından Kazakistan Halkın Birliği Partisi'nden Ahan Bijanov gazetecilere partisinin Devlet Başkanı tarafından açıklanan reformları destekleyeceğini bildirdi (3).

Devlet Başkanı, Yuri Kim'i Anayasa Konseyi Başkanı olarak atarken, Ya-

Survey, Vol. 9, No. 1. Also interviews with Birlik leaders by the author in Tashkent in 1990, 1991 and 1992.

42. Ahmed Rashid (in Tashkent), 'Uzbek Opposition Demands Independence', *Nation*, (Lahore), 10 June 1990.

43. Sophie Quinn Judge, 'Mufti Mutiny', *Far Eastern Economic Review*, 25 July 1991.

44. Rashid, 'Caught in a Cleft'.

45. Interview by the author in Namangan, October 1992.

46. M. Brill Olcott, 'Central Asia's Post-Empire Politics', *Orbis*, Spring 1992.

47. Carol Bogert and Steven Levine, 'Where Old Soviet Habits Die Slowly', *Newsweek*, 8 February 1993.

Ahmed Rashid

The Resurgence of Central Asia

London-1994. s. 107-135.

DN: 30562



Warriors of the Turquoise Hills – Kazakhstan

In the shadow of the snowclad Ala Tau, or Purple Mountains, grapes ripen in lush vineyards around the village of Isseyk, fifty miles from Alma Ata, the capital of Kazakhstan and just 150 miles from the Chinese border. A collective farm produces a rich madeira-type red wine and a delicate white wine that local farmers liken to a woman's caress. In a long hall built of logs, wine tasting is an elaborate ceremony, with fresh fruit and goat's cheese, homemade butter and warm bread. In 1990 the chronic food shortages in Moscow appeared a long way away.¹

But behind this idyllic simplicity lies a formidably complex and tense social reality. The 10,000 hectares of the collective farm were worked by 1,500 workers, drawn from a staggering twenty-seven ethnic groups – and those who did not belong to Central Asia all wanted to go home. The nationalities crisis in Kazakhstan is on everyone's mind and crucial to the future stability of a republic that is almost as large as India.

The underpopulated Kazakh steppes were for Stalin a virgin dumping ground for ethnic groups whose loyalties to the Soviet state were in doubt. During my visit an elderly German couple working at the wine factory burst into emotional German greetings when seeing any foreigner. During 1989–90, two thousand German families from this district migrated to West Germany and by 1992 the rest had left too. A Chechen horseman herding fat-tailed sheep speaks of longing for his homeland in the Caucasus, while the Mesket Turks who see no future in returning to their Georgian homeland would prefer to move to Turkey if they had the chance. Despite seventy years of communism, ancient tribal and clan structures still flourish. Many collective farms are demarcated according to old tribal boundaries or into ethnic ghettos. Rudek Mnacakanyan, the Armenian farm manager and a deputy in the district soviet, speaks of the ethnic harmony in the past,

United Kingdom in November. Nevertheless, actual reorientation of trade in 1993 was much less than in Kazakhstan, whose more market-oriented policies allowed largely unregulated trade with China to flourish; by contrast, small traders in Uzbekistan complained about the number of approvals required (often involving payment). Uzbekistan also mended local fences when presidents Karimov and Akayev met in Osh to sign an agreement on economic integration between Uzbekistan and Kyrgyzstan, which was followed in October by a regional agreement among all the CARs (see Chapter 12). Although monetary policy coordination between Uzbekistan and Kazakhstan was not maintained in November, their exit from the ruble zone on the same day was symbolic of a joint shift away from Russia's economic sphere.

CONCLUSIONS

Uzbekistan's hydraulic economy has produced political regimes with close affinity to those described as "Oriental Despotism" by Wittfogel.¹⁸ The government has a crucial role to play in maintaining the irrigation system, without which much of agriculture (including the cotton sector) would collapse. The Ministry of Water Management is by far the largest government ministry in terms of employment.

The importance of government management and control appears to spread beyond water management. Policymakers remain suspicious of unregulated market mechanisms, despite official commitment to market-oriented reform. Prices were liberalized gradually and reluctantly, and enterprise reform is proceeding even more slowly. In the area of trade policy, a regime based on detailed quotas and taxes with multiple goals is likely to be replaced by a regime less openly harmful to exports, but far from simple. For example, the import tariff regime proposed at the end of 1993 envisioned tariffs varying not only across goods, but also by country of origin, with preferential tariffs for imports from the CIS and extra-low tariffs for imports from Central Asian partners.

As the Karimov regime becomes more repressive it may be able to control popular discontent, but that will be difficult to square with Karimov's desire to make Uzbekistan the core of Central Asia; closer contact with neighbors who start to be more economically dynamic will make it difficult to prevent the domestic population from questioning why they are being kept poor.

Richard Pomfret
The Economies of Central Asia,
Princeton - New Jersey 1995, s. 75-97.
DN: 41046

13 AGUSTOS 1996

CHAPTER 6

Kazakhstan: Wild West in the East

KAZAKHSTAN, the other large economy of Central Asia, is more economically diversified than Uzbekistan. With 17 million people living on over 2.7 million square kilometers of territory, Kazakhstan was the second-largest republic of the Soviet Union and had the fourth-largest population and the third-largest economy (after Russia and Ukraine). The republic's delicate ethnic balance of roughly two-fifths Kazakhs and two-fifths Russians led Kazakhstan to play a key role in the final year of the Soviet Union as an intermediary between the Slavic and the Asian republics of the USSR, and the agreement replacing the Soviet Union by the Commonwealth of Independent States was signed in the Kazakhstan capital, Almaty, in December 1991.

Geographically, southern Kazakhstan shares many characteristics of the other Central Asian republics, but northern Kazakhstan is more akin to western Siberia. In the southeast, agriculture depends upon irrigation, using waters drawn from the Sirdarya River and the Ili River, which flows from the Tianshan Mountains in Xinjiang into Lake Balkhash. Central Kazakhstan is dominated by arid plains suitable only for extensive grazing. Northern Kazakhstan is less arid and supports rain-fed grain growing. The major oil fields and coal mines are in the north and far west of Kazakhstan.

Ethnically, Kazakhstan belongs in Central Asia, because the Kazakhs are closely related to the Kyrgyz and the Karakalpaks. Almaty's location, a ninety-minute flight from Tashkent and three hours' drive from Bishkek, reinforces the Central Asian focus, and the presidents of Kazakhstan, Kyrgyzstan, and Uzbekistan meet frequently, with Kazakhstan playing the pivotal role. President Nazarbayev also acts as an intermediary between the Central Asian countries and the Slavic republics of the former USSR. Although Kazakhstan is part of the region, its government looks beyond the region, while Uzbekistan seeks to make Tashkent the center of the region.¹

Kazakhstan is the richest of the Central Asian republics, and has attracted by far the most foreign economic interest. The inflow of foreign money into the partially reformed economy has engendered a Wild West atmosphere of fortunes to be made within or outside the law. Almaty has the only casinos between Moscow and Macao, and they are doing good

THE ORAL ART AND
LITERATURE OF THE
KAZAKHS OF RUSSIAN
CENTRAL ASIA

Thomas G. Winner

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İstanbul 2006, s. 446-460.

KAZAKİSTANDA İSLAMIN ROLÜ*

R. Mustafina**

Kazakistan'da İslam'ı, başka ülkelerde de olduğu gibi, kendine özgü yerel özellikler belirlemiştir. Bu nevi şahsına mahsus özellikler, Kazak halkının gelişimindeki belirli özellikler ile belirmiştir. Bu yüzden, başka inançlarda olduğu gibi, İslam da, hukuk dini, nüfusun dindar olarak eğitilmiş kısmının ve din adamlarının dini ve İslam'ın gündelik şekli olan halk dini şeklinde ayırt edilmelidir. Halk İslam'ı, Kazaklar da dâhil, bazı özel halkların gündelik hayatında İslam ile kazanılan somut şekilleri temsil eder. Gerçekten, İslam'ın kendini belli ettiği şekiller epeyce çoktur. Başka uluslarda olduğu gibi, İslami düşünce, Kazakların değeri ile beraber, geniş bir alan ve İslamı etkisine bağlı olan ve sıradan vicdanda Müslüman olarak algılanan yerel İslam öncesi geleneklere tarihlenen dini törenleri saklamıştır.

Gerçekten, İslam ile Kazakların geleneksel inançlarının etkileşiminde, eski alışkanlık ve mantıkların kalıntıları, ilk içerikler oldukça sık olarak yeni bir anlam elde eden yeni bir anlam kazandı. Kazak halk İslam'ını belirleyen dini özellikler, dini uygulamanın

* *History of Kazakstan, Essays, Almaty 1998*, Kazakistan Cumhuriyeti İlim Bakanlığı ve Bilimler Akademisi, S. S. Valihanov Adındaki Tarih ve Etnoloji Enstitüsü yayını, 'Role of Islam in Kazakstan', s. 93-103'den Prof. Dr. M. Akif Erdoğan tarafından çevrilmiştir.

** Kazakistan İlimler Akademisi üyesi, Almaty.

Kazakistanda İslamın Rolü

hukuki şekliinden kaynaklanan farklılıklara müsaade ettiği gerçeğini teyit ediyor.

İslam'ın Kazakistan'ın güney bölgelerine nüfuz eden ilk çabaları, sekizinci yüzyıla kadar geri gider. Bugüne kadar bu bölge, Cumhuriyetin başka bölgelerinin aksine, birçok somut dini etkiyi tecrübe etmiştir. On dördüncü yüzyıldan başlayarak İslam, Batı, Orta ve Kuzey Kazakistan bozkırlarında yayılmaya başladı. Kazakistan'da, Volga Tatarları tarafından izlenen sofî misyonerlerin¹ yanı sıra, Buhara, Hive, Taşkent ve Hokandlı Orta Asyalı tacirlerin yaptığı İslam propagandasının etkisi çok büyüktü.

Sonuç olarak, on dokuzuncu yüzyılın sonunda ve yirminci yüzyılın başlarında, Kazaklar hem Müslüman dogmalarını temel öğelerini iyi bildiler ve bunları uyguladılar hem de Müslüman mektep ve medreselerinde bunları çocuklarına öğrettiler. Camileri ziyaret ettiler, böylece, Müslümanlar olarak, herhangi bir tereddüt etmeden ve yoğun dini bir hayat yaşamadan faal olarak Müslüman din adamlarını-mollalar, işanlar, hocalar ve diğer dini grupları yükselttiler. Bununla beraber Kazak toplumundaki İslam din adamlarına gelince, geniş yönetici personeli olan bağımsız bir hiyerarşi ve kurulu bir terbiye sistemi iyi gitmedi. Din adamlarının mümessili, aylıklı olan laik yetkililere bağlı ve bağımlı idi.

Başka ulusların kadınlarının aksine, Kazak kadınları, kapalı bir hayat tarzında yaşamadılar, yüzlerine peçe takmadılar ve *paranca* ve *çaşvan* gibi törensel örtüler giymediler. Erkeklerin toplantılarına katılmalarına müsaade edildi. Dahası Kazaklar kadınlarına oldukça tutarsız bir şekilde davrandılar. Bir kıza ailenin erkek çocuğu gibi davrandılar ve gereken saygıyı gösterdiler. Bazı Kazak alametlerine göre '*misafir kadınlar, kapı eşiğine oturamazlar, başköşeye otur-*

¹ İslam'da tasavvufî bir eğilim, tasavvuf savunucuları.

KAZAKHSTAN

by

Oleg F. Akimushkin
and
Anas B. Khalidov

1991

اقوام کهن قزاقستان

رقیه بهزادی^۱

در سده‌های چهارم و سوم پیش از میلاد، ماساژت‌ها^۲ تقریباً همه طوایف بیابانگرد آسیای مرکزی در شمال تا به شرق تا کوه‌های تیان‌شان، و احتمالاً بسیاری از طوایف استپهای قزاقستان را مقهور ساختند. این امر منجر به توسعه عظیم فرهنگ آنها شد که تا حد زیادی از فرهنگ ایران هخامنشی اقتباس شده بود. همچنین تأثیر شدید هنر ایرانی را در اشیای زرین یافت شده در گورهای بزرگان استپی می‌توان یافت. حتی هون‌ها که به یکی از لهجه‌های زبان ترکی سخن می‌گفتند و در استپهای شرق تا مرز چین از این سو به آن سو می‌رفتند مجبور شدند که تسلط ماساژت‌ها را تا حدود یک قرن بپذیرند.

در سده‌های ششم و پنجم پیش از میلاد، در استپهای قزاقستان کنونی و آسیای مرکزی، سکاهای^۳ و سارمات‌ها^۴ غربی‌ترین اقوام گروه وسیع بیابانگردان ایرانی زبان بودند. این اقوام با گذشت روزگار، بیشتر به سوی غرب به حرکت درآمدند و شاید بعدها وارد اروپا شدند. نام سکایی یا سکاهای شرقی غالباً در مورد اقوام استپهای قزاقستان به کار می‌رفت. اطلاعات ما درباره شماری از این اقوام سکایی از نوشته‌های هرودوت و نیز نقوش برجسته در قصرهای

۱. خانم دکتر رقیه بهزادی، دانشیار پژوهش مؤسسه مطالعات و تحقیقات فرهنگی است.

2. Massagetae
3. Scythians
4. Sarmatians

قزاقستان

A preliminary assesment of attitudes toward the privatization of agriculture in contemporary Kazakhstan. [by] Cynthia Ann Werner. *Central Asian Survey*. Vol.13, No.2 (1994) pp.295-303.

عنوان: ارزیابی مقدماتی نگرشها در مورد خصوصی سازی کشاورزی در قزاقستان کنونی
خلاصه: نگرانی های دو گروه افراطی تأثیر شگرفی بر سیاست دولت در قبال کشاورزی داشته است. با شروع روند خصوصی سازی آشکار شد که موضع غالب دولت بتدریج از «بازار آزاد» به سوی نگرش «اشتراک جدید» تغییر می کند. البته کسانی هستند که هنوز مدعی اند اصلاحات اقتصادی باید طبق برنامه ادامه یابد. اما افراد دیگری هستند که این سؤال را به تازگی مطرح کرده اند که آیا روند اصلاحات باید کاهش یابد یا نه. مثلاً در مارس ۱۹۹۲ آسانباوف^۱ معاون رئیس جمهور قزاقستان نسبت به تحمیل سرمایه مافیایی هشدار داد و اعلام داشت که مشکلات خصوصی سازی بیش از راه حل های آن است و در دسامبر ترشچنکوف نخست وزیر اظهار داشت که بررسی ایدئولوژی و مکانیسم خصوصی سازی ضروری است. دو عامل عمده بر تغییر به سمت «اشتراک جدید» مؤثر بوده است. یکی اینکه نگرانی نسبت به منصف بودن در تمامی این مباحث ظاهراً موضع مشترکی است و شامل تفاوت قیمتها در شهر و روستا می شود. دوم آنکه تشکیل کمیته ای که اتحادیه های روستایی و مدیریت بومی کشاورزی را یکی می کند احتمالاً بر تغییر به سوی نگرش «اشتراک جمعی» تأثیر داشته است.

Kazakhstan. *Country Report*. No.2 (1994) pp.35-48.

عنوان: قزاقستان

خلاصه: نتایج کامل انتخاباتی اعلام و رؤسای کمیته پارلمانی منصوب شده اند. نظربایف بار دیگر برنامه ای را برای همکاری نزدیک تر میان جمهوری های شوروی سابق توسعه می دهد. روابط متقابل با روسیه بهبود یافته است. سیاست اقتصادی دچار پیچیدگی شده است. برخی قیمتها و مالیاتها بالا رفته است. خصوصی سازی عمده آغاز شده است. کاهش تولیدات ادامه دارد و بیکاری افزایش یافته است. تورم

دست داشته باشد. ترکمنستان با اقامت اقلیت کوچک روسی موافقت کرده است. سربازان روسی در مرز ایران به گشت زنی می پردازند، ترکمنستان بیشتر در جامعه مشترک المنافع دخالت دارد. نیازاف از ایران دیدن کرد.

کسر بودجه غیرمنتظره و فراوانی در سال ۱۹۹۳ وجود داشت که ناشی از سیاستهای خرید حمایت سیاسی و عقب ماندگی در پرداخت بهای گاز از سوی مشتریان شوروی سابق بود. دولت برنامه خصوصی سازی وسیعی را اعلام داشته است. ارزش واحد پول منات از زمان اعلام آن در نوامبر کاهش یافته و دلار روند قانونی موقتی پیدا کرده است. اطلاعات اقتصادی چندانی در سال ۹۳ وجود ندارد اما کشت پنبه ۳ درصد نسبت به سال ۱۹۹۲ افزایش داشته است. ترکمنستان صدور گاز به گرجستان، ارمنستان و اوکراین را کاهش داده است. ممکن است گاز به ترکیه فروخته شود و جریان برق از راه ایران به فروش رسد.

Turkmen gas: Conflict or compromise? *Central Asia Brief*. Vol.10, No.4 (Apr 94) pp.12-13.

عنوان: گاز ترکمنستان: مناقشه یا آشتی؟

خلاصه: پس از کسب استقلال، هر جمهوری مالکیت منابع طبیعی خود را به دست گرفت. ترکمنستان که دارای ذخایر غنی گاز و صادرکننده آن است با افزوده شدن دیون جمهوری ها به این کشور و در تلاش برای حرکت به سمت اقتصاد بازار، نحوه مبادلات اقتصادی خود را تغییر داد. از سوی دیگر این کشور مورد توجه صندوق بین المللی پول و سرمایه گذاران خارجی قرار گرفت.

Turkmenistan. *Country Report*. No.3 (1994) pp.66-70.

عنوان: ترکمنستان

خلاصه: توسعه ساحل دریای خزر موجب مشکلات منطقه ای شده است. گزارش شده که نیازاف وزرا و مقامات عالی دولت را عزل کرده است. شایعه در مورد بیماری وی همچنان ادامه دارد. رابطه با ترکیه چندان مستحکم نیست. دولت از فشارهای بودجه چشم پوشی کرده و برنامه خصوصی سازی کاهش یافته است. تولیدات صنعتی در ۶ ماه اول سال همچنان سقوط می کرد. ارتباطات قومی با ازبکستان و ارمنستان برنامه ریزی شده است. پروژه های خط لوله گاز مورد بحث است.

اقتصاد قزاقستان

جمهوری قزاقستان با وسعتی برابر ۲,۷۱۷,۳۰۰ کیلومترمربع بزرگترین جمهوری در بین کشورهای مشترک المنافع و شوروی سابق پس از جمهوری فدراتیو روسیه می باشد و دارای ۱۷ میلیون نفر جمعیت است. تراکم نسبی جمعیت در این کشور حدود ۶ نفر در هر کیلومترمربع است. این کشور دارای جمعیتی کثیرالمله بوده و بر طبق آخرین اطلاعات ۴۲٪ جمعیت آن را قزاقها، ۳۸٪ روسها، ۷٪ اوکراینی ها و ۱۳٪ بقیه را سایر اقوام و ملل از قبیل آلمانی ها، ایغورها، کره ای ها، ازبکها و ... تشکیل می دهند.

جمهوری قزاقستان در بین جمهوری های آسیای مرکزی از نظر پتانسیل اقتصادی و تجاری در درجه اول اهمیت قرار دارد و از نظر ذخایر به طور کلی غنی است. معادن فلزات آهن در شمال، معادن فلزات غیر آهنی در شرق، نفت و گاز در غرب و کارخانجات کودهای شیمیایی و معدنی در جنوب و مزارع بزرگ کشاورزی آن در شمال کشور واقع شده اند. در این جمهوری کارخانجات ماشین سازی، ذوب آهن، ذوب مس، سیمان، صنایع شیمیایی، کود شیمیایی، ماشین آلات کشاورزی، ابزار آلات و تجهیزات الکتریکی، معدنی، لاستیک سازی و صنایع سبک مانند پوشاک، کفش، صنایع مواد غذایی وجود دارد. در این جمهوری همچنین ذخایر روی، کرم، بیسوت، کادمیوم، سرب، تیتانیوم، نیکل، تنگستن، سنگ آهن، ذغال سنگ، طلا، مس، منگنز، بوکسیت، فسفر، نفت و گاز نیز موجود است.

جمهوری قزاقستان که به انبار غله شوروی معروف بوده است دارای ۳۶ میلیون هکتار زمینهای قابل کشت غلات است و در سال ۱۹۹۰ ششمین کشور تولیدکننده گندم در جهان بوده و به طور متوسط سالیانه بین ۱۸ تا ۲۳ میلیون تن گندم برداشت کرده است. این کشور همچنین دارای ۳۶ میلیون رأس گوسفند و بز، ۹ میلیون رأس گاو و گاومیش می باشد. میزان استخراج نفت و گاز جمهوری به ترتیب بالغ بر ۲۵ میلیون تن و ۷/۵ میلیارد مترمکعب می باشد. جمهوری قزاقستان همچنین دارای سه پالایشگاه عمده نفت است که ظرفیت آنان بر روی هم ۱۹ میلیون تن نفت خام در سال می باشد.

بر طبق آمار صندوق بین المللی پول تولید ناخالص ملی قزاقستان بالغ بر ۵۴ میلیارد دلار می باشد. در سال گذشته حدود بیش از ۳ میلیارد دلار صادرات و حدود ۱ میلیارد دلار واردات داشته است و براساس آمارهای رسمی منتشره از لحاظ صادرات قزاقستان پس از روسیه، اوکراین، بیلوروسی و ازبکستان در بین کشورهای CIS قرار داشته است و از لحاظ تولید ناخالص ملی بین جامعه کشورهای مشترک المنافع در رده سوم می باشد. ساختار وارداتی کشور نشان می دهد که بیشترین اهمیت به ورود ماشین آلات و تجهیزات به همان اندازه به ورود کالاهای مصرفی داده می شود. پس از استقلال این جمهوری، با توجه به وابستگی

KAZAKİSTAN CUMHURİYETİ TARİHİ

A. KAZAKİSTAN CUMHURİYETİ

Kazak Türkleri'nin yaşadığı ülke manâsına gelen Kazakistan, 46°-87° doğu enlemi ile 40°-56° kuzey arzı arasında Orta Asya'nın geniş bozkırları ile eski Türk anayurdu Altay'lara kadar uzanan sahayı içine alan bir Türk Cumhuriyeti'dir. Kuzeybatısında Volgograd, Saratov, Orenburg ve Çilebi Vilâyetleri; Kuzeyde Omsk vilâyeti; Kuzeydoğuda Sibiryâ bölgesi; Doğusunda Doğu Türkistan; Güneyinde Türkmenistan, Özbekistan, Kırgızistan ve Özbekistan'a bağlı Karakalpak Muhtar bölgesi bulunmaktadır. Kazakistan batıdan doğuya doğru, İdil (Volga) nehrinin aşağı mecrası ve Hazar Denizinin kuzey sahillerinde Doğu Türkistan'a kadar 2.500 km. uzunluğunda ve kuzeyden güneye doğru aşağı-yukarı 1.700 km. genişliğinde, 2.717.300 km² bir saha kaplamakta olup, 1989 sayımına göre nüfusu 18.227.878'dir. Bu nüfusun 8.137.878'i müslüman Türklere, 10.090.000'i ise Ruslardan ve Ukraynalılardan meydana gelmektedir. Başkenti memleketin güneydoğu köşesinde bulunan Almatı şehridir.

a) Coğrafi Özellikler

Memleketin doğu ve güneydoğusundaki dağlık alan bir tarafa bırakılacak olursa, Kazakistan'ın büyük kısmı ovalık ve bozkırlardan meydana gelmektedir. Memleketin en alçak bölgesini Hazar Denizi sahillerindeki topraklar teşkil eder. Hazar Denizinin güneybatı kısmında, Aral ve Hazar arasında yüksek Ust-Yurt ve Mangışlak ovaları bulunur. Mangışlak'ın kuzeyinde yüksekliği 56 m.'ye ulaşan Kara-Tav ve Ak-Tav silsilesi bulunur. Kazakistan ovasının orta kısmı, Turan ovasının bir kısmını teşkil eden kumluk sahadır. Turan ovasının güneydoğu istikametinden Kara-Tav silsilesi Sır-Derya ile Çu nehri havzalarını birbirinden ayırır. Doğu Kazakistan ovası daha yüksek olup, Balkaş istikametinde alçalır ve güneydoğu istikametinde Tiye-Şan (Tanrı Dağları veya Han Tengri)'a kadar uzanır. Balkaş'dan batıya doğru Bet-Pak-Dala ve bunun doğusundan batıya doğru, ayrı ayrı, az yüksek ve kısa dağlardan ibaret olan bâzı kısımlarında oldukça mühim yüksekliğe ulaşan Kızıl-Ray: 1.470 m., Karkaralı: 1.340 m., Bayan Aul Dağları, Gökçe-Tav, Ulu-Tav gibi dağlar ve dalgalı arazi, geniş bir çember halinde, Kazakistan'ın doğu kısmını batı Sibiryâ ovasından ayırır. Kazakistan'a dahil batı Sibiryâ ovasının güney kısmındaki çok sayıda ve ekserisi tuzlu olan

Mehmet Saray

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Chokan Valikhanov: Kazakh Princeling and Scholar

KERMIT E. MCKENZIE

Chokan Chingisovich Valikhanov (1835–1865) was one of the most remarkable figures to appear among the native peoples of Asiatic Russia during the 19th century. Born into the Kazakh aristocracy, he was a grandson of the last khan of the Middle Horde and claimant to the title of sultan and direct descent from the 13th-century “world conqueror”, Chingis Khan. In the course of a brief lifespan he rose from a predominantly nomadic and overwhelmingly illiterate milieu to earn recognition from the highest echelons of the Russian scholarly community as an authoritative and promising orientalist. Passionately attracted to the study of Inner Asia, he was able to carry out valuable and often pioneering investigations, especially with reference to his own Kazakh nation and its close neighbours, the Kirghiz and the peoples of Eastern or Chinese Turkestan. As historian, geographer, ethnographer, explorer, folklorist and even artist, he made contributions of enduring worth. His most dramatic achievement, bringing his fame within the Russian Empire and even abroad, was the dangerous mission undertaken in 1858–1859 as a secret agent to Kashgar in Chinese Turkestan. Most regrettably, his life was to be prematurely extinguished by tuberculosis some months short of his 30th birthday, and there is an element of tragedy here that immediately confronts the one who approaches a study of his career. When in 1904 the first (and incomplete) collection of his works was published, the editor, observing that Valikhanov in his time had been acknowledged by Russian savants as a “phenomenal figure”, likened the short-lived Kazakh scholar to a “brilliant meteor flashing across the field of oriental studies”.¹

This essay seeks to define the place that Chokan Valikhanov occupies in the history of his people by presenting his career and times and the reception accorded him by the Old Regime, both during his life and thereafter to 1917. (Only a very brief summary of the later and quite extensive Soviet treatment of Valikhanov will be

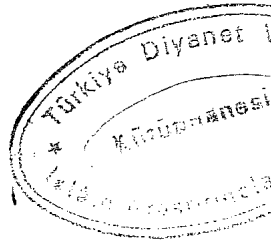
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Linguistic Russification and Nationalist Opposition in Kazakhstan

H. Carrère d'Encausse

Articles often appear in the Soviet press in Turkestan dealing with "nationalist bourgeois deviations" and accusing "nationalist elements" of "Pan-Turkism," "Pan-Islamism," or "cosmopolitanism." The accusation is made that these enemies of the Soviet regime are "trying to destroy the friendship of the Soviet peoples" by inciting the Moslem peoples against their "elder brother," the Russian people.

The insinuations are generally vague and give us little insight into the precise nature of the opposition by these "nationalist elements." However, some light is thrown on the main issues dividing the Kazakh intelligentsia and the Communist authorities by an article which appeared recently in *Kommunist Kazakhstana*,¹ a monthly periodical published in Alma-Ata and serving as the official organ of the Party Central Committee in Kazakhstan. After making the point that the multinational republic of Kazakhstan is the "best evidence of the success of the Leninist nationalities policy, proletarian internationalism and friendship among peoples," the author of the article, N. Dzhandildin, secretary of the Party Central Committee in Kazakhstan, goes on to state that the "internationalist education" of the workers in Kazakhstan is far from being completed. "There still exist in Kazakhstan," he writes, "enemies of the people" who sabotage the brotherly friendship of the Soviet peoples. These "enemies of the peoples" are not, as one might suppose, "backward" elements or conservatives, recalcitrant to Marxist dialectics, but members of the younger generation of the Kazakh intelligentsia who have been formed by the Soviet system. Dzhandildin is perfectly clear on this point:

There are individuals in our midst who spread provocative rumors and slander and send anonymous letters, full of bitter invective against the Communist Party, its nationality policy, and the honest workers of the Party. It is true that such monsters are rare. Unfortunately, their mischievous ideas are shared by a part of our intelligentsia.

He goes on to say that it is generally "students, scholars, writers, and artists," who attack the Soviet regime, not in the name of an outdated conservatism, but with arguments taken from the arsenal of Marxist dialectics and attacking the "imperialist chauvinism" of their Russian comrades. According to this, their criticism are strangely reminiscent of the accusations made more than thirty years ago by such Kazakh Communist intellectuals as Ryskulov, Sadvokasov, and Khodzhanov against the Russification policy of Stalin. Like their predecessors of 1924-28, what these young Kazakh intellectuals are denouncing in the present policy of Russification is its "deviation from the Communist Party line regarding nationalities policy" and its "negation of the national individuality of the Kazakh people."

¹ "O nekotorykh voprosakh razvitiya natsionalnoi kultury" (On some Questions of the Development of National Culture), *Kommunist Kazakhstana*, Alma-Ata, No. 7, July 1957, pp. 15-22.

How does Dzhandildin explain the fact that young Kazakhs are so anti-Russian forty years after the establishment of the Soviet regime, which, we are told, has long since solved the problem of conflicting national interests within the Soviet Union? Oddly enough, he completely ignores any errors the Russians may have committed, and gives two reasons, both of which are equally specious. His first reason is:

These unfortunate expressions of opinion on the part of the Kazakh intelligentsia have a double origin. On the one hand, there is the bourgeois reactionary ideology, which exerts an influence on our country through various channels. Individuals who are ideologically "unstable" come under this influence and, finding it impossible to judge Soviet life correctly, begin to propagate theories hostile to the national unity of the Soviet peoples.

It is difficult to accept this explanation and to believe seriously that "bourgeois reactionary" currents infiltrate into Kazakhstan. It is extremely unlikely that the intelligentsia of this country, living behind a double iron curtain and having no contacts with foreign countries, would be exposed to influences from the outside "bourgeois" world. It would be more reasonable to admit that these "nationalist" tendencies have sprung up spontaneously among the young Kazakh intelligentsia who are resisting a policy of Russification imposed by the Communist Party. Such an argument, of course, is impossible for Dzhandildin, since to admit anything of this kind would give the lie to the Soviet claim to have solved the nationalities question once and for all.

Dzhandildin's second reason is even more absurd: "Certain Kazakh scholars, writers, and artists," he writes, "are insufficiently familiar with Marxist-Leninist theory." Here again, it is difficult to agree that after forty years of Communist rule there are still intellectuals in Kazakhstan who are ignorant of Marxism-Leninism. The Kazakh people possess a remarkable intellectual elite, formed by the Soviet regime and no less familiar than the Russians with the subtleties of Marxism. Since it is certainly not through any lack of education that young Kazakhs are ignorant of Marxist doctrine, one may well ask whether the reason should not rather be sought in conscious and deliberate rejection.

The opposition of the Kazakh intelligentsia is centered on two main questions: the preservation of their national language and the safeguarding of their cultural heritage.

Regarding opposition based on the desire to preserve the national language, Dzhandildin tells us that the main complaint leveled by Kazakh intellectuals against official policy is the "gradual disappearance of the Kazakh language in favor of the Russian":

Certain young Kazakh writers feel that the Kazakh language, which flourished in the twenties and thirties, is now threatened with extinction, because the rising generation, which has learned Russian, tends in the long run to use nothing but Russian. To protect the Kazakh language, they demand that all persons holding executive posts in the Party and state administration should know Kazakh.

The Colonization of Kazakhstan

Hans Findeisen

Today, the Kazakh Soviet Socialist Republic extends from the lower course of the Volga in the west to the juncture of the Mongolian People's Republic and Chinese Turkestan (Sinkiang) in the east. From north to south it extends from the line Chelyabinsk-Omsk in the north to just above Tashkent in the Uzbek SSR.¹ The Kazakh SSR consequently embraces a long chain of large, formerly tsarist, oblasts, including the Uralsk, the northern part of the Transcaspian, the Turgai, a part of the Syr-Darya, the Akmolinsk, the Semipalatinsk, and the Semirechinsk.² With its area of 2,753,800 square kilometers, the Kazakh SSR is more than five times as large as Germany prior to 1914. Kazakhstan, as the area is called in Kazakh-Turkic, consists largely of steppes and deserts. In the north it is traversed by a great belt of dry steppe, the middle area contains an almost equally extensive desert steppe, and further south there appear large stretches of desert. Much of it is shifting sand, especially the areas southeast of the Aral Sea, south of the Tshu, and southeast of Lake Balkhash.³

This type of country is best suited by nature for livestock raising. If we compare, for example, livestock-raising figures for the Moscow industrial district with those of the former Akmolinsk Oblast, the high level of Kazakh livestock-raising becomes evident. In 1910, there were 326,000 head of cattle in the Moscow industrial district as against 1,051,000 in Akmolinsk Oblast. For each 100 head of cattle in the Moscow industrial district there were 64.1 horses, while in Akmolinsk Oblast there were 97.9. For sheep the figures were 72.6 per 100 head of cattle in the Moscow industrial district; in Akmolinsk 152.0. For goats they were in the Moscow area 0.1, in Akmolinsk 21.9. Only in hog-raising did Moscow lead with a figure of 26.1 per 100 head of cattle, while Akmolinsk produced only 7.0.⁴ If we compare 1910 figures for another agricultural area of Central Russia, former Kursk Gubernia, with the Kazakh oblast of Semirechensk, the results are as follows: cattle 414,000 as against 699,000; horses per 100 head of cattle 116.1 as against 144.3; sheep 247.1 as against 689.5; goats 1.1 as against 86.3; hogs 50.2 as against 3.9.⁵ These figures are for a normal economic year, undisturbed by war or revolution.

¹ *Enzyklopädie der Union der Sozialistischen Sowjetrepubliken*, Vol. II, Berlin, 1950, Cols. 1929-30.

² For details see *Karta Aziatskoi Rossii, 1:6,500,000*, *Universálnoe Izdatel'stvo*, London, Berlin, etc., n. d. Individual oblasts are shown in colors.

³ *Enzyklopädie der Union der Sozialistischen Sowjetrepubliken*, Vol. I, Berlin, 1950, foll. Col. 176. The distribution of the areas of shifting sand is shown in greater detail in Fritz Machatschek, *Landeskunde von Russisch-Turkestan*, Stuttgart, 1921, Table II.

⁴ Th. H. Engelbrecht, *Landwirtschaftlicher Atlas des Russischen Reiches in Europa und Asien*, Berlin, 1916, pp. 34-35.

⁵ *Ibid.*

A glance at the grain-producing industry in the Kazakh oblasts reveals similarly that in the former oblasts of Uralsk, Transcaspia, Turgai, Akmolinsk, and Semipalatinsk, over 70% of the entire grain areas under cultivation was used for growing wheat,⁶ while in large portions of these oblasts and throughout Akmolinsk less than 1% of the grain-producing land was devoted to rye.⁷ This indicates that agriculture in Kazakhstan had developed quite independently of Great Russia, where rye cultivation predominated; it also demonstrates the relatively slight influence of Great Russia upon the oblasts concerned before World War I. Similar conclusions can be drawn from the increase at that time of potato growing which in the eastern part of Akmolinsk Oblast occupied between 2% and 4.9% of the area under cultivation and in the Transcaspian area and in Turgai less than 0.1%.

The Kazakhs, whom the 1926 Soviet Census still numbered at four million persons,⁸ were formerly referred to as Kirghiz-Kazakhs or Kirghizes.⁹ Their numerous racial types indicate that they do not stem from any homogeneous ancestry, there being individuals having definite Mongoloid characteristics as well as others of clearly European racial features. They live in a European-Mongolian overlap zone, such as East Turkestan. Their early history is complicated and difficult to piece together. Historically they can be traced to the second half of the fifteenth century, when they constituted one of a group of tribes governed by the Uzbeks. Within this group there were apparently as early as 1456 some 200,000 subject people known to their neighbors as Kazakhs. Later, the tribal union came to include such groups as the Naiman, Dzhalaïr, Dulat, and others, even before this known to have been inhabitants of Mongolia. Although these tribes had formerly spoken Mongolian, they became Turkic-speaking and developed a close relationship with the Kazakhs. A Kazakh political dynasty evolved similar to the federation imposed upon the Mongols by Genghis Khan, and this dynasty brought under its control previously independent neighboring northern and southern groups into a loosely-bound Kazakh political and cultural union by Kassim Khan, who lived near Lake Balkhash, and who is reported to have had at his disposal an army of 300,000. Although the union fell apart with the death of Kassim Khan in about 1520, as was usual in the case of steppe states, his son Ak-Nazar was not only able to reestablish control over all the Kazakh princes, but conquered Tashkent and Aksu, thus repeating a typical process, in which warlike nomads of the steppes

⁶ *Ibid.*, Map 22.

⁷ *Ibid.*, Map 23.

⁸ *Ibid.*, Map 28.

⁹ The exact figure was 3,968,289. See Frank Lorimer, *Population of the Soviet Union: History and Prospects*, Geneva, 1946, p. 58.

¹⁰ On this paragraph see the detailed article on Kazakh history by the prominent Russian Mongolist A. Pozdneyev, "Kirghiz-Kazakhi" (Kirghiz-Kazakhs), in Brokgauz and Efron, *Entsiklopedichesky Slovar*, Vol. XV (29), St. Petersburg, 1895, pp. 95-101, and bibliography, chiefly Russian. In German see Peter Rytschkow, *Orenburgische Topographie...*, a translation from the Russian by Jacob Rodde, Riga, 1772, 2 Vols., especially Chapter VI, *Von den Kirgis-Kasachen oder Kirgisen*, in Vol. I, pp. 105-27. A wealth of chronologically arranged material on Kazakh history from the official Russian standpoint is offered by N. N. Nikolsky in his rare *Sbornik istoricheskikh materialov o narodnostyakh Povolzhya* (Collection of Historical Material on the Peoples of the Volga Area), Kazan, 1919, pp. 172-213.

Population Trends in the Kazakh SSR as Shown by the 1959 Census

Y. Mironenko

The demographic trends in the Kazakh SSR are more involved than those in any of the other Central Asian Soviet republics, but we now have the opportunity to study these trends more closely thanks to the publication of "The Preliminary Results of the All-Union 1959 Census" (May 10, 1959)¹ and "The Level of Education, the National Composition and the Age Structure of the Population of the USSR, According to the All-Union 1959 Census" (February 4, 1960),² by the USSR Central Board of Statistics.

In studying the demographic processes in the Kazakh SSR, other factors, besides the absolute changes in the population figure, are of interest, as for instance the fact that the increase in total population in the Kazakh SSR during the past ten years has been much higher than that of the other Soviet Turkic republics,³ while, curiously enough, since 1926 the Turkic population of the Kazakh SSR has decreased in number.⁴ Also of interest is the extent to which Kazakh territory has been settled, i. e., colonized, by people from the European part of the USSR during the Soviet period.

The first official figures on the population of Kazakhstan are derived from the First General Census of the USSR of December 17, 1926. After this, information on population trends appeared periodically in the Soviet press until January 1, 1933,⁵ followed by a long gap until June 2, 1939, when the results of the January 17, 1939, census were published.⁶ From then until June 1956 no official data on the population of the USSR, the Union and autonomous republics, krais, oblasts or towns appeared in the Soviet press. From December 1937 onward,⁷ the Soviet press fell into the habit of publishing full figures on the number of registered voters for elections to the USSR Supreme Soviet and to the Supreme Soviets of the Union and, occasionally, the autonomous republics. With some correction, these figures can be used to gauge the population trends for the adult population (persons of 18 and over) of the USSR and its republics, between December 1937 and March 1959.

¹ *Izvestia*, May 10, 1959.

² *Ibid.*, February 4, 1960.

³ *Pravda*, June 2, 1939; *Narodnoe khoziaistvo Kazakhskoi SSR: statistichesky sbornik* (The National Economy of the Kazakh SSR: A Statistical Compilation), Alma-Ata, 1957, p. 12.

⁴ *Malaya sovetskaya entsiklopediya* (Small Soviet Encyclopedia), MSE, Moscow, 1931, III, p. 609; *Izvestia*, February 4, 1960.

⁵ P. G. Zhurid and N. A. Kovalevsky, *Ekonomicheskaya geografiya SSSR* (Economic Geography of the USSR), Part I, Moscow, 1934, pp. 86-87.

⁶ *Pravda*, June 2, 1939; *Izvestia*, April 29, 1940.

⁷ *Izvestia*, December 15, 1937.

To sum up: we have data on the entire population of the Kazakh SSR, both rural and urban, as of January 17, 1926; January 1, 1933; January 17, 1939; April 1956; and January 15, 1959. We also have data on the number of registered voters as of December 12, 1937; June 1938; February-March 1947; March 14, 1950; February-March 1951; March 14, 1954; February-March 1955; March 16, 1958; and for March 1959.⁸

The Kazakh SSR leads all the other Turkic and Moslem Soviet republics from the point of view of area, population, urbanization and rate of industrialization. In population it follows the RSFSR and the Ukraine and in area the RSFSR alone.

Population of the Turkestan Republics

	Area	Population on January 1, 1959			Inhabitants (Per Square Km)
	(Square Kms)	Total	Urban	Rural	
Soviet Central Asia ...	3,994,400	22,979,000	8,224,000 (36%)	14,155,000 (64%)	5.8
Kazakh SSR	2,756,000	9,301,000	4,069,000 (44%)	5,232,000 (56%)	3.4
Uzbek SSR	409,400	8,113,000	2,720,000 (34%)	5,393,000 (66%)	19.8
Kirghiz SSR	198,500	2,063,000	692,000 (34%)	1,371,000 (66%)	10.4
Tadzhik SSR	142,500	1,982,000	645,000 (33%)	1,337,000 (67%)	13.9
Turkmen SSR	488,000	1,520,000	698,000 (46%)	822,000 (54%)	3.1

SOURCE: *Narodnoe khoziaistvo SSR v 1958 godu: Statistichesky ezhegodnik* (The National Economy of the USSR in 1958: A Statistical Yearbook), Moscow, 1959, pp. 16-18, 38.

As the table shows, Kazakhstan occupies almost 70 percent of Soviet Central Asia and contains more than 40 percent of its overall, and almost 50 percent of its urban, population.

The Rise in the Population of the Kazakh SSR From 1897 to 1959

	Total Population		Increase or Decrease	
	Urban	Rural	Total for Period	Annual Average
1897	300,000 (6.5%)	4,280,000 (93.5%)	—	—
1913	541,000 (9.7%)	5,095,000 (90.3%)	+1,020,000	+64,000
1926	519,000 (8.6%)	5,511,000 (91.4%)	+474,000	+36,000
1933	1,171,000 (17.0%)	5,686,000 (83.0%)	+782,000	+130,000
1939	1,706,000 (27.2%)	4,440,000 (72.8%)	—710,000	—119,000
1956*	3,415,000 (40.2%)	5,075,000 (59.8%)	+2,344,000	+136,000
1959	4,069,000 (44.0%)	5,232,000 (56.0%)	+811,000	+300,000

* As of April 1956.

SOURCES: *Malaya sovetskaya entsiklopediya* (The Small Soviet Encyclopedia), MSE, Moscow, 1931, III, 609; *Narodnoe khoziaistvo Kazakhskoi SSR: Statistichesky sbornik* (The National Economy of the Kazakh SSR: A Statistical Compilation), Alma-Ata, 1957, p. 10; P. G. Zhurid and N. A. Kovalevsky, *Ekonomicheskaya geografiya SSSR* (Economic Geography of the USSR), Part I, Moscow, 1934, pp. 86-87; *Pravda*, June 2, 1939; *Izvestia*, May 10, 1959.

Taking 1897 as the base year (100) we obtain the following growth in the total, urban, and rural population:

	Total	Urban	Rural		Total	Urban	Rural
1913	122	180	118	1939	134	569	104
1926	133	173	129	1956	185	1,138	119
1933	150	390	133	1959	203	1,356	122

⁸ *Ibid.*, February 15, 1937; *Ibid.*, June 30, 1938; *Pravda*, February 14, 1946; *Izvestia*, February 20, 1947; *Pravda*, March 15, 1950; *Izvestia*, February 23, 1951; *Ibid.*, February 23, 1951; *Ibid.*, March 18, 1954; *Ibid.*, March 2, 1955; *Ibid.*, March 19, 1958; *Ibid.*, March 10, 1959.

nationalism" in the form of great power chauvinism. On the contrary, everything Russian was held up as an example and an ideal to be accepted by other peoples regardless of their own histories, cultures, and national traditions.

Hence it is hardly possible to speak seriously of attempts by the Party to "resolve the national contradictions in the conditions of the transition of Soviet society from socialism to Communism." It would be more correct to speak of attempts to check the growth of national resistance caused by the effects of the "thaw" on the nationality question after the Twentieth Congress of the CPSU. The Tashkent session of Soviet historians indicates that the Party aims at a complete condemnation of the national movements of the non-Russian peoples and the restoration of the position on the nationality question which existed at the beginning of the nineteen-fifties.

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A History of Kazakh-Russian Relations

HANS FINDEISEN

Kazakhstan

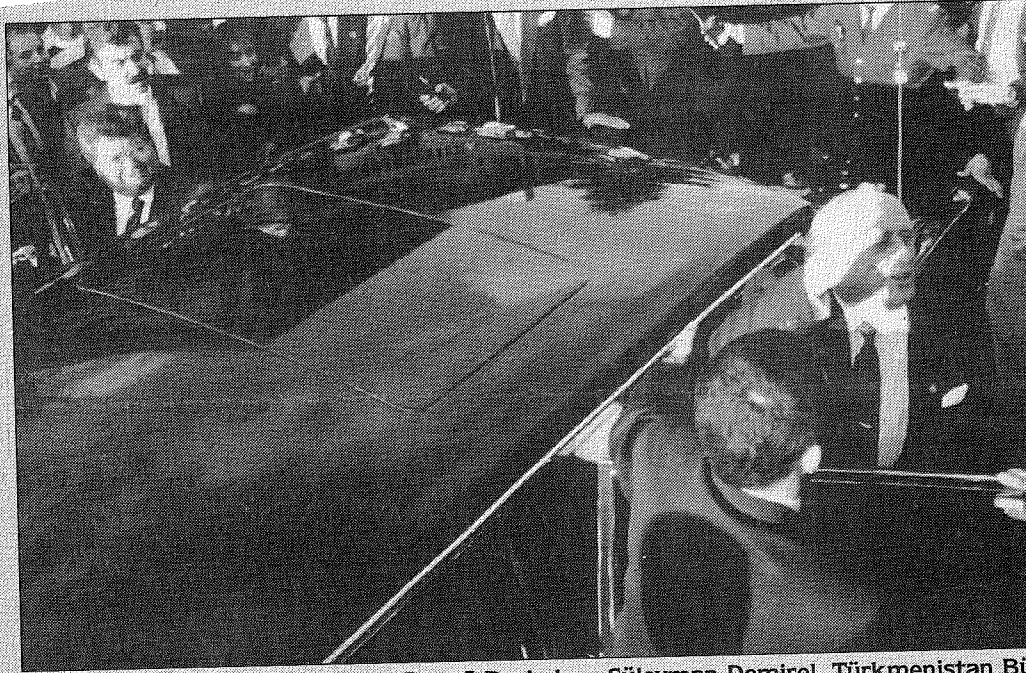
The Kazakh Autonomous Socialist Soviet Republic was created in 1920, to include that part of southern Siberia inhabited by the Kazakhs, comprising the former Tsarist provinces of Uralsk, Turgay, Akmolinsk, and Semipalatinsk, to which were added those regions of Turkestan containing large Kazakh populations. The present area of the Kazakh Republic is 1,056,000 square miles, and the population is 8,500,000 according to the 1955 election returns.¹ Situated far from the oceans, Kazakhstan has a dry extreme continental climate. There are frequent dust storms, and in the summer rainfall is slight. Near the Irtysh and other rivers the grass vegetation is abundant; to the south the characteristic brown soil zone supports a sparse steppe vegetation, water being scarce. The valleys, however, contain freshwater springs, and these are the spots chosen by the Kazakh herdsmen as their winter quarters. For centuries the steppe and dry steppe lands of the Kazakhs have been the home of nomadic herdsmen, but today the region has been chosen as the site of the grandiose plans of Nikita Khrushchev for the utilization of the virgin areas for agricultural purposes to increase the agricultural output of the Soviet Union so as to surpass the grain production of the United States. Before we proceed to a discussion of this ambitious programme, it would be interesting to note the effect of this plan on the people of the area concerned.

According to the 1926 Soviet Census, the Kazakhs (formerly referred to as Kirghiz-Kazakhs or Kirghizes) numbered approximately four million persons.² They are not of any homogeneous ancestry, but have many Mongoloid characteristics as well as others of clearly European racial features. Their early history is complicated and difficult to piece together. First recorded sources trace their history to the second half of the fifteenth century when they constituted one of a group of tribes governed by the Uzbeks, which also included such subject peoples as the Naiman, Jalair, Dulat, and others who were known to be inhabitants of Mongolia. Although these tribes had formerly spoken Mongolian, they became Turkic-speaking and developed a close relationship with the Kazakhs. Shortly after this, a Kazakh political dynasty evolved which brought under its control previously independent neighbouring northern and southern groups into a loosely-bound political and cultural union living near Lake Balkash, headed by Kassim Khan. This political hegemony was one of the most powerful in that region at that time, and was reported to have an

¹ *Enzyklopädie der Union der Sozialistischen Sowjetrepubliken*, Vol. II, Berlin, 1950, Cols. 1929-30.

² Frank Lorimer, *Population of the Soviet Union: History and Prospects*, Geneva, 1946, p. 58.

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NESELİ BİNDİ, SINIRLI İNDİ Başbakan Süleyman Demirel, Türkmenistan Büyükelçiliği'nin açılış töreninden sonra, Kazakistan Büyükelçiliği'ne giderken, Cumhurbaşkanı Özal'ın makam aracına bindi. Demirel, gülererek bindiği araçtan, birkaç dakika sonra sinirli bir tavırla indi. Başbakan'ın bu halini görenler, "Başbakan, Cumhurbaşkanı ile aynı arabaya bindiğine pişman oldu" dediler.

Kazakistan ve Türkmenistan Büyükelçilikleri açıldı

KAZAKİSTAN ve Türkmenistan, dünyadaki ilk büyükelçiliklerini dün Ankara'da açtılar. Cumhurbaşkanı Özal, Başbakan Demirel, Başbakan Yardımcısı İnönü, Genelkurmay Başkanı Orgeneral Doğan Güreş, Dışişleri Bakanı Hikmet Çetin ve Ankara'daki yabancı büyükelçilerin katıldığı törenlerde açılışları, Kazakistan Cumhurbaşkanı Nursultan Nazarbayev ve Türkmenistan Devlet Başkanı Niyazov yaptı. Cumhurbaşkanı Özal, iki büyükelçiliğin açılışında yaptığı konuşmalarda duyduğu sevinci anlattı, büyükel-

çilik açmanın sadece bağımsız devletlerin hakkı olduğunu bildirdi. Cumhurbaşkanı Özal'ın, Türkmenistan Büyükelçiliği açılışında daha uzun ve sıcak bir konuşma yaptığı gözlemlendi. Nazarbayev ve Niyazov da Türkiye'ye hayranlıklarını ve şükranlarını dile getirdiler. Kazakistan Büyükelçiliği'nin açılışında sokağın çok dar olması nedeniyle, büyük bir trafik karmaşası yaşandı. Açılış çok sayıda halkın izlemesi, bando ve polislerin varlığı yüzünden, gazeteciler görev yapmakta büyük güçlük çektiler. (ANKARA, Hürriyet)

Nazarbayev: Türk Birliği inşallah kurulacak

Selin ÇAĞLAYAN/ ANKARA, (Hürriyet)

KAZAKİSTAN Cumhurbaşkanı Nursultan Nazarbayev, "Türk birliği"nin kurulmasından umutlu olacağını söyledi. Nazarbayev, Hürriyet'in "Ankara zirvesi Türk Birliği'nin kurulması yolunda bir adım olacak mı?" sorusuna karşılık "Türk Birliği inşallah kurulacak" dedi. Sovyet yönetimi altında Türk cumhuriyetlerinin çok uzun süre ayrı ve uzak kaldıklarını belirten Kazakistan Cumhurbaşkanı, "Çok uzun yıllar Türk dilini konuşamadık, birbirimizle bir araya gelemedik. Bunun için şimdi bu zirve bir araya gelip konuşup anlaşmamız açısından çok önemlidir" dedi.

ÇERNİŞEV İLE GÖRÜŞTÜ

Nazarbayev, dün öğleden sonra, Rusya Federasyonu'nun Ankara Büyükelçisi Albert Çernişev ile iki kez bir araya geldi.

Çernişev, "Diğer konuk devlet başkanları ile olduğu gibi Sayın Nazarbayev ile de konuştum. Çeşitli konulara, bu arada Tacikistan konusuna da değindik" dedi. Çernişev, Azerbaycan Devlet Başkanı Ebulfeyz Elçibey'le ise "Henüz görüşemediğini" söyledi.

başında bulunduğu mücâhidler ordusu, modern silâhlara sâhip olan Kızılordu ile mukayese edilemeyecek derecede zayıftı. Mücâhidlerin topçu gücüne sâhip olmayışları çok büyük bir eksiklik teşkil etmiştir (Park, *ayn. esr.*, s. 54). Üçüncü faktör ise, Enver Paşa'nın şehâdeti ile mücâhid kuvvetlerin lidersiz kalışdır. Ayrıca mücâhidlerin, halk tarafından desteklenmesini önlemek için Sovyetlerin daha önce zorla işgal ettikleri vakıf topraklarını geri vereceklerini, yasaklanan müslüman okulları ile şer'i mahkemelerin tekrar açılacağını ve iç ticâretin serbest olacağını vaad ve bu vaadlerini, bir taktik icâbı, bir müddet tutmuş olmalarıdır (Pipes, *ayn. esr.*, s. 259; Park, *ayn. esr.*, s. 214; R. Vaidyanath, *The Formation of the Soviet Central Asian Republics*, New Delhi, 1967, s. 116 v.d.).

Türkistan'ın Cumhuriyetlere Bölünmesi ve Sovyet Rejiminde Millî Mukavemetin Devamı:

Türkistan Türkleri istiklâl savaşını kaybettikten sonra, bu defa haklarını değişik bir şekilde de olsa koruyabilmek için, bilhassa Harezm ve Buhârâ Halk Cumhuriyetleri başta olmak üzere komünist partileri içinde kontrolü ellerinde tutmağa çalıştılar. Bu hareketin öncülüğünü münevver Kaari ile Turar Riskul yapmakta idi. Sultan Galiyev ise, aynı maksatla Moskova'da çalışmakta idi. Bu şahıslar komünist yönetiminde millî bir Türkistan Birliği yaratmaya çalışıyorlardı. Bu millî birlik fikri 1921'lerde çok canlı idi. 1921 temmuzunda Mustafa Kemal Paşa'nın isteği ile Buhârâ'ya gelen, T. B. M. M. üyelerinden, İsmail Suphî Soysalioğlu'nun teşebbüsleri ile bir "Türkistan Millî Birliği", teşkilâtı kurulup (Hayit, *ayn. esr.*, s. 301), başkanlığına da Zeki Velidi getirildi (Togan, *Hâtıralar*, s. 375). Fakat Rusların şiddetli baskıları yüzünden Zeki Velidi ile teşkilâtın ileri gelenlerinden Osman Hoca ve Müfti Sadruddin Han memleketten uzaklaşmak mecburiyetinde kaldılar. teşkilâtın Türkistan'daki üyelerinden Feyzullah Hoca ise, bu mücâdeleyi 1937'ye kadar devam ettirdi.

Türkistan Türklerinin, Türkistan'ın birliği için yaptıkları bu mücâdele Rusları çok telaşlandırmıştı. Özbekler ile Kazaklar ve Türkmenler ile Özbekler arasındaki eski geçimsizliklerin tekrar zuhûrundan da faydalanan Sovyetler, mes'elenin görüşülmesi için Taşkent'de bir kongre tertip ettiler (mart 1924). Sovyetler, kongrede birlik aleyhtarı olan Kazak ve Özbek delegelerini kıskırtarak kongreyi bir ayrılık havası içine soktular. Bunu gören Türkistan Birliği'nin ileri gelenlerinden Sultan Hoca, Kongre delegelerine, "Türkistan'ı ayrı ayrı cumhuriyetler hâlinde bölmek istiyorlar, hakikatte Özbek Türkmen v.s. gibi milletlerden bahsetmek mümkün değildir, bu sâdece Türkleri parçalamak için tutulan bir yoldur,, dedi ise de, Sovyetler onu da te'sirsiz hâle getirdiler (Hayit, *ayn. esr.*, s. 298 v.d.; Vaidyanath,

ayn. esr., s. 167 v.d.). Bunu tâkiben ayrı cumhuriyetler fikrini bu defa da partiler içinde işlemeye başladılar. Bu gayretler kısa zaman içinde meyvesini vermiş ve Türkistan'daki komünist partiler, Rus Komünist Partisi'ne mürâcaat ile ayrı cumhuriyetler hâlinde yaşamak istediklerini bildirmişlerdi (Vaidyanath, *ayn. esr.*, s. 168-171, 175 v.d.). Bu mürâcaat üzerine Rus Komünist Partisi, Türkistan Komünist Partilerinin isteklerini kabûl ettiğini ve Türkistan'da ayrı ayrı cumhuriyetler kurulacağını ilân etti (Vaidyanath, *ayn. esr.*, s. 172; Allworth, *ayn. esr.*, s. 255). Rusların bu kararına itiraz edenler, kendilerine bir mercî bulamadılar (Vaidyanath, *ayn. esr.*, s. 180-185).

Ayrı cumhuriyetlerin kurulması kabûl edildikten sonra, teşekkül eden "Merkezî Toprak Komitesi,, bu cumhuriyetlerin sınırlarını tesbit işine girişmiş ve eylül 1924'te çalışmalarını tamamlayarak sınırları aşağıdaki şekilde tesbit etmiştir:

1- **Özbek Cumhuriyeti.** Umûmiyetle eski Buhârâ Cumhuriyeti topraklarını (Buhârâ, Kermin, Nur-Ata, Karşı, Şehribaz, Baysun ve Sarı-Asi), Semerkand ve Taşkent bölgelerini içine alıyordu.

2- **Türkmen Cumhuriyeti.** Hazer kıyılarından Merv bölgesine kadar uzanan Türkmen toprakları ile eski Buhârâ Cumhuriyeti'nin Türkmenlerle meskûn olan Kerki ve Çarju vilâyetleri ile Harezm'in Türkmen bölgeleri olan Taşöz, İlyali, Parsu, Kunya-Ürgenç, Mangit, Ambar-Mamak, Sadavar, Dargan-Ata ve Hocaeli'nin bir kısmını içine alıyordu.

3- **Tacik Cumhuriyeti.** Kurgan-Tube, Kulyab, Duşembe, Sir-Derya bölgesinin bir kısmı, Carm vilâyetleri ile Zerefsan bölgesi ve garbî, Pamir bölgesi, Vâkhan [b. bk.] bölgesinin bir kısmı ile Sarısu bölgelerini içine alıyordu.

4- **Kırgız Muhtar Cumhuriyeti.** Karakol bölgesi, Pişpek, Evliya-Ata'nın bir kısmı, Namangan ile Endican'ın mühim kısımları, Fergana ve Hokand'ın bâzı bölgeleri ile Oş ve Pamir'in şimalini içine alıyordu.

5- **Kazak Cumhuriyeti.** Akmesic, Evliya-Ata'nın bir kısmı, Mirzaçul, Çimkent, Alma-Ata, Yarkent, Pişpek'in bir kısmı, Taldu-Kurgan ve Çizak'ın bir kısmı ile Kazak topraklarını içine alıyordu.

6- **Kara-Kalpak Muhtar Bölgesi (Kazak Cumhuriyeti'ne bağlı).** Kara Kalpak bölgesi sonradan teşkil olunmuştur. Amu-Derya ve Harezm (Hive) yakınındaki Kara-Kalpak yerleşme bölgelerinden meydana gelir (Vaidyanath, *ayn. esr.*, s. 188-191; Hayit, *ayn. esr.*, s. 345-352).

Bu cumhuriyetler, Rus komünist partisi tarafından tasdik edilir edilmez, her cumhuriyetin Komünist Partisi ileri gelenleri komiteler kurmak sûretiyle kendi idârî, iktisâdî ve kültürel programlarını Moskova'nın direktifi istikâmetinde yapmaya başladılar. Böylece bu programların tasdiki ile Rus

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THE MUSLIM REPUBLICS OF THE

U.S.S.R.

This is the ninth in a series of reviews of new Soviet literature on the six Muslim republics of the U.S.S.R. and the countries bordering on them. The present article deals with books received between December, 1960 and the end of April, 1961. It is contributed by the Central Asian Research Centre in collaboration with the Soviet Affairs Study Group of St. Antony's College, Oxford.

I. CENTRAL ASIA

History of Central Asian Literature

THE creation of national literatures has been one of the principal aims of the many cultural reforms instituted by the Soviet régime in Central Asia. Before the revolution, the literature of the Central Asian peoples was to a large extent oral and consisted mainly of poetry in the form of traditional epics and songs, and of picaresque tales narrated by professional story-tellers. The rapid advance of popular education as well as the need for a written propaganda medium required the creation of more formal literatures, and it is not surprising that these in the main followed Russian models. The task of the authorities was a formidable one: they had on the one hand to create literatures which were "national in form," that is to say written in the newly systematized national languages and reflecting local colour and national characteristics; while on the other they had to ensure that all the literatures conformed to certain ideological and stylistic standards which were stipulated for Soviet literature throughout the Union.

Hitherto, Soviet writing on the history of Central Asian literature has been confined to articles and short books on the literature of the various republics. A much more comprehensive work has now appeared in the shape of *The History of the Literatures of the Peoples of Central Asia and Kazakhstan* (Istoriya literatur narodov Sredney Azii i Kazakhstana. Publishing House of Moscow University, Moscow, 1960. 491 pp.). This book is edited by M. I. Bogdanova, who also wrote the introduction, and is one of a series of study aids now being prepared about the various groups of people making up the Soviet Union and designed to show the similarity in their "historical destiny" as well as their ethnic and linguistic peculiarities. According to the introduction, the literatures of the Tadzhik, Uzbek, Karakalpak, Turkmen, Kazakh and Kirgiz peoples are united by a general economic, social and historical past, as well as by geographic proximity. All these peoples are Turkic, except for the Tadzhiks, whose literature has, however, been included in this survey since, although it is in an Iranian language, it has long been in close association with the Turkic language literatures of Central Asia.

The peoples of Central Asia are not regarded as equal in historical

Nazarbayev'i ikna operasyonu

Kazakistan Cumhurbaşkanı Nazarbayev'i uğurlamaya krokilerle giden Demirel, petrolün Akdeniz'e akıtılmasının avantajlarını anlattı. Nazarbayev'in görüşme sonunda Kazak petrolünün Türkiye üzerinden pazarlanması konusunda ikna olduğu bildirildi. İran üzerinden Van ve Ceyhan'a uzanacak 2 bin 200 kilometrelik petrol boru hattının iki yılda bitirilmesi planlanıyor.

HABER MERKEZİ

KAZAKISTAN, petrolünün Türkiye üzerinden pazarlanmasına sonunda "evet" dedi. Kazakistan Devlet Başkanı Nursultan Nazarbayev'in, boru hattının Karadeniz'e ulaşması önerisine Başbakan Süleyman Demirel karşı çıktı ve bunun yerine petrolün Akdeniz'e akıtılması yolunda prensip anlaşmasına varıldı.

Kazakistan'ın sahip olduğu dünyanın ikinci büyük petrol rezervinin batıya pazarlanmasına Türkiye'den başka İran da talipti. Nitekim, İran'ın, "Petrolünüzü Basra'dan akıtalım" önerisine karşılık, Devlet Bakanı Cavit Çağlar, Demirel tarafından geçen ay Alma Ata'ya gönderilmiş ve yakından tanıdığı Nazarbayev ile görüşmüştü.

Türk Cumhuriyetleri liderlerini bir araya getiren zirveye katılmak üzere Ankara'ya gelen Kazakistan Cumhurbaşkanı Nazarbayev'le yapılan görüşmelerde konu yeniden ele alındı. Nazarbayev'in önceki gün Ankara'dan uğurlanışı sırasında Başbakan Demirel, konuyu yeniden gündeme getirdi. Devlet Bakanı Çağlar ve Dışişleri Bakanı Çetin'in de

bulunduğu görüşmede, Demirel, İran ve Türkiye'ye döşenebilecek pipe-line hatlarının hangisinin verimli olabileceğini krokiler üzerinde Nazarbayev'e anlattı. Nazarbayev, İran'ın Basra hattının kullanılabilirliği önerisini hatırlatıp, hattın Hazar Denizi'nden Türkiye'ye geçirilebileceğini söylerken, Demirel, "Hiç gereği yok, İran ve Ermenistan üzerinden de gelebilir, buradan da Akdeniz'e indiririz" dedi. Ancak, Kazak lideri, "Karadeniz'e akıtılması daha iyi olabilir" önerisini getirdi. Buna karşılık Demirel, şöyle konuştu:

"İstanbul Boğazı, Karadeniz'in yükünü kaldıramaz. Ayrıca Akdeniz'den batıya petrol satılması daha kolay. Basra Körfezi'ne indirirseniz, rahat satamazsınız, nakliye giderleri fiyatı yükseltiyor."

Görüşmede iki lider, Kazak petrolünün dünyaya Türkiye üzerinden pazarlanması konusunda mutabık kaldılar. Kazakistan'dan İran üzerinden gelecek 2 bin 200 kilometrelik hat, Van üzerinden Ceyhan'a uzanacak. İki yılda bitirilmesi düşünülen proje maliyetinin 2.3 milyar dolar olacağı belirtiliyor.

Gazete Adı	Hürriyet
Tarih	2 Kasım 1992
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553. TZAREVA, E. *Les tapis d'Asie Centrale et du Kazakhstan*. Trad. française de G. de Groër, Leningrad, Éditions d'Art Aurora, 1984, 224 p. 29 cm, 55 ill. en noir et blanc, 155 Pl. dont 107 en coul., 1 carte, glossaire, bibl.

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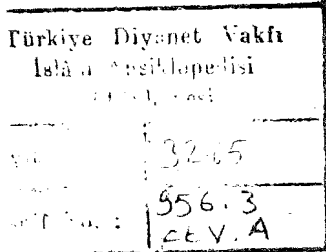
MADE YAYIMLANDI
SOLGA GULEN DUTMAN

آسيا الإسلامية

Kazakhstan

تأليف
الدكتور السيد الجوهري

استاذ الجغرافيا وعميد كلية الآداب
جامعة المنيا



١٩٨٠



دار المعارف

- ٢٠٧ -

والى جانب القطن يزرع الخضروات في الواحات حيث يحتل هذا المحصول المرتبة الثانية بعد القطن كما يزرع القمح الارز والذرة الى جانب الاعناب والبلح والتين والرمان والليمون والبطيخ .

ويستخدم الذرة علفا للحيوان فيوجد في تركمانستان حوالي نصف مليون من رؤوس الماشية وحوالي ٥ مليون رأس غنم .

أما عن الثروة المعدنية فيعتبر البترول اهم مصادر هذه الثروة حيث يوجد بالقرب من بحر قزوين، كما يوجد في صحراء قره قورم الفحم والمغنسيوم والملح والكبريت . وأهم الصناعات الموجودة في البلاد هي تلك المرتبطة بزراعة الاقطان الى جانب الصناعة الثقيلة وصناعة الاسمنت .

واهم مراكز الصناعة هي المدن والعواصم والتي يأتي في مقدمتها عاصمته البلاد عشق اباد ومدينه مرو وتشارجو وكركيش ، وتقع مدينه عشق اباد على الخط الحديدى بين سمرقند وكراسنوفورسك بينما تعد مدينه تشارجو ملتقى خطوط السكة الحديد على نهر جيمون .

وبصفه عامه أن معظم التركان يمارسون الآن الزراعة ويتكلمون لغه تركيه تنسب إلى مجموعه اللغات الجنوبيه الغربيه، وعناصر التركمان هم أكثر عناصر السكان عددا في البلاد إذ يمثلون حوالي ٦٦٪ من مجموع السكان .

جمهورية قازاخستان

تشبه جمهورية قازاخستان جمهوريات وسط آسيا في تنوع مظاهرها الطبيعية إذ من المعروف انها تحتل في اواسط قارة اسيا مساحة من الارض تصل إلى ٢٠٧١٧٣٠٠ كم. ك. وتمتد من صحارى وسط اسيا جنوبا وبحول سيبيريا شمالا

- ٢٠٦ -

صوب الجنوب ويصل إلى ارتفاع مناطق ١٠٠ - ٢٥٥ م وان كان ينخفض هذا المنسوب إلى دون سطح البحر بالضرب من بحر قزوين وبحر اراك .

وتسود في تركمانستان حشائش الاستبس على المرتفعات الجنوبية في حين تسود النباتات الشوكية في بقية الجهات والسبب في ذلك هو أن المناخ السائد في تركمانستان هو المناخ الصحراوي القارى ويستثنى من ذلك مناطق المرتفعات التي تسقط سنويا معدل من المطر يصل إلى ٢٥٠ مم .

وتوزيع مظاهر السطح والغطاء النباتى كان له ابلغ الاثر في توزيع السكان في أنحاء البلاد كما كان له دلالة الإقتصادية ، فيتركس السكان في وادى جيحون ووادى مورغاب وداحات خورزم وتادرهن وأتراك وعشق وسفوج وسفوح جبال كويت وانج بينما يقل السكان في المناطق الصحراوية الجافة .

ويقوم إقتصاد تركمانستان أساساً على الزراعة حيث يعتبر القطن دعامة المحصول الزراعى أن الصناعة فمهدا في تركمانستان حديث جدا .

وتبلغ مساحة الاراضى المزروعة في تركمانستان حوالى ٦٠٠ ألف هكتار وجميع الاراضى تعتمد على الرى إذ توجد في جمهورية تركمانستان أكبر واحد شبكة للرى في أنحاء التركستان .

ويبلغ عدد السكان الذين يعملون في قطاع الزراعة نحو ٣٠٠ ألف نسمة يعملون في مزارع جماعية ومزارع حكومية ويصل عدد المزارع التابعة للدولة حوالى ٥٥ مزرعة في مقابل ٣٣٠ مزرعة تدار جماعيا . ويشغل القطن ما يزيد على نصف المساحة المخصصة للزراعة ومن أهم مناطق زراعته وادى نادزهن وأتراك ومورغاب ومعظم الاقطان المزروعة هنا من الاقطان الطويله النيلة .

A. ZEKİ VELİDİ TOĞAN

Bugünkü

TÜRKİLİ (TÜRKİSTAN)

ve yakın

TARİHİ

Cilt I

BATI ve KUZAY TÜRKİSTAN

Kazaklar

37-41

2. Baskı

İstanbul - 1981

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lar. Biz de bu eserimizde bunların her iki adını birleştirerek «Mañgıt-Nogay» diye adlandırdık. 16 ncı asrın başında «Şıban-Özbek» hanları ve onlara tâbi uruklar Mâverâünnehir ve Khorezme gidip yerleşiyorlar. Ozaman şimdiki Kazakistanın batı bölümleri, keza Başkurt ve Tura ülkeleri tamamiyle Mañgıt-Nogaylara tâbi oluyor. İşte böylelikle Özbek câmiasına karşı kuvvetli bir Mañgıt-Nogay câmiası husule geliyor.

Yukarıda zikri geçen Barak Hanın oğulları Kirey ve Canibek sultanlar, başlangıçta Şıban Oğullarının meşhur hanı Ebulkhayır Hana tâbi idiler; 1466 yılında onlar bu handan ayrılıp «kazak» oldular ve doğularındaki Çağatay Oğullarına (Kaşgar ve Yedisu taraflarında hükümet süren hanlara) sığınıp, onlardan bazı urukları kendilerine tebaa edindiler ve onların yardımıyla Şıban Oğulları elinde kalan ve önce kendilerine tâbi bulunan kabileleri geri aldılar. Böylelikle «Şıban Özbeki» nin yanıbaşında bir de «Kazak Özbeki» câmiası meydana geldi. Özbek topluluğu, on beşinci asrın son yarısında tamamiyle üç kuvvetli gruba bölünmüş bulunuyor. Önceleri Gök Orda hanlarına ve Tokay Temür Oğullarına ait olan yerler Şıban Oğullarına, Şıban Oğullarının mülkleri de Nogay mirzalarına geçiyor. Kazaklar ise bu ikisinin ve Çağatay hanlarının ortalığında hak dâva ediyorlar. 16 ncı asrın ortalarında «Mañgıt-Nogay» emirleri bugünkü Kazakistanın merkezi kısımlarını teşkil eden «Arka» da «Ulu Tav» da iken buradan başlayıp Edilin garbine, hattâ Azak kıyılarına kadar uzanan ellerin işlerine karıştılar ve yavaş yavaş garbe kaydılar. O güne kadar niza' mevzuu olan aşağı Sır Derya havzası ve Arka tarafları boşaldı. Neticede buraları, o güne kadar Talas ve Çu taraflarında yaşayan Kazak hanlarının idaresine girdi. On yedinci asrın ikinci yarısında «Nogay» ve nihayet on sekizinci asrın ilk yarısında «Kalmuk» işleri karışınca, Kazak hanları Yayık nehrinin şarkındaki bütün bozkırlara mâlik oldular, Nogaylar da Kırım ve Şimali Kafkasya taraflarına doğru çekildiler.

Kazak Hanları, Şıban Özbeklerinden ayrıldıktan sonra da, komşuları Kazakları «Kazak Özbekleri» diye adlandırdılar. Haydar Mirza Doğlatın tarihinde Kazak Hanları, hep böyle adlandırılmıştır¹⁷⁾.

uruklar tarafından verilmiştir. Mañgıt mirzaları rus çarına yazdıkları yazılarda kendilerine «Nogay hükümdarı» tesmiye etmişler. Şark ve cenuplarında, Mâverâünnehir ve Khorezme'de yaşayan kabileler ise, bunları ancak «Mañgıt» tesmiye etmişlerdir.

¹⁷⁾ The Tarih-i Rashidi of Mirzu Muhammad Haidar Dughlat, edited by N. Elias and E. Denison Röss, London, 1898. p. 120 *, 119, 122, 272-274.

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Kazaklar

«KAZAK» Kelimesi «Kazak» adı ilkin ancak sultanlara mahsus idi. Sonra onlara tâbi kabilelere ve tüzüme istedikleri devlete de itlâk olundu. O vakte kadar «Kazak» kelimesi, devlete değil, kabileler heyetine bile ad olduğu görülmemiştir. «Kazak» adı, ekseriya siyasî bir maksatla, bir isyan neticesinde ailesiz (boydak) halde ve bazan da aile ile birlikte cemiyetten uzaklaşarak dağ ve saharalara çekilen ve fırsattan istifade ederek hükümet işlerini ele alana kadar el ve kabilenin himayesinden dışarı dolaşan sergüzeştçilere; Türk kavimlerinde ergenlik çağına eriştiğinde erkek çocukları hayata alıştırmak için sahraya çıkarmak gibi âdetlere göre ve yahut alelâde eşkiyalık maksadıyla elinden ayrılanlara itlâk olunmuştur. Türklerin tesiriyle bu gibi âdet, yani oğullarına silâh vererek dışarı çıkarmak âdeti, Ruslarda da olduğu gibi, islâm menbalarında kaydedilmiş ve hâlâ olduğu gibi, eskiden de bunlar türkçe «Kazak» adıyla tesmiye edilmişlerdir. Kazaklık eden siyasî bir zat, bir şehir veya ülke fethederek yerleştikten ve yahut diğer bir siyasî şahsiyete iltihak ederek kendisini kanunlaştırdıktan sonra kazaklıktan çıkmış olur. Ve ozaman kendi «Kazaklık» mâzisini, gençlik, gayret ve zahmetlere tahammül günleri olarak tahattur eder (Temür ve evlâdından Ebu Sait Mirza, Hüseyin Baykara, Babur Mirza, Özbeklerden Şaybak Han ve rüfekaşları gibi). İnsan elbette ömründe ancak birkaç yıl kazak olur. Bu mâna ile «Kazaklık» mefhumu, devlet mefhumuna mugayirdir. 15 inci asır sonunda kazaklığa çıkan Canibek ve Giray sultanların evlâdı bilhassa Kasım Han ve oğlu Haç Nazar Han kendi devletlerine tam mânasiyle devlet olamayan bir teşekkül diye böyle bakmışlardır.

Kazak sultanları, 16 ncı asrın sonunda (1599) doğuşimalde Kalmukların sıkıştırmasıyla «Çu» mıntakasını bırakarak Taşkente ve civarındaki kalelere sığındılar. 1723 yılında tekrar bir Kalmuk bozgunluğu vaki olunciya kadar oralarda temelli yerleşip sahra kabilelerini ziraate alıştırmaya çalıştılar. Bu münasebetle «Tuğ bağlayıp» yani resmî devlet bayrağı ilân edip bir nevi idare aparatı vücade getirip, «Yüz» ve «Bin» lere taksimle asker teşkil ederek «devlet tüzüme» teşebbüslerinde bulundular. Han ve sultanların orda (karargâh)ları da, «UluYüz», «Ortayüz», «Kiçiyüz» diye üçe taksim edilmişti. Özbeklerde hükümdar, veliaht, ikinci veliaht mukabilinde «Han», «Kalgay»; Nogaylarda ise «Bek», «Nuradın», «Keykubad» adları kullanılıyordu. Kazaklarda han ordalarını «UluYüz», «Ortayüz» ve «Kiçiyüz» (yahut «Uluğorda»,

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MADDE 94100 ANKERTAN
SONRA GELER DOKÜMAN

09 NISAN 2008

حصلة المادة
 - جدول على طاعة -
 - جدول على طاعة -

المسافات البعيدة ، ولكن صاحب صبح الأعشى (٤ :
 ١٨ - ١٩ ، ١٨٧ ، ١٩١) يفرد للبريد أميراً آخر
 يسميه « أمير آخور البريد » ، ولعل الوظيفتين كانتا
 تجمعان تحت رئاسة أمير واحد أو تفصلان حسب
 الحاجة .

ويذكر في بعض الكتابات الأثرية أن أمير آخور
 الفلاني شيد مدرسة أو أنشأ سيلاً ، وهذا ربما لم يعن
 أن ذلك كان من مهماته ، وإنما قام بتلك الأعمال من
 باب الخير . ولكن لا ريب في أن مهمات أمير آخور
 كانت كثيرة ، فلذلك احتاج إلى من يعاونه عدا الحشم
 والسائسين ، فوجد أمير آخور كبير يتلوه أمير آخور
 ثان وثالث ورابع . وكان كبير هؤلاء الأمراء يلقب في
 بعض الأحيان « الجناب العالي » وفي بعضها الآخر
 يحمل لقب « المقر » .

ويعد أمير آخور من حيث المنزلة « أمير ألف » ،
 أما الأمراء الثلاثة الذين تحت إمرته فكل منهم « أمير
 أربعين » (EI², I, 412) ، وأما أمير آخور البريد فله
 مرافق ينوب عنه بالتوقيع (صبح الأعشى) . وكان
 لأمير آخور « رنك » خاص به ، تمثل في أول الأمر
 على شكل حدود فرس ، ثم تعددت أشكال الرنك ،
 فكان رنك السيفي قايتباي الجرکسي أمير آخور الملكي
 الظاهري - مثلاً - يتكون من ثلاث مناطق أفقية ، في
 العليا رسم سيف ، وفي الوسطى دواة ، وفي السفلى
 كأس بين فرعي سروال .

المصادر والمراجع :

قد ذكرت في المادة ولكن أكثرها تفصيلاً ما كتبه حسن الباشا في كتابه
 « الفنون الإسلامية والوظائف على الآثار العربية » القاهرة ١٩٦٥ .
 (التحرير)

آذريون :

اسم مأخوذ عن اليونانية (وذهب داود الأنطاكي
 إلى أنه لاتيني الأصل) لنبات من صنف الأقحوان
 تختلف تسميته باختلاف الأقاليم ، فهو في أنطاكية
 يسمى « بخور مريم » (التذكرة) وبخور مريم
 يسمى في الأندلس « الذهبية » لأن له ثوراً يشبه

الذهب (أبو عمران الإسرائيلي : ٩) . وفي مراکش
 يقال له « يلوذي » . وله عند العامة بمدينة فاس
 اسمان : « أزريول » (تحريف أذريون) ،
 و « الناجر » لأن نوره يدور مع الشمس حيث دارت ،
 وينضم في الليل . ويسميه العرب بضواحي فاس
 « الجمرة » ، لأن ورق زهره أحمر كجمرة النار
 (الغساني : ١٣) . ومنه نوع نواره أصفر ، وفي وسطه
 زغب كثيف أسود ، والنوع البري منه أو آذريان البر
 يسمى « الخوة » (محمود مصطفى الديماطي :
 ٤٧) . وشجرته تعلق بمقدار ذراع ، وله ورق بقدر
 الاصبع (ابن البيطار ١ : ١٦) . وتسميه المصادر
 الأوروبية الحديثة آذرکون ، وتصفه بأنه بلون
 اللهب . ويذكر من فوائده الطبية أنه منعش مقاوم
 للسموم ، وتعتقد العامة أن رائحته وحدها تساعد
 الحامل على الوضع ، وتطرد الذباب والفسيران
 والسحالي . ولكن يتعذر تمييزه من بين سائر نبات
 الأرض ، فإن الأوصاف العربية ثراوح بين نبتة غبراء
 مصفرة اسمها العلمي (Buphthalmos) وبين نبتة
 أخرى اسمها (Calendula officinalis) .

المصادر والمراجع :

أبو القاسم ابن محمد الغساني : حديقة الأزهار ، أبو عمران موسى بن
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(أحمد سعيدان)
 Aral

آرال :

بحر داخلي (بحيرة) في غربي تركستان ضمن إقليم
 وسط آسيا السوفياتية ، وتنقاسه جمهوريتان إسلاميتان
 هما : قازاخستان (٨٨٪ من سكانها مسلمون) ، في
 شماله ، وأوزبكستان (Usbekistan) (٦٨٪ من أهلها
 مسلمون) في جنوبه ، وتكاد تنوسطه نقطة التقاء
 دائرة العرض ٤٤° ٣٠ شمالاً وخط الطول ٦٠ شرقاً .
 ويبلغ أقصى طوله ٤٥٠ كم ، وأقصى عرضه ٣٦٠ كم ،
 ومساحته ٦٦٠٠٠ كم^٢ . وهو بحر ضحل ، متوسط
 عمقه ١٥ م ، وأقصاه ٦٨ م ، وأكثره أقل من ٣٠ م

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Kazakh

Kazakhstan

Kazakh is a Central Asian Turkic language spoken by approximately 10 million people in Kazakhstan, Uzbekistan, Mongolia, and China. It belongs to the Qipchaq subgroup of the Turkic languages, within which it is in the first place closely related to Karakalpak, Bashkir, and Altay and secondly to Kyrgyz, Karachay-Balkhar, Kumyk, and Tatar (on the history of Kazakh, see Balaqaeu and Sayrambaev 1997; Sizdiqova 1993, 1994). Like most Turkic languages, the Kazakh lexicon includes a considerable number of Arabic loanwords, albeit fewer than, for instance, → Uzbek.

Arabic words entered Kazakh with the embracement of Islam by Turkic tribes in Central Asia, starting from the late 11th century. Through their nomadic lifestyle, which the Kazakhs managed to preserve up to the early 20th century, combined with the cultural and physical distance from the centers of Islamic culture and learning, they developed a nomadic variant of Islam. The Kazakhs retained their ancient shamanist focus on 'the spirits of the ancestors' (Kazakh *aruuahlaruuq* < Arabic *'arwāḥ* [pl. of *rūḥ*] 'spirits') and on nature. The influence of Islam was reinforced in the 18th century by missionary activities of Tatar Muslims, which were directed by the Russian royal court in an attempt to control the peoples of the steppes (cf. Kreindler 1979). Most Arabic loans must have reached Kazakh, therefore, through a → Tatar filter.

The Kazakhs have put hardly anything in writing throughout their nomadic history. Although the first recordings of their ancient oral epics were made by Russian travelers in the 17th century, most date from the 19th century, when the second wave of Islamiciza-

tion had already begun. The date of recording no doubt influenced the vocabulary of the epics (cf. Asanbayev a.o. 1995). It is therefore difficult to ascertain which words belong to the oldest layer of loans. An early loan is perhaps *mal*, the common word for 'cattle' (< Arabic *māl* 'possession'). An indicator might be the different treatment of the Arabic feminine ending *-a*, which is sometimes preserved as *-a* and sometimes as *-et*; these endings may belong to different layers in the borrowings (→ Persian).

Not surprisingly, the Arabic loans in Kazakh belong to the domains of religion and culture, e.g. Kazakh *bereket* < Arabic *baraka* 'blessing'; Kazakh *qalam* Arabic *qalam* 'pen'; Kazakh *tariḥ* < Arabic *ta'riḥ* 'history'; Kazakh *dünye* < Arabic *dunyā* 'earth'; Kazakh *momīn* < Arabic *mu'min* 'believer'; Kazakh *mektep* < Arabic *maktab* 'school'. Yet, Kazakh *Qūday* < Persian *Xuda* 'Lord' is the normal expression for 'God'. Sometimes, there is a slight shift in meaning, e.g. Kazakh *žanaza* 'corpse' < Arabic *janāza* 'funeral'.

Almost all Arabic loanwords in Kazakh are nouns; to form verbs from Arabic loanwords, Kazakh uses dummy verbs like *yetu* 'to do', e.g. *iyqpal yetu* 'to neglect' < Arabic *'ihmāl* 'negligence', or *aytu* 'to say', e.g. *aytu salem* 'to greet' < Arabic *salām* 'greeting'; similar constructions are found in → Persian, → Turkish, and → Urdu.

Kazakh underwent a number of phonological shifts, some of which set it apart from other Turkic languages, such as the shift *e- > ye-*, e.g. *er > Kazakh yer* 'man'; *š > s*, e.g. *baš > Kazakh bas* 'head', followed by *č > š*, e.g. *čiq- > Kazakh šiq-* 'to leave'. The sequence of these shifts can to some extent be reconstructed, but due to the scarcity of written material, dating them is an extremely difficult enterprise. Even when ancient material is available, the Chagatay-based orthography in Arabic script in which Kazakh from the 17th century onward was written hardly reflects actual Kazakh phonology. Arabic loanwords too were subjected to a number of those phonological shifts, e.g. *Derbišēli*, *derbiš* + *ēli* < Arabic *darwīš* 'ali' 'Darwish Ali'. Another such shift is *y- > ž-*, which Kazakh shares with Kyrgyz (e.g. *yol > Kazakh žol* 'road'); it is found in Arabic loanwords such as the Arabic proper name *Yūsuf > Kazakh Žūsip* 'Joseph', and Arabic *yatīm* 'orphan' > Kazakh *žetim*.

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*Gali Oda Tealakh, Brief History of the Central
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26 EKIM 1995

THE MUSLIM REPUBLICS OF THE U.S.S.R.

This is the seventh in a series of reviews of new Soviet literature on the six Muslim republics of the U.S.S.R. and the countries bordering on them. The present article deals with books received between April and the end of July, 1960. It is contributed by the Central Asian Research Centre in collaboration with the Soviet Affairs Study Group of St. Antony's College, Oxford.

I. CENTRAL ASIA

General Ethnography

THE second volume of what is intended to be a review of the ethnography of the peoples of the world has been published, entitled *An Outline of General Ethnography: Asiatic Section* (Ocherki obshchey etnografii—Aziatskaya Chast'). Edited by S. P. Tolstoy, M. G. Levin, and N. N. Cheboksarov. Institute of Ethnography i/n N. N. Miklukho-Maklaya, U.S.S.R. Academy of Sciences, Moscow, 1960. 365 pp.). The first volume of this series, published in 1957 under the same title, covered the culture and way of life of the peoples of Australia, Oceania, America and Africa, and subsequent volumes are to be issued on Europe (including Russia) and on the countries of Asia. The comparatively small size of the book, coupled with the large area covered, necessarily limit the scope of such a volume, though it gives some details on the history, geographic origins and culture of the people of (1) the Caucasus, (2) Central (Srednyaya) Asia and Kazakhstan, and (3) Siberia. The bias of the book is avowedly towards comparing changes in these areas in the Soviet period from those existing previously, with special emphasis on their relations with the Russian people. As the editors say, "light is shed upon the fundamental changes in the economy and in the way of life of the peoples of the U.S.S.R. which have occurred under the conditions of the Soviet system." Perhaps the most useful feature of this book is the provision of excellent maps of the three areas covered showing the locations of the various nationalities and including those areas which are either sparsely populated or completely uninhabited.

History of Kazakhstan

A number of new books on the history of Kazakhstan have appeared recently, the majority of which concentrate on the Soviet period, and, more specifically, on the October Revolution, its causes and aftermath. One book dealing with earlier history is *New Material on Ancient and Medieval History of Kazakhstan* (Novyye materialy po drevney i srednevekovoy istorii Kazakhstana. Kazakh Academy of Sciences, Alma Ata, 1960. 224 pp.). This work, under the editorship of V. Shakhmatov, appears as Volume 8 of Works of the Institute of History, Archaeology and Ethnography of the Kazakh Academy of Sciences, and contains articles trans-

lated from Eastern (Chinese, Arabic and Persian) works, research on historical ethnography, and also a bibliography of Chinese and Manchurian literature on the history of Kazakhstan. The latter is published because of a "strengthening of interest in Eastern (especially Chinese) sources on the history of Kazakhstan, Sinkiang and the Republics of Central Asia." The book is intended for scientific workers, historians (orientologists), teachers and students of this period of Kazakhstan's history. Two of the articles concern the origin of the names "Indzhu" and "Kazakh."

A collection of 508 documents on *The Uprising of 1916 in Central Asia and Kazakhstan* (Vosstaniye 1916 goda v sredney Azii i Kazakhstane. U.S.S.R. Academy of Sciences, Moscow, 1960. 793 pp.) has appeared under the general editorship of A. V. Pyaskovskiy, Doctor of Historical Sciences, who also wrote the introduction and commentary to this work. It is interesting to note that, according to the editor, it was in 1953-4, at meetings of historians in Central Asia, that the character of this uprising was correctly delineated. It was defined as basically an anti-imperialist, anti-military uprising, an unco-ordinated and spontaneous movement, without proletarian leadership or, for that matter, without any centralized leadership at all. It was basically a peasant war, against tsarist autocracy. However, the uprising is also tied up with similar movements elsewhere, especially in Russia, and is treated as having its origins in the 1905 revolution, as well as World War I and the agricultural exploitation of the people by the ruling groups. The immediate cause of the revolt is a tsarist ukase of June 25, 1916, concerning the mobilization of the native population for rearguard action. The first section of the book deals with the causes and immediate occasion for the uprising, and the second with general documents about the uprising throughout Central Asia and Kazakhstan. The next seven chapters concern the uprising in different geographic areas (Syr'-Dar'ya, Samarkand, Fergana, Semirechensk, Transcaspia, Akmolinsk, Semipalatinsk, Ural' and Turgay). The final chapter is about the methods the tsarist government is supposed to have used in suppressing the uprising, including the "treacherous role of bourgeois-nationalist elements." Within each section, the documents are given in chronological order, and most of them are purported to be published for the first time, though some have appeared in other collections. At the end there are twenty-seven pages of comments and bibliography, a twenty-two page index of the names of all people mentioned in the book, and a twenty-three page index of geographical locations.

Another book on the Civil War is a Party publication, and the second of two volumes—*Kazakhstan in the Fire of Civil War* (Kazakhstan v ogne grazhdanskoy voyny. Institute of Party History attached to the Central Committee of the Communist Party of Kazakhstan, Kazakh State Publishing House, Alma Ata, 1960. 470 pp.). The first volume, "In the Flame of the Revolution" (V ogne revolyutsii) was published in 1957, in honour of the fortieth anniversary of the October Revolution, and both were edited by S. Beysembaev, Director of the Kazakh Institute of Party History. The second volume treats of the "struggle of the workers of Kazakhstan against foreign intervention and internal counter-revolution," as well as the establishment of the Soviet state. Much of the material

THE MUSLIM REPUBLICS OF THE U.S.S.R.

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I. CENTRAL ASIA

Cultural History

IN honour of the 70th birthday of the noted Georgian scholar Iosif Abgarovich Orbeli, a group of Soviet scholars decided to present a collection of articles about the history, philology, archaeology and art of the Caucasus, Central Asia and the Near and Middle East, from ancient times to the present day. The results of this endeavour were published in 1960 in *Research on the History of the Culture of the Peoples of the East* (Issledovaniya po istorii kul'tury narodov vostoka. Publishing House of the U.S.S.R. Academy of Sciences, Moscow and Leningrad, 1960. 527 pp.). The book starts out with an eight-page biography of Academician I. A. Orbeli, who devoted most of his life to the development of Orientalology. The first part of the book is about the Caucasus, and includes two articles on architectural schools and problems of style in architecture in medieval Azerbaydzhan. The section on Central Asia includes articles by L. N. Gutilev on *The Talassk Battle of 36 B.C.*; N. V. D'yakonova and O. I. Smirnova on *The Interpretation of Pendshikent Painting*, studying its relation to historical and religious movements throughout Central Asia; A. N. Kononov on *The History of Russian Turkology* (until the nineteenth century), in which he gives a history of the different Turkic languages, their relation to Russian, and the influence of the Russian language and culture on their neighbours; R. G. Mukminova on *The History of Vagf Land Ownership in Central Asia in the XVI Century*; A. A. Roslyakov on *Basic Features of Turkmen Fortification in the XVIII-XIX Centuries*; A. L. Troitskaya on *Sagira* (in the sense of "Orphans") in the *Kokand Khanate (XIX Century)*; S. N. Ivanov on *Categories of Voice in Participles of the Uzbek Language*; and Ye. V. Sevortyan on *The Verboforming Affix -sa/-sy/-syn in the Turkic Languages*. The final section of the book is on the Near and Middle East. Among others, there are articles by I. N. Vinnikov on *Notes on the Koran*, which analyses several verses with the obvious intention of casting suspicion on the meaning, and implying contradictions in the Koran; M. B. Rudenko on *Kurdish Literature*; I. P. Petrushevskiy on *The History of the Poll-Tax under the Mongolian Empire*; and other articles on Persian archaeological discoveries and Persian grammar.

Exploring the Pamirs

An attractive book on the Pamirs has been written by Nikolay Vasil'evich Krylenko, formerly a high Party and Government official in the

proshlogo v soznanii lyudey v sredney Azii i rol' sotsialisticheskoy kul'tury v bor'be s nimi. Department of Philosophy and Law of the Kirgiz Academy of Sciences, Frunze, 1958. 91 pp.), is a most interesting study of some present-day conditions in Central Asia, especially in regard to religious beliefs. In some ways, more questions appear to be raised than are answered. Altmysbayev claims that there are two basic types of survivals of pre-bourgeois social formation and bourgeois society. The first type includes such practices as polygamy, bride price (kalym), ancestral seniority, blood feuds, the isolation of women from male society, occurring in various parts of the country and mainly in the republics of Central Asia, but not among peoples formed into bourgeois nations before the October Revolution (e.g., Russia, the Ukraine, Belorussia). The second type includes "non-communist attitudes to labour and public property; an incorrect attitude towards family, drunkenness, manifestations of religious prejudices, and national particularism. These are found all over the country, though surviving more strongly and for a longer period among those peoples who passed to socialism without going through the stage of capitalist development. He especially attacks here the violation of "communist principles of selecting trained personnel" by the play on links of family and friends, as well as national origin. "In the words of Mao Tse-tung, contradictions in Soviet society are contradictions of an internal character (inside the people), that is, non-antagonistic (sic) contradictions. They are manifested not only in the form of a struggle between conscious and unconscious attitudes towards labour of the two groups of Soviet people, but also in the struggle between the antiquated and the new, more progressive style of work of the economic and cultural organs of Soviet power . . ."

Other breaches of labour discipline, such as speculation, pilfering and embezzlement are regarded as reflecting the struggle against communist consciousness of an ideology which is hostile to socialism, and as an attempt to disorganize the normal current of planned production. A surprising allusion to sabotage is made, when the author says "we will not dwell on the facts of subversive activities, on sabotage carried out by undisguised foreign and internal enemies of Soviet society. This open struggle of the enemies of the people against socialist society has, in the minds of some elements of the Soviet people, nothing in common with the survivals of the past. The campaign against such elements should be stern and relentless." The author, while admitting that respect for the wisdom and experience of older people "is one of the best national ethnic traditions," inveighs against excessive insistence on the rights due to the heads of families. This, he says, is due to lack of awareness of the socialist principle of labour—from each according to his ability, to each according to his labour. In some families the heads of family simply do nothing, and live at the expense of working members of the family. In Kirgizia, for example, nearly ten per cent. of those living on kolkhozes who are capable of work have not put in the required number of hours. At meetings, wives often just look at their husbands to find out how to vote on an issue. Many men will not help with work at home, considering it beneath their dignity. As to religion, Islam is blamed for the retain-

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Kazakistan, START Anlaşması'na taraf

Nazarbayev'den Bush'a nükleer teminat

WASHINGTON (A.A)- Kazakistan Devlet Başkanı Nursultan Nazarbayev, üç günlük bir çalışma ziyareti amacıyla ABD'nin başşehri Washington'a geldi.

Nazarbayev, önceki gün yerel saatle 15.00 sularında Pentagon'un helikopter alanında Dışişleri Bakanı James Baker tarafından karşılandı.

Nazarbayev, dün ABD Başkanı George Bush ile biraraya geldi. Amerikan yetkililerinin verdiği bilgiye göre, iki devlet başkanı arasında Beyaz Saray'da gerçekleşecek bu ilk görüşmede, Start Antlaşması'nın uygulamaya geçirilmesi amacıyla imzalanacak protokolün içeriği hakkında görüş alışverişinde bulunulacak.

Nazarbayev'in, ziyareti sırasında, Savunma Bakanı Dick Cheney, Hazine Bakanı Nicholas Brady, Tarım Bakanı Edward Madigan, Dünya Bankası Başkanı Lewis Preston ve kongre yetkilileri ile de görüşmesi bekleniyor.

Kazakistan Devlet Başkanı Nursultan Nazarbayev, 2000 yılına kadar ülkesindeki bütün nükleer silahları imha etmek istediklerini tekrarladı.

Nazarbayev'in önceki gün başlayan ABD ziyareti öncesinde bir açıklama yapan Dışişleri Bakanlığı Sözcüsü Margaret Tutwiller, Nazarbayev'in Dışişleri Bakanı James Baker'la cumartesi günü yaptığı telefon görüşmesinde, 1968 tarihli nükleer silahların yayılmasını önleme anlaşmasını imzalayacaklarını bildirdiğini söyledi.

Tutwiller, Kazakistan'ın nükleer silahların yayılmasını önleme anlaşmasını imzalayacağı yolundaki açıklamasını memnurlukla karşıladıklarını belirtti. Sözcü, Kazakistan hükümetinin, daha önce de bu yönde açıklamalar yaptığını hatırlattı.

Gazete Adı	Zaman
Tarih	28.5.92
Sahife	5
Sütun	

ZAMAN

5

D

İŞ HABERLER

Yeltsin: “Nahcivan’daki sınır birliklerini geri çektim”

Kazakistan silahlarını veriyor

MOSKOVA-Rusya Devlet Başkanı Boris Yeltsin, Nahcivan topraklarındaki tüm BDT sınır birliklerini geri çekme kararı aldığını açıkladı.

Yeltsin bugünkü Komsomolskaya Pravda gazetesinde yayınlanan demecinde, “Nahcivan liderlerinin Türkiye’yle sınırı açmak istedikleri” yolundaki haberlere ilişkin bir soruyu cevaplarlarken, “22 Mayıs tarihinde BDT sınır birlikleri komutanı Kaliniçenko’yu arayarak, Nahcivan’ın uluslararası sınırlarındaki birliklerin çekilmeleri için talimat verdiğini” bildirdi.

Yeltsin bu kararla ilgili olarak baş-

ka ayrıntı vermedi.

Boris Yeltsin, Kazakistan’ın topraklarındaki tüm stratejik nükleer silahları 7 yıl içinde Rusya’ya devretmeyi kabul ettiğini de açıkladı.

Kazakistan Devlet Başkanı Nursultan Nazarbayev daha önce, her ikisi de nükleer güç olan Rusya ve Çin arasında savunmasız kalabileceği gerekçesiyle topraklarındaki stratejik nükleer silahları Rusya’nın denetimine vermeyi reddediyordu.

Yeltsin demecinde, Kazakistan’daki nükleer silahların da Rusya’nın kontrolüne girmesiyle eski SSCB’nin nükleer silahlarını kontrol eden tek gücün

Rusya olarak kalacağını söyledi.

Rusya Devlet Başkanı ancak, bazı Orta Asya cumhuriyetlerinin İran’la olan sınırlarını açmış olmalarının kendilerinde rahatsızlık meydana getirdiğini vurguladı.

İran’la sınırlarını açmış bulunan Orta Asya cumhuriyetlerinin Rusya’yla da serbest sınır rejimi içinde yaşadıklarını hatırlatan Yeltsin, böylece Rusya’nın da İran’la fiilen bir serbest sınır rejimi uygulamasına sokulmuş olduğunu dikkati çekti.

Bu duruma uzun süre tahammül etmeyeceklerini vurgulayan Yeltsin, İran’la serbest sınır rejimini sürdürme-

leri halinde bu, Orta Asya cumhuriyetlerine karşı milletlerarası hukuk çerçevesinde sınır kısıtlamaları uygulayabileceklerini belirtti.

Eski Sovyet cumhuriyetlerinden Türkmenistan ve Tacikistan ile İran arasında, hukukî olmasa bile fiili bir açık sınır rejimi uygulandığı biliniyor. Türkmenistan’ın ekonomik bağımlılığı, Tacikistan’ın da etnik yakınlığı sebebiyle İran’la açık sınır rejimi uygulamalarının Yeltsin’in başlıca hedefi olduğu anlaşıyor.

İç ekonomik ve politik meselelerden milletlerarası alandaki gelişmelere kadar çok geniş bir alana yayılan sorula-

rı cevaplayan Yeltsin, ülkesinin Avrupa’daki konumuna ilişkin olarak yöneltilen bir soruyu cevaplarlarken de, “Rusya’nın şimdilik NATO’nun sadece siyasi kanadına ve Avrupa Konseyi gibi siyasi nitelikli Avrupa kuruluşlarına üye olmayı amaçlaması gerektiğini, asgari kanada üyeliğin ise bugün için söz konusu olmadığını” bildirdi.

Yeltsin, ülkenin bugünkü en yüksek iktidar organı olan Halk Temsilcileri Kongresi’nin lağvedilmesini istediğini doğrulayarak, Rusya Yüksek Sovyeti’ne sunacağı anayasa değişikliği teklifinde bu organın kaldırılmasını isteyeceğini söyledi.

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

MAYIS 2013

Kazakhstan

Two Attempts at Building a Qazaq State: The Revolt of 1916 and the Alash Movement

UYAMA Tomohiko

A new state may be formed on two types of occasion: first, when a society that can govern itself without a state evolves into a more complex society, whose life needs to be regulated by state organizations, and second, when an old state collapses or does not correspond to the society's needs and has to be replaced by a new one. In Central Asia at the beginning of the twentieth century, it became increasingly clear that the Tsarist colonial regime did not correspond to the interests of the native population in many aspects; it confiscated their lands while denying them political rights. On the other hand, Central Asian society itself was getting more complex, with massive migration of Russian colonists and increasing stratification of the indigenous population.

Therefore, attempts at state-building in Central Asia meant not only national liberation but also a search for models of states that fit the reality of the new era. The search could move in two directions: one seeking models in the outside world (especially in Europe), and the other returning to, or revaluing, traditional forms of the state. Traditional statehood, in turn, might be either Islamic or nomadic.

There are different views on the nature and possibility of existence of "nomadic states." Nomadic political formations are usually unstable and often lack bureaucracy, territorial administrative units and other attributes typical of sedentary states. Qazaqstan (Kazakhstan) in recent years has experienced a heated dispute as to whether the Qazaq (Kazakh) khanate

anlatımın bir bölümü kapsayacak kadar uzun tutulmasının nedeni, bu konudaki kaynakların yetersizliği veya tarafsızlıktan uzak olmasıdır. İran'da iki ana emik grup bloğu yaşamaktadır: İranî (% 60) ve Türk (% 35) kökenliler. Anayasal bir teokrasi olan İran'ın % 85'i resmî mezhep olan Caferîliğe bağlıdır. Ayrıca, İran'da hâlâ önemli sayıda göçebe aşiret bulunmaktadır.

Tezin ikinci bölümü cumhuriyet öncesi Şii İran dönemini anlatmaktadır. İran adının ifade ettiği bir coğrafyanın belirginleşmesi ve "modern" İran tarihinin başlangıcı bu döneme rastlamaktadır. Sırasıyla, Akkoyunlular, Safevîler, Afşarlar, Zendler, Kaçarlar ve Pehlevîler dönemini anlatan bu bölümde, önce tutunum ideolojisindeki değişiklikler ve sonra da bu değişikliklerin dış politikaya yansımaları incelenmiştir.

İslam İnkılabı dönemi üçüncü bölümün konusudur. İslam Cumhuriyetinde ulemanın etkinliği ve ulema içi iktidar mücadelesi, birinci alt-bölümün konusudur. İkinci alt-bölümde, önce bölge ülkeleriyle ve sonra da büyük güçlerle İran'ın kurduğu ilişkiler etnik-dinsel açıdan ele alınmıştır.

Ayrıca tezin sonunda, tutunum ideolojisine ilişkin bir tablo verilerek, tezin konusunu oluşturan dönemlerde İran'ın iç dinamiklerindeki değişim soyutlanmaya çalışılmış, bir şemalaştırma denemesi yapılmıştır.

Baitzhaunova, Saule: "Türkiye-Kazakistan İlişkileri ve Rusya'nın Buna Karşı Tutumu", Yüksek Lisans Tezi, (Danışman: Yrd. Doç. Dr. M. Nail Alkan), III-108 s.

Sovyetler Birliği'ni oluşturan Cumhuriyetler birer birer önce egemenliklerini, sonra bağımsızlıklarını ilan etmeye başladılar.

SSCB'nin dağılması sonucu ortaya çıkan bağımsız devletlerden biri de yüzölçümü bakımından BDT ülkeleri arasında ikinci ve nüfus bakımından ise dördüncü büyüklükte olan Kazakistan, Türk Cumhuriyetleri içerisinde en büyük coğrafi sahaya sahiptir. Bağımsızlık sonrası ekonomik, siyasal ve sosyal alanda toplumsal değişim yaşamakta olan Kazakistan Cumhuriyeti, bağımsız (Moskova'dan) dış ilişkilerini de oluşturmaktadır. Hazırlanan, "Türkiye-Kazakistan İlişkileri ve Rusya'nın Buna Karşı Tutumu" konulu tezde, Kazakistan Cumhuriyeti'nin bağımsızlık sonrası geçen 7 sene içinde gelişmekte olan Türkiye-Kazakistan ilişkileri ve buna bağlı olarak Rusya'nın tepkisi ele alınmıştır.

Çalışmanın I. Bölümünde, bağımsızlık sonrası Kazakistan'ın ekonomik, siyasal, sosyal durumu ve uyguladığı dış politika alanları ele alınmıştır.

II. Bölümde, Kazakistan'ın Türkiye Cumhuriyeti ile gerçekleştirmekte olan siyasi, ekonomik, kültürel alanlardaki ilişkileri ve ayrıca iki ülke ilişkilerinin gelişmesinde önemli yere sahip olan petrol konusu değerlendirilmiştir.

III. Bölümde, SSCB'nin dağılmasından sonra Rusya-Kazakistan ilişkilerinin boyutu, Rusya'nın uygulanmakta olduğu dış politika ve OAC'nin

önemi, buna ilaveten adı geçen ülkenin, Türkiye-Kazakistan ilişkilerinin gelişmesine bir tepki olarak, başvurduğu baskı yolları incelenmiştir.

Sonuç kısmında, çalışma I-III. Bölümlerdeki bilgilere dayanarak özetlendirilmiştir.

Bermek, Tolga: "Bir Uluslararası Uyuşmazlık Konusu Olarak Fırat ve Dicle Nehirleri", Yüksek Lisans Tezi, (Danışman: Prof. Dr. Füsün Arsava), 106 s.

Uluslararası Hukuk, önceleri sadece ulaşım elverişli nehirlerle ilişkin hukuki esaslarla ilgili kurallarla ilgilenmiş ise de zamanla nehir sularından başka bakımlarından, yani enerji üretimi, sulama, kentsel ve endüstriyel kirlenme gibi hususlar sebebiyle de ilgilenmek zorunluluğunu duymuştur. Ancak, bu alanda milletlerarası hukuk tarafından kabul edilmiş kesin kurallar mevcut olmayıp, bu hususlar taraflar arasında aktedilen anlaşmalar çerçevesinde düzenlenmektedir.

İçinde bulunduğumuz çağda iktisadi ve sınai ihtiyaçlar, nüfus hareketleri, çevre kirlenmesi gibi sebeplerle nehirlerden yararlanma zorunluluğu neticesinde uluslararası hukuk birden çok devletin ülkesinden geçen nehirlerin tabi olacakları koşulları üzerinde durmaya başlamıştır. Böylece devletler arasındaki su ilişkileri bir milletlerarası hukuk meselesi haline gelmiştir.

Bu bağlamda, suyun bu denli yaşamsal önem kazandığı günümüzde, Türkiye su kaynaklarını değerlendirmek üzere tarihinin en büyük yatırımı olan Güneydoğu Anadolu Projesi'ni (GAP) tamamlamaya çalışmaktadır. Bunu yaparken, güney komşuları olan Suriye ve Irak'ın talep ettiği hakların ve öne sürdüğü iddiaların uluslararası hukuk geleneği ile ne ölçüde bağdaştığını açıklığa kavuşturmak, Türkiye'nin izleyeceği politikanın inandırıcılığı açısından da büyük önem arz etmektedir.

Bu çalışmada öncelikle, uluslararası su yolları ve sınıraşan sular kavramı incelenerek, dünyada bu kavramsal çerçevede meydana gelen uluslararası sorunlar bağlamında özellikle Fırat ve Dicle nehirlerinin Türkiye'nin güney komşularıyla olan ilişkilerinde yarattığı sorunların hukuki ve teknik boyutları ele alınmıştır.

Çalışmada esas olarak, kamuoyunda her geçen gün daha fazla yer işgal eden su sorunu hukuki, siyasi ve teknik boyutlarıyla irdelenmiş, Türkiye-Suriye ve Irak arasında suların kullanımı konusunda meydana gelen gelişmeler ve mevcut durum olabildiğince yansıtılmaya çalışılmıştır.

Denk, B. Erdem: "Egemenliği Tartışmalı Adalar Sorunu: Karşılaştırmalı Bir Çalışma", Yüksek Lisans Tezi, (Danışman: Prof. Dr. A. Füsün Arsava), VI-211 s.

Devletlerarası ilişkilerde egemenliği tartışmalı adalar sorununu uluslararası hukukun ilgili kuralları bağlamında karşılaştırmalı olarak inceleyen bu çalışma, örnek olay olarak Kardak Kayaıkları uyuşmazlığıyla birlikte Spratly

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Parmi les documents nombreux et très divers qui illustrent l'influence de la culture sogdienne sur les régions voisines, ici le sud du Kazakhstan, l'A. présente les panneaux de stuc sculptés du palais de Kostobe, à 15 km au nord-ouest de Džambul (6^e-9^e s.) et surtout les étonnantes planches de bois brûlées, appartenant à une frise murale à Kujruktobe, à 5 km de la ville médiévale d'Otrar, bois que F. Grenet date du 7^e-première moitié du 8^e s. K.B. souligne le rôle de la Sogdiane, y compris par le biais de colons et marchands, dans le processus de formation des villes dans la vallée du Syr darya et dans le Sémirech'è, qui faisaient partie du kaganat turc.

R.B.

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[La situation religieuse actuelle en République du Qazaqstan]

Kazakhstan

Spécialiste du prosélytisme chrétien au Qazaqstan, l'A. nous offre un panorama succinct de l'activité des principales institutions représentatives de l'islam qazaq depuis 1990, ainsi que des divers lieux de pèlerinage et confréries soufies (vecteur de l'influence des milieux confrériques ouzbeks dans les régions méridionales du pays). Ce survol est suivi d'une brève description des principales institutions communautaires chrétiennes (arméniennes, orthodoxes russes, catholiques, protestante) en relation avec les mouvements migratoires récents à l'intérieur de chaque communauté. L'étude se termine sur quelques informations relatives aux progrès récents de l'hindouisme et des nouvelles religions au Qazaqstan.

S.A.D.

02 MAYIS 2011

MAHİR YAYINLARI
SONRA GİLE EN DÜNYA

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JONATHAN E. BROCKOPP

Astana

Astana, the capital of Kazakhstan, was founded in 1824 as Akmolinsk (from *aqmola*, “white tomb”), as a settlement established to secure the trade routes between Russia and Central Asia along the Nura River. After a catastrophic flood, the settlement was moved in 1830 to a site 30 kilometres to the north. In the course of the nineteenth century, the fortified town developed into a significant centre of commerce and market fairs, positioned at the convergence of trade routes connecting Russia with Central Asia, India, and China.

The Petropavlovsk-Karaganda railroad reached Akmolinsk in 1929, and in 1936 the city became the central city of an *oblast* (province). These factors, along with the resettlement there of deportees from other parts of the Soviet Union, who provided the work force necessary for industrialisation, accounted for further growth of the city. In 1960, under Khrushchev, the city became the administrative centre of the Tselinnyy Kray (the “Virgin Lands Region”); in 1961 it was renamed Tselinograd (“Virgin Lands City”). The master plan of 1962 aimed at the regulated development of residential, manufacturing, and recreational zones; due to a territorial restructuring, however, Tselinograd lost its designation as the administrative centre of the *kray* and some of the buildings that had been planned were never realised. Tselinograd reached a total of 286,000 inhabitants in 1989 (last Soviet census).

After Kazakhstan achieved independence in December 1991, the country suffered several years of economic decline as industries were dismantled because of outdated production installations, a lack of competitiveness of the products produced, and the breakdown of trade networks. In 1992 the city was renamed Aqmola. Urban growth increased again when, in 1994, the Kazakh parliament decided to move the capital from Almaty to Aqmola. Three years later, in 1997, the ministries and government institutions officially began their move, and in 1998 the city was renamed Astana (which literally means “Capital City”). Even though the moving operation was completed at the end of 1999, the new government quarter of the city was still under construction in 2007. In 2003, the population passed the threshold of 500,000 inhabitants.

Kagaklar.

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(MOOJAN MOMEN)

COSSACK BRIGADE (Berīgād-e qazzāq), a cavalry unit in the Persian army established in 1296/1879 on the model of Cossack units in the Russian army. It began as a regiment but within a few months was expanded to a brigade composed of two regiments; it was expanded still further during World War I and, as a consequence, in 1334/1916 was redesignated a division. Although it remained primarily a cavalry force, it acquired additional components over time: In 1301/1884 the brigade received four pieces of surplus artillery from Russia, and a small artillery unit was established to man them; later a small infantry unit was incorporated as well. The brigade also had its own band.

The formation of the Cossack Brigade was part of a larger process in which the Persian government, in the late 19th and early 20th centuries, engaged various European soldiers to train units of the Persian armed forces. Shortly before the Russians were brought in to lead the new Cossack unit, Austrian officers had been employed to train infantry and artillery troops in what proved to be a short-lived and unsuccessful venture. In 1329/1911 Swedish officers began to organize and train the gendarmerie, which grew to 8,400 men by the end of World War I. One departure from this general pattern during the war was the formation of the South Persia Rifles on the initiative of the British government, rather than at the invitation of Tehran, where politicians remained divided over whether or not to recognize the unit. The South Persia Rifles recruited Persian troops and also absorbed the gendarmes in the

province of Fārs. By the end of the war it numbered about 6,000 men.

Formation and composition. On his second journey to Europe, in 1295/1878, Nāṣer-al-Dīn Shah (1264-1313/1848-96) had been favorably impressed by the uniforms, equipment, and precision drills of the Russian Cossacks who had escorted him across Transcaucasia. He therefore asked the viceroy of the Caucasus, Grand Duke Mikhail Nikolaevich, to send Russian officers to train a Cossack-style cavalry in Persia. The government in St. Petersburg authorized the viceroy to fulfill the request, though at that time there was no clear policy other than generally to promote Russian influence in Persia.

The man selected to organize the Persian Cossack unit was Lieutenant-Colonel A. I. Domantovich, a general staff officer who happened to be in Transcaucasia, having just returned from service in the Russo-Ottoman war of 1878-79. He arrived in Persia knowing little more about the country than some stories of its ancient past and the murder of Ambassador A. S. Griboyedov during the siege of the Russian embassy in 1244/1829. He nevertheless successfully negotiated terms for establishment of the Cossacks, persuaded the shah to provide special funds for start-up costs, and made a favorable impression at court during his three years of service in the country. Domantovich and a handful of other Russian commissioned and noncommissioned officers began to organize and train the Cossack regiment in April 1879; the shah was so pleased with the results that in the summer he decided to expand the regiment to a brigade.

The size and composition of the Cossack unit varied considerably over time. Initially it consisted of 400 men. After a few years of expansion, it declined during the late 1880s until, in the early 1890s it numbered about 300 men, of whom only 170 were cavalrymen on active duty. The fortunes of the unit began to improve again in the second half of the decade, and it had grown to 1,500 men by 1318/1900. Ten years later, owing to the wartime buildup, the size of the Cossack unit had increased to about 8,000 Persian officers and men.

All of the first group of Cossacks were drawn from a special unit of the traditional cavalry, comprised of *mohājers* (immigrants), i.e., descendants of Muslims who had immigrated from Transcaucasia during the Russian conquest. When the initial regiment was enlarged into a brigade, it began to draw on other Persian military units in order to reach its full strength, for the remaining *mohājers* refused to join. Eventually civilian volunteers were also accepted, including members of ethnic and religious minorities. For example, from the mid-1890s until 1321/1903, the highest-ranking Persian officer in the brigade was the chief of staff, Mirzā Mādrūs/Mārtirūs Khan, an Armenian from New Jolfā, near Isfahan, who had been educated at the Lazarevskii Institute, a secondary school for Armenians founded in Moscow by an Armenian merchant (for him, see Bāmdād, *Rejāl* V, pp. 186-88). The commanders and other Russian officers attached to the



Estonia. In 1979 there were more than 7,000 popular/public libraries. The major research libraries are the Library of the Estonian Republic (founded 1918), the Academy of Sciences Library (1947), Tartu University Library, and the Scientific-Technical Library (1968).

The Caucasus

Azerbaijan. In Azerbaijan the earliest collections were those at the Palace Library Giandzha (11th century), the mausoleum collection of Sheik Sefi in Ardabil, and the library at the Maragheh Observatory (13th century). An important figure in the book culture of the 16th century was the chief librarian of the Safavid court, Sadigibek Afshar. The first popular libraries did not appear in Azerbaijan until the end of the 19th century.

During the early Soviet period popular/public libraries and village reading rooms were created, and 1923 marked the opening of the State Library of the Azerbaijan Republic named after M.F. Akhundov. By 1979 the republic had 3,800 popular/public libraries. The main research libraries are concentrated in Baku. Among them, the Scientific Technical Library (founded in 1930), the University Library (1919), and the Academy Library (1923), all with collections in excess of 1 million items.

Armenia. Armenian monasteries as early as the 5th century maintained manuscript collections. In the 19th century libraries were established at educational institutions: the Erevan Gymnasium for Men (f. 1842), the Gymnasium for Women (1850), and the Teachers' Seminary (1881). In the 1890s libraries also existed at primary and parochial schools.

The first subscription library opened in Erevan in 1902. On the eve of World War I there were 13 such libraries with a book stock of only 9,000 titles. By 1930 the number of libraries had grown to 60. In addition, books were available to the public in 245 village reading rooms. In 1979 Armenian citizens could avail themselves of library services in 1,400 popular/public libraries. The largest research collection developed at the Republic Library in Erevan (f. 1922). Other major research libraries include the Academy Library (1935), the University Library (1921), the Scientific Technical Library (1963), and the Scientific Medical Library (1949), all of

which (except the medical library) contain more than 1 million volumes.

Georgia. Monastic and private libraries in Georgia date from the 8th century. After the incorporation of Georgia into the Russian Empire in 1802, public libraries were created in Tbilisi, Batumi, and Kutaisi. As of 1978, there were 4,000 popular/public libraries, the largest research library being that of the Library of the Republic in Tbilisi, whose collections were based on those of the Tbilisi Public Library (f. 1846). Other research libraries include those at the Georgian Academy of Sciences and Tbilisi University.

Central Asia and Moldova

Turkmenia. The first public library in Turkmenia was founded in 1895 in Ashkabad as the Transcaspian Regional Social Library. It was designed to serve primarily the Russian population. In 1921 this collection became the foundation of the Turkmen Regional Public Library; in 1924 it was reorganized into the State Library of the Turkmen SSR. In 1979 there were 1,300 libraries throughout the republic. The largest research libraries were located in Ashkabad: among them, the Academy Library (f. 1941), the University Library (1950), and the Scientific-Medical Library (1932).

Tadjikistan. The first Tadjikistan library was organized in 1923 in Dushanbe. By 1928 there were 11 popular/public libraries, and by the end of the 1930s libraries had been created in every city as well as many hamlets. The largest collection is that of the Republic Library, founded in 1933 on the basis of the City Library (f. 1923) in Dushanbe. In 1979 the republic had 1,600 popular/public libraries. The largest research libraries included at the Academy Library (f. 1933), the University Library (1948), the Pedagogical Institute Library (1931), and such special libraries as that of the Institute of Scientific-Technical Information and the Medical Library (1939).

Uzbekistan. The first library opened in Tashkent in 1870. At the beginning of the 20th century, city library reading rooms were established in Fergana, Samarkand, and Andizhan, while Muslim libraries opened in several cities. In 1919 the Tashkent Public Library was renamed the Turkestan Peoples' Library. In May

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KAZAK TARİHİNE KISA BİR BAKIŞ

Doç. Dr. Zeynep İsmail*

Kazak Sözü'nün Anlamı:

Tarihi kaynaklara göre "Kıpçak" ve "Kazak" adları aynı zamanda çıkmıştır. Doğu Türkistan tarihçisi N. Mıncani "Kazak'ın Kısaca Tarihi" adlı kitabında, "Kazak" adının nereden çıktığına dair tarihi malumat vermiştir. Mesela Fars dilinde yazılan "Hudud'al-Ğalam" adlı kitapta "Alan devletinde Kazak adlı bir millet var" diye yazmıştır. Mircağıp Dulat Kazak ve Kırgız'ın kökünün nereden çıktığı hakkında yazdığı kitabında, Abu'l-Kasım Firdevsi "Şehnâme"de "Kazak" "Kazak Hanlığı" adlı devleti Aral denizinin kuzeyinde oturmuş ve çok güçlü olmuş diye gösteriyor. Bizans İmparatoru Konstantin Parpirotini (905-959) Kitabında Kaban'dan doğuya kadar olan yerlerde yaşayan millete "Kazakıya" diye ad vermiştir. Arap seyyahı Muhammed El-Avfi 1228 yılında Hindistan'da çıkardığı "Seçmeli Hikayeler" adlı kitabında Altay'da yaşayan Karlukların dokuz ulusa bölündüklerini, bunun içinde 3 kabilenin çığıl ve 3 kabilenin Kazak olduğunu göstermiştir. Rusların "Asırların Hikayesi" adlı seçer kitapta prens Svetoslav'ın 968'de, Prens Mistislav'ın 1022 yılında Kaban nehrinin güneyinde Kazakları ile Ruslar arasında yaptıkları savaş hakkında kaynaklar bulunuyor. Bu gibi bilgiler Moğol'un "Gizli Şeceresi", "Bahadırılar Destanı", "Dedeler Şeceresi" adlı kitaplarda rastlanır. Kazaklar hakkında Çin Tarihçileri Türk Hasaları'nın güneyde İran'la, güneydoğuda Harezmiyle sınırı olduğunu, Han devletinin İdil nehrinin kenarında olduğunu ve Kazak sözü Eski Çin kaynaklarında " " (Hı Sa), " " (Ke Sa), ve " " "Hasa" diye geçtiğini göstermiş. Burada "Hasa" diye Hazarları anlatmış olmalıdır.

Şokan "Kazak" sözü'nün manasını "er kalpli, bahadır ve cesur" diye düşünmüştür. Radloff bir kitabında "Kazak" sözü'nün manasını "özgür adam" diye göstermiştir. Şakerim Hacı "Kazak Şeceresi" inde "Kazak" sözü'nün manasını "bağımsız yaşayan, hiç kimseye bağlı olmayan milletler" diye düşünmüş ve yazmıştır. Çin Tarihçisi Su Bey Hai de aynı görüşü savunuyor. "Kazak" sözü'nün manası hakkında **Türkologlardan:** A.N. Bernştan, A.N. Cameyloviç, N. Maar, A. Kaydarov, S. Amancolov, A. Marğulan, A. Kuriscanov, M. Akıncanov, T. Canuzakov, **Yazarlardan:** S. Mukanov, O. Süleymanov, M. Magavin, K. Salğarin v.b. alimler çok malumatlar yazmışlardır.

Prof. Dr. Manaş Kabaşulu KOZIBAY, "Kazak" ve "Kıpçak" adları aynı zamanda çıktığını çeşitli kaynaklarla ispatlamış. N. Minani, "Kazak" sözü'nün çok erken tarihlerde meydana çıktığını kanıtıyor. Fakat "Kazak" sözü erken ortaya çıksa da, bir millet ismi olmamış ve tek bir kabilenin adı olarak ortaya çıkmıştır. Ondan sonra boy birliğinin adını taşımıştır. Mesela Küçük Ordu Alşın ulusunun kuranındaki yedi ru (kerderi, kereyit, tama, tabın, çağalbaylı, tölev, vımadan) ve bu kabilelere "Yaşlı Kazak" diye adı çoğalmış ve bir millet adı olmuştur.

* A.Ü. TÖMER Öğretim Görevlisi (Kazakistan)

Tarihi sırları bol, söylenecek derdi de çok olan Türk soylu ulusların içindeki soylu, yerleşik düzende olanlarından ve en seçkinlerinden birisi de Kazaklardır. "Kazaksız Türkolmaz" diyen atasözü "er yiğit" Kazaklar'ın özel davranışlarını, üstün karakter özelliklerini, yüce gönüllerini, ata tarihine olan sevgilerini anlatmaktadır.

Kazaklar tarih boyunca birçok sevinçli ve acılı olayları iç içe yaşamışlardır. Aslında sevinçlerine göre acıları çoktur. Onlar tarihte çok kaygılı ve kederli dönemler yaşamışlardır. Tarihte, dünya üzerinde Kazaklar kadar acı çeken, acıyla yaşayan çok az halk vardır. Herşeye rağmen, ne kadar acı çekse de kendi toprağını, kendi geleneğini ve kendi kültürünü canı pahasına korumuştur. Tarih boyunca, geniş topraklara sahip olarak bu mücadelelerinde harikalar yaratırlar.

Kazakların bu büyük tarihini tarih sahnesinde birçok büyük dönemlere (zamanlara) ayırarak özet halinde vermek istiyorum.

1. Dönem: Avrupa ve Asya arasında mekan eden doğuda tanrı (Tiyan-Şan), Altay, Tarbagatay, Alatau, Sayan, Hingan dağları, batıda Karpatdağları ortasındaki büyük geniş sahalarla eskiden göçmen halklar yaşamaktaydı. Bugünkü Kazak halkının yerinde M.Ö. XVIII-VIII. asırlarda arkeologların ve ilim adamlarının anlattığına göre Kazak halkının ata adet-örflerine, yaşayışına benzeyen ve onları anlatan taş ve çiniler üzerinde yazılmış olan resimler bulunmaktadır.

2. Dönem: Saka, Üysin, Kanlı, Alşın, Hun devri.

M. Ö. 7 ile 4. yüzyıllar arasında Orta Asya'da saka boylarının varlığı bilinmektedir. Sahaların yerleşim merkezi İle ve Yedisu bölgesi olmuştur. M.Ö. 4 ile 3. yüzyıllarda Saka birliği dağılmış ve onun yerine Üysinlerin, Kanlıların, Alşınların birliği kurulmuştur. Meşhur eski Çin tarih şeceresi olan "Hanname"de (M.ö. - 104-91y.) "Tarihname"de Üysin memleketi, Kanlı memleketi, Alşın memleketleri M.Ö.— 3 asırlarda büyük seçkin devletler olduğunu anlatıyorlardı. Üysin devleti, Tian Şan Dağlarının doğusundan Şu Irmağına kadar, Balkaş Gölünden Issık Gölüne kadar geniş topraklara yerleşmişlerdir. Üysinlerin yerleşim merkezi olan İle Irmağı boyu ile Yedisu Bölgesi Üysinlerin "Ata yurdu" olmuştur. Kanlı devleti, Karadağ etekleri ile Sır Irmağının ortalarını yurt tutmuş, Alşın devleti ise Aral Denizi'nin batı kenarından Hazar (Kaspi) Denizinin kuzey kenarına kadar olan yerleri yurt tutmuşlardır. Bu üç (devletin) büyük boylarının hepsi Kazakları oluşturan boylardır.

Bu üç boydan en büyük ve güçlü olanı Üysinlerin Boyluk Birliği idi: Bu boy M.Ö. 2. inci yüzyıldan itibaren İle Irmağı ovası ile Yedisu bölgesini yurt edinerek, bundan önce buralara yerleşmiş bulunan Saka Boyları ve Yuezi Boyları ile karışıp onların yarısını kendi kültürleri içine alarak, Kazak halkının temelini atmışlardır. Daha sonra Üysin Devletini kurup, büyük ve güçlü bir ordu oluşturmuşlardır. Üysin Devleti kuruluşundan itibaren hızla büyüyüp gelişmiştir. Çinliler, gelişen devletle ilişki kurma yolunda çeşitli denemelerde bulundu. İlk temasta Şi Cün isimli hanımı Üysin Gün Biy'ine verdi, ondan sonra Fın Lio hanımı göndererek Üysin Devleti, aynı zamanda, Doğu ile Batı arasındaki en önemli



KAZAKHSTAN

THE EVOLUTION OF THE COSSACK COMMUNITIES

THERE are few terms which have passed through more evolutionary changes since the Middle Ages than the term "Cossack." Allow me to give you some examples of the difficulties that await the novice in attacking this subject. Given a man who goes by the name of Cossack, we might find, on inquiring into his origin, that he was a Great Russian, a Ukrainian, a native Mongol, a "Tatar," a Lett, or a Finn. If he has been a Cossack for some generations—i.e., if he can be called a "hereditary" Cossack—he may, whatever his origin, have adopted the traditions of the old Cossack national communities of the fifteenth and sixteenth centuries.

Thus, first of all, it must be clearly understood that the modern Cossack regiments (*voiska*) and the historic Cossack national communities represent two opposite principles. Yet both of them formed ethnically a part of the population of Eastern Europe, though they live both there and in Asiatic Russia. But quite apart from these two groups must be the treatment of the people of purely Asiatic blood known as Kirghis-Kaizak and calling themselves simply Kaizak (which in pronunciation is almost identical with the Russian Cossack—Kazak). These Kirghis-Kaizak must not be confused with the Kirghis who rightly own this name, and who now live round by Pamir and Alai and in the Issyk-Kul district.

It is therefore necessary to enter into the origin and history of the term "Cossack," so as to differentiate these various types, and get a clear idea of the present relation of the different Cossacks to one another and to other peoples of Eastern Europe and Central Asia.

Until quite recently this scientific inquiry would have been rather hampered by the policy of the old Russian régime of not calling things or peoples by their right names. Thus, the Turkic nation of the Kaizak were given the official name of Kirghis, possibly through ignorant confusion with the real Kirghis, but chiefly in order to reserve the word "Kazak" for the designation of the Russian regiments which had conquered Asia. Again, the Cossack regiments were not allowed to remember their independent national past, and remain a tool in the hands of the Government for the suppression of all national aspirations within the boundary of the Russian Empire.

A secular, humanistic perspective and a spiritual-religious perspective are not two parallel, mutually contradictory perspectives, for one ... presupposes the other — one uplifts and concretises the other. (JIMMA VII:2).

Contained in the present issue (JIMMA VIII:1) is a short essay by Dr. Wilfred Cantwell Smith (Professor Emeritus, Harvard University, U.S.A.) in which the celebrated scholar of comparative religion comes full cycle in resolving the "contradictory perspectives" by including Secularism as one of the Five Great Religious Movements in human history.

It should thus, come as no surprise to our readers that we are opening the Dialogue Section in this issue with an article by the distinguished Soviet ethnographer, Professor V.N. Basilov.

The appearance of Professor Basilov on these pages represents several firsts for JIMMA. Among these the following deserve special mention: Professor Basilov's contribution enables us to broaden the parameters of our discussion by introducing a perspective regarding minority rights and the role of religion in society based on what may be termed as one particular secular formulation. Secondly, it affords JIMMA readers for the first time a view of the Muslim minority in the Soviet Union from the inside — as seen by a trained and salubriously objective majority observer.

Soviet Muslims have been the focus of special attention in JIMMA since its inception. But much of what has appeared in these pages was the product of a distant, although highly competent and dedicated effort by observers looking in, as it were, from the outside. Although designed to do so, it hardly ever produced a corresponding response or any hint of acknowledgement and recognition.

Readers of JIMMA are well aware that it has been from the outset the considered policy of this publication to initiate and promote a two-way discourse. Quoting again from an earlier statement:

... there can hardly be any meaningful discussion of the (minority) problem or any realistic attempt at resolution unless the 'other' ... (is) also present ... Only within the framework of his history, culture, institutions and societal goals can we develop strategies that would ensure our survival. (*Muslim Communities*, op.cit., pp. 27-28.)

We appreciate Professor Basilov's gesture in so cordially accepting our invitation to appear on the pages of JIMMA. We look forward to a mutually productive exchange in the future as well.

It is necessary to point out here that Professor Basilov did not specifically design his article for the Dialogue Section; its appearance under that head is an editorial decision.

Finally, at the cost of sounding repetitious, we wish to remind our readers that all opinions expressed in this *Journal* are the responsibility of the authors and not of the Editorial Board, or of the Institute of Muslim Minority Affairs.

SYED Z. ABEDIN
Managing Editor.

Popular Islam in Central Asia and Kazakhstan

V.N. Basilov

Asya
Kazakhstan

Religion and Life

The history of the world's religions shows that by no means all the ideas which religious teaching instills in its adherents are put into practice. People take from religious teaching those views which are compatible with their outlook, those standards of behaviour which are practicable within an established way of life. Of course, as time passes, many things change, and the public consciousness takes in ideas which previously would have been alien to it. But the principle remains: if certain tenets of religion do not correspond to people's needs, they will find ways of avoiding them and replacing them with others, i.e., religious tenets which satisfy the demands of society at a given time.

Islam is no exception in this respect. The pioneers of the academic study of Islam have already pointed out the divergence between the teachings of the Koran and the religious practice which is characteristic of the Islamic world. In particular, the Koran insists on a single, omnipotent God, upon whose will everything in this world depends. This straightforward idea proved difficult to take in. People were accustomed to their local, familiar guardian deities, and the old conception passed into Islam under the guise of the cult of saints.

Again, the Koran proclaims the idea of predetermination of human actions. This idea, which was less straightforward, and gave rise to differences of opinion among Muslims even at the dawn of Islam, likewise did not correspond to well-worn habits of thought. People were not willing to wait to see how their preordained fate would reveal itself. Various methods of foretelling the future became widespread in the Islamic world. Faced with misfortune or illness, Muslims did not wish to acquiesce in a predetermined outcome; the drive to action inherent in human nature demanded different responses to the varying situations of life. Muslims turned to saints, shamans and witch-doctors with requests to change the situation, avert misfortune, restore health.

Aborigines has the power to exclude any person from aboriginal areas, and can issue orders restricting any kind of written material from such areas. Such powers have been used to prohibit all Christian work in aboriginal areas, and to discourage the holding of Christian services in aboriginal areas.

For the deep jungle Orang Asli, life remains a struggle for survival. The Federal Government has continued fairly extensive programmes of medical aid, and primary schools (which are staffed exclusively by Malay teachers, and include a substantial element of Islamic instruction in the curriculum) but the economic status of the Orang Asli has not improved much. Many have been greatly disturbed by the government's rural development schemes, which have cleared large areas of jungle and distributed the land to Malays for agricultural cultivation. So far Malayan courts have not acknowledged native rights for the Orang Asli and without formal land title they feel particularly vulnerable in the face of the massive land development projects undertaken by the Malaysian Government. One Orang Asli expressed his view of the problem: 'The Government takes land from the Orang Asli, who have nothing, to give to the Malays, because they have little.'

Gordon P. Means

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Kazakhstan

22 The Peoples of Kazakhstan and Soviet Central Asia

The Kazakhs

Occupying an area almost as large as all of Western Europe, Kazakhstan, the U.S.S.R.'s second largest republic, is distinguished by the fact that the Kazakhs constitute a smaller proportion of its total population than the titular nationality in any of the fourteen other republics which make up the Soviet Union. The latest Soviet census, taken in January 1970, showed the Kazakh Soviet Socialist Republic's population to be just over 13,000,000, which included 4,234,000 Kazakhs who represented 32.4% of the total. More than half the republic's population were Europeans, mostly Russians, of whom there were 5,522,000, or 42.4% of the whole. When the 933,000 Ukrainians (7.2%) and 198,000 Belorussians (1.5%) living in the republic are added to this figure it will be seen that these three European nationalities constitute 51.1% of Kazakhstan's total population. Kazakhstan is thus the only Asian Soviet republic in which European Slavic settlers outnumber the indigenous inhabitants.

In addition to the Kazakhs and the Europeans, Kazakhstan's

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Chokan Valikhanov: Kazakh Princeling and Scholar

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Chokan Chingisovich Valikhanov (1835–1865) was one of the most remarkable figures to appear among the native peoples of Asiatic Russia during the 19th century. Born into the Kazakh aristocracy, he was a grandson of the last khan of the Middle Horde and claimant to the title of sultan and direct descent from the 13th-century “world conqueror”, Chingis Khan. In the course of a brief lifespan he rose from a predominantly nomadic and overwhelmingly illiterate milieu to earn recognition from the highest echelons of the Russian scholarly community as an authoritative and promising orientalist. Passionately attracted to the study of Inner Asia, he was able to carry out valuable and often pioneering investigations, especially with reference to his own Kazakh nation and its close neighbours, the Kirghiz and the peoples of Eastern or Chinese Turkestan. As historian, geographer, ethnographer, explorer, folklorist and even artist, he made contributions of enduring worth. His most dramatic achievement, bringing his fame within the Russian Empire and even abroad, was the dangerous mission undertaken in 1858–1859 as a secret agent to Kashgar in Chinese Turkestan. Most regrettably, his life was to be prematurely extinguished by tuberculosis some months short of his 30th birthday, and there is an element of tragedy here that immediately confronts the one who approaches a study of his career. When in 1904 the first (and incomplete) collection of his works was published, the editor, observing that Valikhanov in his time had been acknowledged by Russian savants as a “phenomenal figure”, likened the short-lived Kazakh scholar to a “brilliant meteor flashing across the field of oriental studies”.¹

This essay seeks to define the place that Chokan Valikhanov occupies in the history of his people by presenting his career and times and the reception accorded him by the Old Régime, both during his life and thereafter to 1917. (Only a very brief summary of the later and quite extensive Soviet treatment of Valikhanov will be

History, Art and Cul
ISTANBUL

Caspian), since he says that it emptied into the lower Volga (tr. Minorsky, 75, §6.42, comm. 215). Maḥmūd al-Kāshgharī mentions the *Ertiṣh suwī* as a river in the Yemāk/Yemāk steppes which flows, so he says, after receiving many tributaries, into a lake; this error would appear to stem from the same source as the *Hudūd al-ālam*, since the Arctic Ocean, the *Baḥr al-Zulumāt* of Arabic travellers, can hardly be meant (*Dīwān lughāt al-turk*, tr. Atalay, i, 97, tr. Dankoff and Kelly, i, 129). The Islamic geographers seem to locate the Kimāk [*q.v.*] roughly between the (true) Irtiṣh and the Ob, and Gardīzī writes of the trade route which led northwards from Transoxania to the land of the Kimāk, on the Irtiṣh (cf. Barthold, *op. cit.*, 112-13; but the lower course of the river, beyond the Kimāk, must have been the home of Ugrian peoples, the ancestors of the peoples found there in the 16th century, the Ostyaks or Khanty). During these later mediaeval times, the former lands of the now-vanished Kimāk, were apparently occupied by the Tatars (perhaps including aboriginal Ugrians now Turkicised) and, to their south, the Kazakhs occupied this region (see J. Forsyth, *A history of the peoples of Siberia, Russia's North Asian colony 1581-1990*, Cambridge 1992, 10-16, 21-7).

It was on the banks of the Irtiṣh that Čingiz Khān in 1208 defeated the remnants of his Mongolised Turkish rivals, the Nayman tribe; he halted in the summer of 1219 on the banks of the Irtiṣh before his troops appeared in Transoxania; and towards the end of Čingiz Khān's life, his son Djoči established his *ordo* on the river (Barthold, *Turkestan*³, 361, 392-3, 403, 450; idem, *Zwölf Vorlesungen*, 165, 180). The Great Khān Ögedey was buried, when he died in 639/1241, on a mountain in Mongolia near the headwaters of the Irtiṣh (Rashīd al-Dīn, in Barthold, *Turkestan*³, 473). Islam may have appeared amongst Turkish nomadic tribes in the region when the Blue (or White) Horde came to control its southern and western fringes. In 792/1390 Tīmūr despatched from Tashkent an army against a Khān called Kamar al-Dīn, and this marched north from the Issik-Kul [*q.v.*], crossed the Ili and reached the Irtiṣh (Sharaf al-Dīn Yazdī, *Zafar-nāma*, Bibliotheca Indica, i, 495); and at the end of the 15th century, the Khānate of Sibir [*q.v.*] moved its centre to Sibir or Kashlik or Isker near the confluence of the Irtiṣh and its tributary the Tobol. The overwhelming of the Khānate of Sibir in the 1590s [see KUČUM KHĀN], however, brought the greater part of the course of the Irtiṣh under Russian control.

Bibliography: Given in the article; and see OB and SIBIR. (C.E. BOSWORTH)

ISFĪDJĀB, a town and an extensive district of mediaeval Islamic Central Asia, identifiable with the later Islamic town of Sayram. Popular etymologising saw in the name the Persian component *ispīd*, *ispīd* "white". It lay on the Aris river, a right-bank affluent of the Sīr Daryā [*q.v.*], 14 km/8 miles to the east of the later town of Chimkent (lat. 42° 16' N., long. 69° 05' E.); Chimkent itself, now in the southernmost part of the Kazakhstan Republic, is mentioned in the historical sources from Tīmūrid times onwards, e.g. in Sharaf al-Dīn 'Alī Yazdī.

Isfīdjāb apparently had a pre-Islamic history, though nothing is known of this; it may have had a local Iranian ruler, as did the adjacent regions of Ilāk [*q.v.* in Suppl.] and Ustrūshāna [*q.v.*]. The incursions into Transoxania of Kutayba b. Muslim [*q.v.*] are said to have reached as far as Shāsh and Isfīdjāb, but it appears more firmly in history with a report that, in 225/840, the Sāmānid governor of Samarkand Nūh

b. Asad subdued it and built a wall round its vineyards and cultivated lands (presumably as protection against raids by the steppe Turks) (al-Balādhurī, *Futūḥ*, 422; al-Sam'ānī, *Ansāb*, ed. Ḥaydarābād, vii, 26). Being on the northernmost edge of the Islamic lands in Central Asia, Isfīdjāb was very much a frontier town, the resort of *ghāzīs* and other fighters for the faith, who congregated in *ribāts* [*q.v.*] fortified against the infidel Oghuz and Kimāk Turks, and numbered by al-Muḥaddasī, 273, with palpable exaggeration, at 1,700. Many of these *ribāts* were built and financed by the people of the Transoxanian towns well behind the frontier, and manned by them in relays; *ribāts* of the men of Nakhshab, Bukhārā and Samarkand are mentioned, and another *ribāṭ* was that financed by the Sāmānid commander Karatigin al-Isfīdjābī, with Karatigin and his son Maṣnūr buried nearby (al-Muḥaddasī, *loc. cit.*; Ibn al-Athīr, ed. Beirut, viii, 492). That this Karatigin—obviously a Turk—was the local ruler of Isfīdjāb in the early 4th/10th century, as Barthold assumed, is by no means sure. At all events, because of its role as a vital frontier post (*thaghūr dīālī wa-dār al-djihad*) it was, unusually for Transoxania, exempt from taxation, and the local ruler paid only a token tribute and forwarded presents to the Sāmānid *amīr* in Bukhārā (Ibn Ḥawqāl, 510, tr. 488; al-Muḥaddasī, 340; cf. Barthold, *Turkestan*³, 175-6, 211-12, and idem, *A history of the Turkman people*, in *Four studies on the history of Central Asia*, iii, 77-8).

The geographers describe it at this time as thoroughly well defended, with a citadel (ruinous, however, in Ibn Ḥawqāl's time) and walls round the *shahristān* and *rabaḍ* respectively. As a place where the products of the steppes could be exchanged for those of the settled lands, its markets were flourishing, and al-Muḥaddasī mentions in particular the *sūḳ al-karābis*, that of the cotton merchants, the rents from whose shops were a charitable *wakf* that yielded 7,000 dirhams a month (Ibn Ḥawqāl, 510, tr. 487-8; al-Muḥaddasī, 273; cf. Le Strange, *The lands of the Eastern Caliphate*, 483-4, and Barthold, *Turkestan*³, 175-6).

We do not know what ultimately happened to the local rulers of Isfīdjāb, but in 382/992 the Karakhānid ruler of Balāsāghūn, Bughra Khān Hārūn or Ḥasan, occupied the town as he advanced into the Sāmānid dominions, and it is mentioned that a certain Abū Maṣnūr Muḥammad b. Ḥasan al-Isfīdjābī rebelled against Sāmānid authority in the very last days of the dynasty (387/997) and summoned help from the Karakhānid Ilig Naṣr.

In the early 7th/13th century, the inhabitants of Isfīdjāb, together with those of Shāsh, Farghāna and Kāsān, were removed by the Kh'arazm Shāh 'Alā' al-Dīn Muḥammad and the land laid waste because he was unable to protect them from the destructive raids of the Mongol Küčlūg [*q.v.*] (Yāqūt, *Buldān*, ed. Beirut, i, 179; Ibn al-Athīr, xii, 271; Barthold, *Turkestan*³, 368-9). The second disaster which Isfīdjāb suffered, according to Yāqūt, *loc. cit.*, was devastation by the Mongols of Čingiz Khān.

It is around this time that the name Sayram begins to replace Isfīdjāb, although already in the later 5th/11th century, Maḥmūd al-Kāshgharī, *Dīwān lughāt al-turk*, tr. Atalay, iii, 176, tr. Dankoff and Kelly, ii, 241, equated Sayram/Saryam with the older Isfīdjāb. As such, Sayram figures in the history of the western part of what became, from the 8th/14th century onwards, Moghollistān [*q.v.*], e.g. in the history of the later Čaghataiyids as recounted by Mīrzā Muḥammad Ḥaydar Khān. Thus it is recorded that 'Isā Bughra Khān devastated Sayram, Turkistān and Tashkent in

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(W.P. HEINRICHS)

KAWĪR, DASHT-I [see IRAN. i. 3].

KAYSŪM (modern Tkish. Keysun; Grk. Kaison; Arm. Kesun; Frankish Cressum and variants), a place situated to the south of Besni [q.v.], in east-

ern modern Turkey on the Keysun-çay, an affluent of the Sürfaz-çay, in the upper valley of the Euphrates. Considered in the 9th century A.D. as one of the marches of the Byzantine frontier, it commanded a col on the Besni road. Its fortress served as a base for the revolt of Naṣr b. Shabath [q.v.] but was dismantled after Naṣr's submission to al-Ma'mūn in 209/824-5.

Kaysūm was re-occupied by the Byzantines ca. 958, and at the end of the 11th century became the capital of the Armenian lord Gogh Vasil (d. 1112). The Franks annexed it in 1116 and it became part of the lands of the lord of Mar'ash. Baldwin of Mar'ash (d. 1146) rebuilt the fortress in stone, but this has now disappeared. During this Frankish occupation, Kaysūm was the seat of a Latin bishopric. An Armenian bishopric is mentioned up to 1177 and a Jacobite one till 1174. It was even the place of residence of the Jacobite patriarch for a few years. All this indicates that there was living there an important Christian population.

Between 545/1150 and 568/1173 the Saldjūks of Rūm and Nūr al-Dīn b. Zangī occupied it alternately. During Ayyūbid times it came within the territory of Aleppo, but its strategic role declined, and after the passage through it of the Mongols in 1260 it is mentioned only as a village under Armenian domination.

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(ANNE-MARIE EDDÉ)

KAZAKSTĀN, conventionally **KAZAKHSTAN**, a region of Inner Asia lying essentially to the south of Siberia and north of the older Islamic Transoxania [see MĀ WARĀ' AL-NAHR]; the southern part of what is now the Kazakstān Republic includes what was in mediaeval Islamic times rather vaguely known as Moghōlistān [q.v.]. The modern Kazakstān Republic (formally, Kazakstān Respublikası) is the largest state of Central Asia; it borders on its north and west with the Russian Federation of States, on the east with China and on the south with Kirgizstān [q.v. in Suppl.], Uzbekistān [q.v.] and the northwestern tip of Turkmenistān [q.v.]. The capital since 1997 has been Astana (formerly Akmolā), although the former capital Almatī (older Russian name, Alma Ata [q.v.]) remains the largest city.

1. Topography and climate.

Kazakstān covers an area of 2,724,900 km² and stretches from almost the lower Volga and the Caspian Sea in the west to the Altai and Tien Shan Mountains in the east. Deserts occupy the central and western parts of the country, while the northern part is largely covered by steppes. The highest point is Khantāngīrī peak (6,995 m/22,944 feet) in the southeast. Main rivers are the Sīr Daryā [q.v.] which flows into the Aral Sea, the Ertīs (Irtīsh [q.v. in Suppl.]) and Esīm (Ishim) which join the Ob' river, the Īle (Ili [q.v.]) which empties into Lake Balkash (Balkhash [q.v.]), and the Oral [see YAYIK] river which drains into the Caspian Sea.

The average January temperature rises from -17° C

going on pilgrimage to holy places and of sorcerers, mullahs and ishans for individual and public health", and it reported considerable satisfaction that one Abdulkarim Yusupov, a worker at the "60th Year of the USSR" state farm, "was expelled from the Communist Party for having participated in religious ceremonies."

Liberal Leninism

Such is the growing dilemma Mr Gorbachev faces as he views the future of Islam inside Soviet borders. Paradoxically, all of these apparent violations of Soviet law on religious matters were reported at about the same

time as the official and thereby lawful Soviet Islamic establishment hosted a major international Islamic conference in Baku, Azerbaijan where the official voices of Soviet Islam went to great lengths to convince a carefully hand-picked audience of foreign Muslims that the Soviet commitment to the rights of Muslims is resolute and inviolable. Abdulkarim Yusupov, for one, might question the sincerity of this particular Soviet commitment.

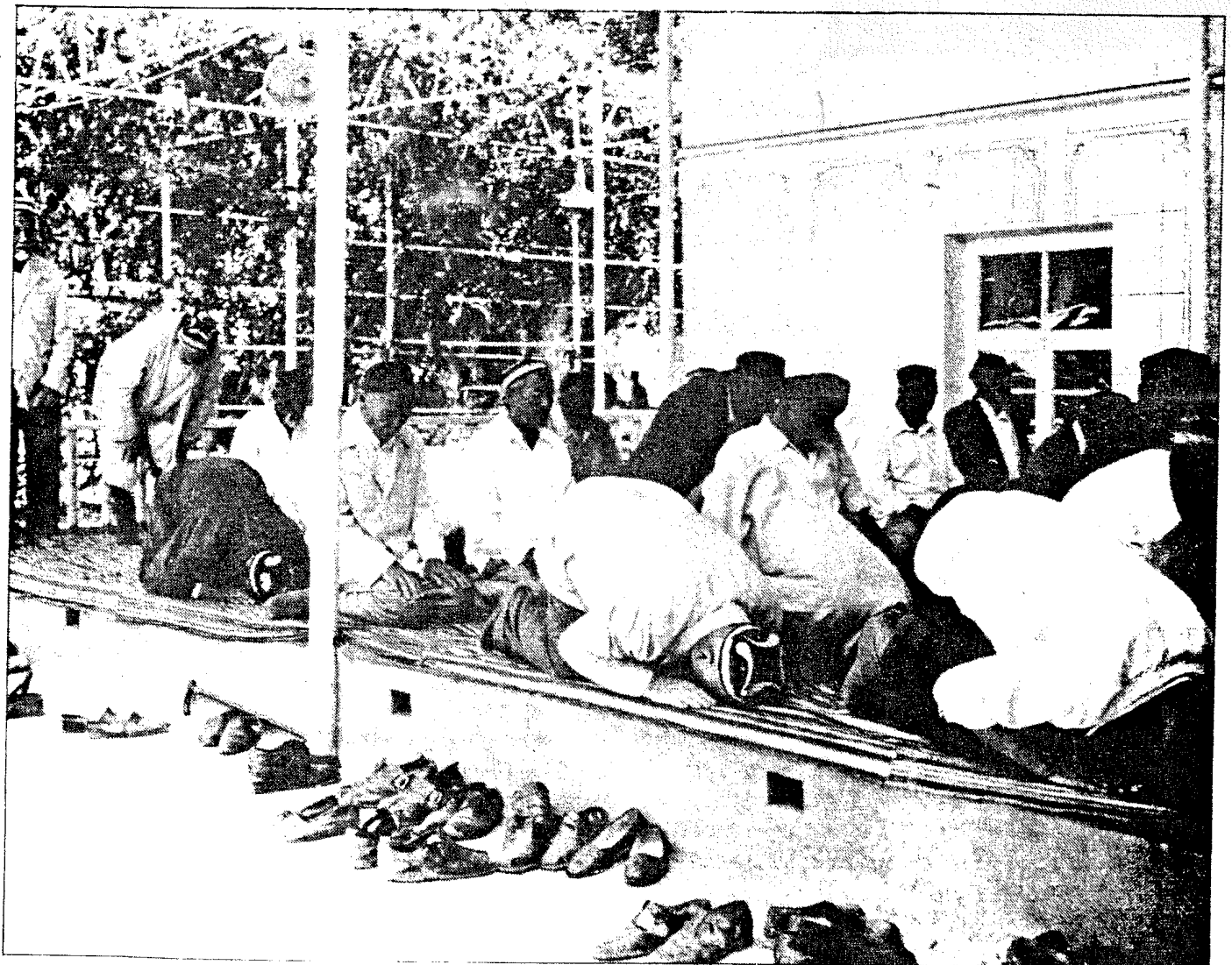
Mr Gorbachev's commitments are another thing altogether, however. One might challenge his sincerity only at considerable peril. There can be little doubt that Mr Gorbachev, despite the

media hype about his "liberalism" and his "modern" views on the problems of his society, is a committed and dedicated Leninist, perhaps even more of an ideologue than his immediate predecessors. On Islam, he is unequivocal: like all religions it is to be destroyed and replaced in the USSR by scientific atheism. All the evidence supports this conclusion. Mr Gorbachev himself left no doubt on this score in his recent parting shots to his Tashkent hosts. In the Leninist struggle to eliminate Islam and to instil proper atheist principles, he said, "even the slightest divergence between words and deeds is impermissible."

Muslims riot in Alma Ata: "Kazakhstan for Kazakhs"

When Mr Gorbachev sacked the aged First Secretary of the Kazakhstan Communist Party and replaced him with his man, the Muslims rioted. *Arabia* considers the implications

On 16 December, a special plenum of the Central Committee of the Communist Party of Kazakhstan met and decided to terminate the long tenure of Dinmukhamed Kunaev, a native Kazakh, as First Secretary of the Republic's Communist Party. To many outside analysts, this was a less than surprising move, in that Kunaev is now 74 and one of the last surviving leaders of the Brezhnev



India's best defence. According to Tikhomirov this explodes the myth of the "Russian threat to India." However, he either does not or will not see that such Russian actions as the seizure of Geok-Tepe and the annexation of Merv were reducing these empty spaces and if they continued might soon remove them altogether.

On the specific point of British influence in Merv Tikhomirov holds that it was not very considerable. "In fact the activity of British agents in Merv was not so intense as it is frequently represented in works on the history of Central Asia at the end of the nineteenth century." He is very hostile to O'Donovan, describing him as a braggart and drunkard who arrived in Merv with the provocative aim of strengthening the anti-Russian elements in the town and bringing about another conflict and who, when he finally failed, threatened to return at the head of an army. Tikhomirov evidently considers that O'Donovan was a British agent (*razvedchik*) but does not allege that he was in any way an emissary of the British Government or had any other aim than to cause mischief.

Soviet writing on the pre-Soviet history of Central Asia after annexation deals not only with the process of annexation but with its results both bad and good. Its bad results upon the workers of Baku at the end of the nineteenth century are described by I. V. Strigunov in an article on wages in the *Bulletin* (Trudy) of the Institute of History of the Azerbaydzhani Academy of Sciences (vol. 15. Baku 1961. 500 copies). From archive materials and official reports Strigunov draws data to confirm that the real, relative and nominal wages of the workers was falling during this period. This state of affairs is contrasted with the profits being made, especially by the oil firms, some of which were foreign owned. The author stresses that, of course, capitalism's power to exploit is much greater today than it was then. He takes his account up to the first unorganized strikes in Baku in the 80s and 90s.

Kazakhstan
Ideological and Political Trends in Kazakhstan at the End of the Nineteenth and Beginning of the Twentieth Century (Ideyno-politicheskiye techeniya v Kazakhstane kontsa 19—nachala 20 veka). By K. B. Beysembiyev. Kazakh Academy of Sciences, Alma-Ata. 1961. Pp. 378. 4,000 copies.

This is the first volume of a two-volume work on this subject. It deals in the main with religion and "bourgeois ideology." Considerable space is allotted to "unmasking bourgeois falsifiers of the history of the peoples of Central Asia and Kazakhstan," particularly Baymirza Hayit. The book must be regarded within the context given it by the author (p. 10) of "nationalist survivals" within the Soviet Union today, even among Party members. A Marxist-Leninist study of these "backward views" is essential, according to Beysembiyev, as a measure of re-education of those infected with them and to counterbalance alleged attempts made in the West to show bourgeois nationalism in a false and flattering light.

Beysembiyev first sets the scene; he describes the influence on Kazakh social structure of Russian capitalism and imperialism which undermined the positions of the feudal ruling classes and intensified the exploitation of the people and proceeds to distinguish four trends within Kazakh thought in this period:

1. The religious-mystical trend appeared among those feudal circles which had finally lost hope that their rule would ever be restored. They sought salvation in the "life beyond the tomb."

2. The bourgeois-conservative trend was represented by a second group of the feudal class which accepted the capitalist order and bourgeois habits of mind. They tried to adapt themselves and their economy to the demands of the market and were gradually becoming capitalist livestock-owners.

3. With this second group a young national bourgeoisie grew up. This group lived mainly by trade and the exploitation of hired labour. It had insufficient economic basis and social support to become a class and its ways of thought were still conditioned by current prejudices. However, this young bourgeoisie represented a progressive trend and desired to borrow from the cultural and economic achievements of other countries. Beysembiyev calls them the progressive bourgeois trend.

4. Finally, the author comes to the working class whose exploitation was reach-

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