thousand (1982) located at the eastern end of the province near the border with Gansu. A military garrison and trading center since the sixteenth century, its industrialization began after it was connected to the main Chinese rail network in 1959. Today its industry includes an oil refinery and an iron and steel plant, along with factories producing farm tools, ball bearings, electrical equipment, fertilizers, and chemicals. JOHN A. RAPP

XINJIANG, formerly known as Turkestan, is China's largest administrative unit, covering about one-sixth of the total area of the country. The Taklamakan, a desert in southern Xinjiang, causes much of the region to be uninhabitable. Another formidable barrier to human habitation is the Tian Shan range, in the center of this vast territory. Directly north of the Tian Shan are the towns of Urumqi (the capital of Xinjiang), Turfan, and Kuldja (Yining), and even farther north are the Dzungarian steppelands. In turn, northern Xinjiang abuts the Soviet Central Asian republics of Kazakhstan, Kirghizia, and Tajikistan. To the south are the oases and towns of the Tarim River basin, including Yarkand, Khotan, and others; the southern boundary is clearly delineated by the Kunlun mountains, which separate Xinjiang from Tibet and Kashmir.

Perhaps Xinjiang's main value to traditional China was its strategic location. Xinjiang was the main gateway to South and West Asia, and such oases as Hami and Turfan in the north and Khotan and Keriya in the south were vital to the operation of the so-called Silk Route. The trade caravans needed these halting places for food, water, and other supplies. The northern routes led to Central Asia and the Middle East while the southern ones wound their way to India. China's interest in Xinjiang was not, however, limited to commerce. The Chinese courts, concerned about defense of their territories, sought buffer zones as a means of protecting their borderlands. Chinese occupation of Xinjiang would keep the non-Chinese inhabitants under control and would protect China's core territories in Gansu and Shaanxi provinces. The more powerful Chinese dynasties thus attempted to control the pastoral nomads, the traders, and the peasants of Xinjiang. The Han (206 BCE–220 CE) and Tang (618–907) dynasties, in particular, overwhelmed the natives and established garrisons in the oases. They could not totally pacify the herdsmen in the steppes and mountains, but they dominated the sedentary population in the towns. China secured its borderlands, and useful side effects were the increase in trade between East and West and the flourishing cultural interchange between China and the rest of Asia. When these great Chinese dynasties declined, however, they lost their holds on Xinjiang, and their garrisons were compelled to withdraw.

The Chinese continued to be influenced by Xinjiang even when they did not occupy this so-called Western Region. As early as the first century CE, Buddhism reached the oases of Xinjiang, and many of the natives converted to the Indian religion. Khotan and Turfan became Buddhist centers. Buddhist patrons supported the building of monasteries, temples, and statues as well as the painting of frescoes and murals. The oases served as intermediaries in the transmission of the new religion to northwest China, leading to the establishment of the great Buddhist artistic and religious center at Dunhuang (in Gansu) and to court patronage of Buddhism in the capitals at Datong, Luoyang, and Chang'an. Islam was also introduced to China through the oases of Xinjiang. Muslim merchants from Central Asia and the Middle East started to arrive in Xinjiang within a few decades after the death of Muhammad in 632. They conducted trade with the Turkic merchants and simultaneously helped to convert some of them to Islam. The Turkic peoples, in turn, transmitted the Islamic teachings to northwest China.

Despite Xinjiang's vital influence on China, it remained independent of the Chinese court until the eighteenth century. The Mongol Yuan dynasty (1279–1368) imposed its authority over the region, but the succeeding Ming dynasty (1368–1644) did not assert its domination over the local people, who enjoyed a satisfactory trade and tribute relationship with the Chinese court. The Qing dynasty (1644–1911), in seeking to secure its borders, overwhelmed the Dzungar Mongols in the 1750s and then occupied Xinjiang. The Manchu rulers wanted to promote the economic recovery of the region rather than exploit its resources. They developed irrigation projects, encouraged commerce, and kept taxes low. The court permitted the natives great leeway in governing themselves and tried not to interfere in local affairs. Yet it could not regulate its own people. Chinese colonists moved into Xinjiang and exploited the non-Chinese. The Chinese and Manchu officials who were dispatched to the newly seized territories discriminated against and oppressed the local populace.

The native response was predictable. A more fundamentalist form of Islam, which stressed the purity of its doctrine and opposed any foreign (i.e., Chinese) influence gained numerous adherents. Eco-

ENCYCLOPEDIA OF ASIAN HISTORY, c.4, s.249–251, 1988, New York

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ASIAN AFFAIRS c.IX (s.2), s. 96-110 1922 (Germany

THE BRITISH MILITARY MISSION TO TURKISTAN, 1918-20

By Major-General Sir Wilfrid Malleson (*January* 24, 1922).

It will obviously be impossible, in the short space of one hour, to describe the crowded events of two eventful years, on hardly one day of which period there did not happen something both interesting and important. In what follows, therefore, it will only be possible to give you the barest *précis* of the work of the Mission.

In June, 1918, I was summoned to Simla, and informed that I had been appointed head of a Mission to Turkistan, and was to proceed immediately to Meshed, where the Mission was in process of formation. The object of the Mission was to check as far as possible the Turkish and German designs to penetrate, via Baku and Krasnovodsk, with the active assistance or tacit consent of the Bolsheviks then in control of Turkistan, to the Afghan frontier, where their object was to bring pressure to bear on Afghans and tribesmen alike to embark on a religious war against the British in India. The times were critical. In France the German armies had penetrated far beyond the lines held by us in 1917. There was as yet no sign of any counter-offensive by the Allies. Nothing was happening on the Salonika front; Allenby had not yet started on his wonderful campaign in Palestine; whilst the Turk was pushing fast towards Baku, and German troops, with a corps headquarters in Tiflis, had disembarked in the Caucasus as a stiffening to that "Army of Islam" which, hordes of enemy agents had for months been proclaiming through the bazaars of Central Asia, was about to undertake the liberation of the East from the clutches of the brutal English Imperialists. Enemy missions—German, Turkish, and Austrian—were in Kabul and Herat. Great pressure was being put on the Amir Habibullah to declare a holy war. In fact, the opinion of those in high places at Simla was that it needed the appearance of but a detachment of German or Turkish troops on the Northern frontiers of Afghanistan to precipitate a *jihad* against us which, in view of India's commitments in Mesopotamia and elsewhere, would have been extremely awkward. In short, the Government of India could hardly sleep at nights owing to these various possibilities, and the Mission which I was about to join was only one of the steps taken with a view to mitigating the obvious perils of the situation.

Having with some difficulty obtained the assistance of one officer, I started on the long journey to Meshed. At that time the Nushki line had been extended to Mirjawa, close to the Persian frontier. Thence to Meshed the route was difficult, as the magnificent road made by

Türkistan

806. TILAVOV, Akbar Tilavovič. *Stanovlenie i razvitie političeskoj sistemy v Sovetskom Turkestane: opyt i uroki*. Tashkent, Fan, 1992, 148 p.

Editée à compte d'auteur, cette thèse soutenue à l'Université Navâ'î de Samarcande retrace la formation des organisations politiques (partis, syndicats, jeunesses communistes, coopératives, etc...) du Turkestan soviétique, et de la République Populaire Soviétique de Bukhara (septembre 1920-septembre 1924). Après les travaux, en Europe, de Marco Buttino, dont l'auteur ne semble pas avoir eu connaissance, celui-ci démontre la très faible audience, jusqu'à octobre 1917, du parti bolchevik dans les populations autochtones d'Asie Centrale, vis-à-vis desquelles il pratiqua d'ailleurs une politique ségrégationniste (création d'un "Bureau des communistes musulmans", liquidé sitôt qu'il commença d'acquérir quelque influence). A. Tilavov analyse en outre la permanence du mode d'administration coloniale après la soviétisation: la révolution en Asie Centrale a été conduite par des immigrants de Russie, essentiellement des ouvriers et des soldats, et le nouveau régime, entièrement aux mains de russophones, devait servir l'intérêt propre de ces colons d'un nouveau type. L'essentiel du pouvoir était détenu par les organes centraux du parti bolchevik, tandis que les soviets de députés musulmans, cantonnés dans les vieilles villes (Andidjan, Kokand, Kagan/Boukhara...) restaient soumis à des assemblées et organes dominés par des russophones. Simples rouages de transmission, les soviets locaux continuèrent d'être étroitement contrôlés par les organes centraux du parti après la formation en Asie Centrale des républiques nationales (1924). Le même phénomène est observé au niveau des coopératives de production, vite prises en main par les représentants de l'immigration russe, et auxquelles une décision du Comité Central du PC turkestanais ôta, en février-mars 1922, tout ce qui leur restait d'autonomie.

L'auteur oppose, à cette dérive néo-coloniale du parti communiste et des institutions de l'Etat soviétique en Asie Centrale, l'autonomie et la diversité des institutions sociales propres de la République Populaire Soviétique de Boukhara. Ainsi les premiers syndicats furent souvent dirigés par des socialistes-révolutionnaires et des mencheviks opposés aux nationalisations systématiques, et s'organisèrent sur une base pluraliste — avant de devenir les organismes purement corporatifs de l'ère stalino-brejnévienne. Mais leur audience même dans la population autochtone en faisait de dangereux rivaux pour le parti, qui les soumettait à des purges régulières, et réglementa leur activité de manière à les transformer peu à peu, eux aussi, en bureaux d'enregistrement. Toutes choses qui, conclut Akbar Tilavov, ne pouvaient pas ne pas susciter l'opposition active, intellectuelle et physique, des masses. S.A.D.

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Abstracta Iranica *(Suppl. Studia Iranica)*, c. 15-16, 1992-1993, Tehran 1997. p. 194

برد که کتاب *ایساغوجی* وی از شهرت ویژه‌ای برخوردار است و با عنوان *رسالة الاثیریة فی المنطق* نیز شهرت دارد. بر رسالهٔ ابهری نیز شرحها و حواشی متعدد نوشته شده است (نک: GAL,S,I/841).

برای آگاهی بیشتر می‌توان به این منابع مراجعه کرد:

ابوالفرج ابن طیب، *تفسیر کتاب ایساغوجی لفرفوریوس*، به کوشش کوامی جیکی، بیروت، ۱۹۷۵م؛ *ایساغوجی لفرفوریوس الصوری*، *نقل ابی عثمان الدمشقی*، به کوشش احمد فؤاد اهوانی، قاهره، ۱۹۵۲م؛ نیز:

Bidez, J, *Vie de Porphyre, le philosophe néoplatonicien*, Hildesheim, 1964, p. 60; Busse, *Di neuplatonische Ausleger der Isagoge*, Berlin, 1892; *Commentaria in Aristotelem Graeca*, ed. Busse, Berlin, 1895, vol. IV(1); Prantl, C., *Geschichte der Logik im Abendlande*, Leipzig, 1855, I/626-638.

مآخذ: Aristotle, *Topica*; GAL, S.

شرف‌الدین خراسانی (شرف)

ایساقچی، محلی در غرب رومانی، کنار راست رودخانهٔ دانوب (هامر پورگشتال، I/372؛ سامی، ۱۱۵۰/۲) که در سده‌های میانه ابلوچیکا[1] نامیده می‌شد (EI², IV/92). این محل در سدهٔ ۱۱ق/۱۷م شهری بزرگ، پوشیده از باغات وسیع و سرسبز، با آب و هوایی لطیف بوده، و روستاهای متعدد بزرگی داشته است (اولیا چلبی، ۳۶۰/۵-۳۶۱).

ایساقچی در دوران تسلط ترکهای عثمانی (سده‌های ۹-۱۲ق/۱۵-۱۸م) پایگاه مهم نظامی بوده است (EI²، همانجا). سلطان محمد اول در ۸۱۹ق/۱۴۱۶م برای اینکه حاکم افلاق (ه م) را همواره در اطاعت و انقیاد خود نگاه دارد، به استحکام قلعهٔ ایساقچی افزود (هامر-پورگشتال، I/371-372). اولیاچلبی دربارهٔ یکی از قلعه‌های ایساقچی ــ که در ۱۰۷۰ق/ ۱۶۶۰م از آن بازدید کرده ــ چنین آورده است که این قلعه در کنار رود دانوب ساخته شده، و دارای حصاری استوار به شکل مربع و دری آهنی است (۳۶۰/۵).

این شهر در جریان جنگ روسیه ـ عثمانی در سده‌های ۱۸-۱۹م چندین‌بار وسیلهٔ گروههای روسی که متوجه بالکان بودند، اشغال شد (EI²، همانجا). ایساقچی مرکزی فعال و محل ارتباطات بازرگانی بوده، و درآمد قابل توجهی از محل مالیات و عوارض بندری داشته است (همانجا).

مآخذ: اولیاچلبی، *سیاحت‌نامه*، استانبول، ۱۳۱۵ق؛ سامی، شمس‌الدین، *قاموس الاعلام*، استانبول، ۱۳۰۶ق؛ نیز:

EI²; Hammer-Purgstall, J., *Geschichte des osmanichen Reiches*, Graz, 1963.

ابوالحسن دیانت

ایسیغ کول[2]، دریاچه‌ای کوهستانی در ترکستان و یکی از بزرگ‌ترین دریاچه‌های کوهستانی جهان و استانی به همین نام در قرقیزستان. ایسیغ کول در ترکی قرقیزی به معنای دریاچهٔ گرم است (BSE³, X/544). در زبان چینی نیز نام این دریاچه به همین معناست (بارتولد، III/437). نام دریاچه در آثار مؤلفان اسلامی به گونه‌های مختلف آمده است (نک: *حدود العالم*، ۲۷، ۴۰، ۸۲؛ *مجمل التواریخ*...، ۱۰۰؛ گردیزی، ۲۶۶؛ ابن عربشاه، ۱۵۰؛ شرف‌الدین، ۳۳۴، ۴۳۴).

دریاچهٔ ایسیغ کول در فاصلهٔ ۴۲° و ۱۰′ تا ۴۲° و ۵۹′ عرض شمالی و ۷۶° و ۱۵′ تا ۷۸° و ۳۰′ طول شرقی واقع است (EI², IV/212). ارتفاع آن از سطح دریا ۱۶۰۸ متر است. مساحت آن را ۶۲۳۶ و ۶۳۳۰ کم۲، طول آن را ۱۷۸ کم و عریض‌ترین بخش دریاچه را ۶۰ کم نوشته‌اند. حداکثر عمق دریاچه ۶۶۸ تا ۷۰۲ متر، عمق متوسط آن ۲۷۸ متر و میزان آب آن ۱۷۳۸ کم۳ است. آب بیش از ۵۰ رودخانه و جویبار به این دریاچه می‌ریزد که میزان ریزش سالیانهٔ آنها بالغ بر ۳ کم۳ است (BSE³، همانجا). محیط دریاچه ۵۹۷ کم است که نیمی از ساحل آن شنی است. حرارت آب دریاچه در زمستان (ژانویه) ۲° تا ۳° و در تابستان ۱۹° تا ۲۰° سانتی‌گراد است. آب دریاچه تا عمق ۱۲ متر قابل رؤیت است. میزان نمک آب ۵/۸٪ و برای شرب نامناسب است. در ایسیغ کول حدود ۲۰ نوع ماهی زندگی می‌کنند (همانجا).

قدیم‌ترین مأخذی که در آن از دریاچهٔ ایسیغ کول سخن رفته، نوشتهٔ سیون ـ تسزان[3] مؤلف چینی سدهٔ ۷م است (بارتولد، IV/74). در ۶۲۹م این راهب بودایی، معلم و جهانگرد به اراضی کنونی آسیای مرکزی سفر کرد و پس از بازگشت به چین در ۶۴۸م مشاهدات خود را با عنوان «یادداشتهایی دربارهٔ سرزمینهای غربی» نوشت که آگاهیهای جالبی دربارهٔ یخچالهای طبیعی کوههای تیان شان و دریاچهٔ ایسیغ کول به دست می‌دهد (آزاتیان، 91-90؛ بارتولد، IV/75).

یکی از راههای بازرگانی میان چین و آسیای غربی از بِدِل در ساحل جنوبی این دریاچه می‌گذشت که مشرف به دشت‌چو بود. مهم‌ترین منطقهٔ بازرگانی کنار آن بَرسخان نام داشته است (همو، III/437-438). گردیزی داستانی دربارهٔ بنای برسخان و وجه تسمیهٔ آن نقل کرده است (ص ۲۶۵). همو می‌نویسد که اندر حوالی ایسیغ کول چگلیان نشینند (ص ۲۶۶). بارتولد شهر ایسیکول در شمال دریاچه را با اسکول مندرج در متن *حدود العالم* (ص ۸۲) همنام دانسته است (III/438).

قدامة بن جعفر مردم این ناحیه را مجوس (زردشتی) و زندیق (مانوی) نامیده است (ص ۳۶۲). یاقوت نیز آنان را مجوس، آتش‌پرست، زندیق و مانوی خوانده است (۸۳۳/۴)، ولی در این منطقه گورهای مسلمانان با نوشته‌هایی بر روی سنگهای قبر وجود دارد (بارتولد، همانجا).

کرانهٔ ایسیغ کول به سبب شرایط آب و هوایی بسیار مناسب، یکی از زمستانگاههای مورد علاقهٔ کوچندگان ترک و مغول بوده است. نام ایسیغ کول بارها در تاریخ نظامی آسیای میانه آمده است. تیمور به

1. Oblučica 2. Issigh-Kul 3. Siuan-Tszan

MECELLETU'L-EZHER, C. 33 ,
(sayı 9), s. 1066-1079 1962 KAHİRE.

تركستان
ومكانتها فى تاريخ الإسلام

للأستاذ م. روحى أويفور

— ٢ —

أحرز الغزنويون مقاما مرموقا حيث أسسوا الدولة الغزنوية التى قامت فى سنة ٣٥١ هـ إلى سنة ٥٨٢ هـ ومن أشهر رجال هذه الدولة بل من أشهر أعلام الإسلام فيها محمود سبكتكين الذى وطد ملكه ووسع فتوحاته فى الهند إلى ما وراء كشمير والبنجاب ومنها إلى نهر الكنج حتى وصل إلى إقليم بكرات ، ومن الجانب الآخر استولى على بخارا وما وراء النهر ومنها تقدم إلى جورجيا غربا — وهو الذى حطم الصنم الشهير سومنات فى كجرات وقد عاش خلفاؤه فى لاهور فحكموا فيها زهاء ١٥٠ سنة ويكفى أن نقتبس ما قاله بارتولد فى شأنهم — كان لعهد محمود الغزنوى أهمية كبرى فى تاريخ الشرق كله حيث وصل نظام الحكومة الإسلامية فى عهده إلى أرقى درجاته — وبالإضافة إلى ما اشتهر به محمود الغزنوى من فتوحاته فقد اشتهر بالعدل والنصفة وحب العلماء والمشائخ وتقريبهم إليه وحثهم على نشر العلوم والمعارف وقد أسس فى غزنى — التى كبرت واتسعت وازدهرت فى عهده — أكبر جامعة للعلوم والفنون جمع فيها صفوة من نوابغ العلماء والفضلاء ومن بينهم الشاعر الفارسى الشهير صاحب الشاهنامة الفردوسى — وأبو القاسم أحمد بن حسن الميمندى ، وأبو الفتح البستى الذى كان كاتب سره ومستشاره ، وأبو النصر محمد بن عبد الجبار العتبى مؤرخ الدولة الغزنوية الكبير ، والفيلسوف الإسلامى الكبير أبو على بن سينا ، وأبو الريحان البيرونى صاحب كتاب الآثار الباقية عن القرون الخالية ، وأبو سهل المسيحى وابن الخماد ، وأبو نصر العراق وغيرهم من مشاهير العلماء والفضلاء .

(عهد السلجوقيين) — وقد كان لظهور السلجوقيين أثر بارز فى تاريخ التركستان فقد أسسوا فيها دولة مرموقة استمر سلطانها من سنة ٦٢٩ إلى عهدهم بالازدهار بينهم علماء ومفكر وزير ألب وابنه ملكشاه ، والمفكر الإسلامى الكبير الإمام الغزالى وعمر الخيام والحريرى صاحب المقامات . كما ظهر السعدى وحافظ الشيرازى فى عهد أتابكية فارس التى كانت من بقايا السلجوقيين الحكام فيها منذ سنة ١١٦٧ م وكذلك جلال الدين الرومى الذى عاش فى قونيه والذى كان يحظى برعاية علاء الدين كيقباد الأمير السلجوقى فى آسيا الصغرى .

(عهد الخوارزميين) وقد استطاع الخوارزميون أن يؤسسوا أمبراطوريتهم على أنقاض الأمبراطورية السلوقية — ولولا ما أشغلهم من غزو المغول — ولو أن الحوادث أمهلتهم لاستطاعوا أن يسيطروا على عاصمة الخلافة وأن يتخذوا لأنفسهم ذلك المركز الذى اتخذه البويهيون والسلاجقة من قبل — غير أن الحوادث عاجلتهم وأفزعهم المغول فى حرب لم يعرفها المسلمون قبلهم .

ومع ذلك وفى غمار هذه الحرب الدامية التى سادت الشطر الأكبر من حكمهم رأينا كثيرين من الأدباء والشعراء والكتاب بينهم زين الدين أبو إبراهيم إسماعيل بن حسن الجرجانى الذى قصد خوارزم سنة ٥٠٦ هـ والذى عاش هناك فى كنف الخوارزميين ردحا طويلا من الزمن إلى أن توفى سنة ٥٣١ هـ وله كتاب باسم ذخيرة خوارزمشاه وهو من كتب الطب الشهيرة . ومن الكتاب البارزين أيضا رشيد الدين محمد عبد الجليل البياخى الذى كان يلقب بالوطواط بسبب قصر قامته وقبح منظره وكان شاعر البلاط الخوارزمى وقد ألف كتابا اسمه حدائق السحر فى دقائق الشعر وهو من أقدم المؤلفات الفارسية المعروفة التى تعالج صناعة الشعر وله كتب فى اللغة العربية أيضا ، وقد استمر الوطواط فى خدمة الخوارزميين فى عهد كل من السلطانين إيل أرسلان وابنه علاء الدين تكش — وكان علاء الدين خوارزمشاه وابنه جلال الدين منكبرتى يهتمان بالعلم والأدب ويقلدان من يبرز من العلماء والأدباء والشعراء بعض مناصب الدولة العامة — ومن هؤلاء حمزة بن محمد الذى تقلد بعض المناصب المختلفة فى الدولة وقد ولى حاكما

D.1237

Türkmenistan

Bir	8	1997	65-83

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Türkmenistan'ın Nisa (Nesa) Kentine Sanat Tarihi Tetkik Seyahati

Yaşar ÇORUHLU

Türkmenistan'da inceleme maksadı ile bulunduğumuz 1996 yılının Ağustos ayında, söz konusu ayın 9. gününde Aşkabad'ın 30 km. kadar batısında yer alan Nisa kentine bir ziyaret gerçekleştirdik (Bkz. Harita) Bahsi geçen inceleme gezisinin bir ön raporu sayabileceğimiz bu yazıda, kısaca bu eski kentte karşılaştığımız Türk-İslâm döneminin bazı kalıntılarından söz edeceğiz.

Nisa ile ilgili Türkçe (Türkmen şivesinde) ve Rusça olarak yapılan yayınlarda, genellikle kentin Eski Nisa olarak anılan kesiminde, kazılarla ortaya çıkarılan Part döneminin ünlü hükümdarı Mitridates'in başkentinden geniş olarak bahsedilmekte, ancak Türk-İslâm dönemi eserlerinden pek söz edilmemektedir.

Öte yandan Türkiye'de yapılmış Nisa ile ilgili bir iki yayında Türk-İslâm devri eserlerinden bahsedilmemesi, hattâ bir yazıda "Türk-İslâm döneminden hiçbir kalıntı yoktur" şeklinde ifadelerin yer alması, bizi buradaki izlenimlerimizin yayınlanmasının faydalı olacağı düşüncesine itmiştir.

Burada sözünü edeceğimiz eserler incelememiz esnasında takib edeceğimiz sıraya göre ele alınacaktır.

Eski Nisa ve Yeni Nisa olarak anılan ve bugün bir araya gelmiş tek bir kent görünümünde olan Nisa'ya, Aşkabad-Nisa hattında çalışan bir otobüs ile geldik. Ağustos sıcağının etkisiyle hemen küçük bir "dükkân"a girip susuzluğumuzu giderdikten sonra, tek katlı mütevazi evlerin arasından ve Kopet Dağ silsilesine doğru uzanan yoldan kuzeye doğru ilerlemeye başladık. Şehir, günüzüzde küçük bir banliyö, niteliğinde olup, kısmen bizim orta Anadolu kentlerini hatırlatmaktadır. Başkent Aşkabad kadar değilse de azçok yeşil bir kent olduğu izlenimini edinmek mümkün oluyor.

Ebu Ali Dakkak (Dokak veya Dukak) türbesi

İlk ziyaret ettiğimiz eser, Ebu Ali Dakkak türbesi oldu (Resim 2-3).

تركستان
ومكانتها فى تاريخ الإسلام

للأستاذ م. روحى أويفور

بلاد التركستان هى التى يطلق عليها اليوم أيضاً اسم آسيا الوسطى وهى بلاد قديمة عريقة الأصل واسعة الأرجاء لها ماضيها العتيد ، وتاريخها المجيد ، وتقع من البلاد الإسلامية موقعا هاماً ، وتتكون جغرافياً اليوم من التركستان الغربية والشرقية والتركستان الأفغانية ، وقد اشتهرت قديماً على صفحات التاريخ الإسلامى ولعبت دوراً هاما فى غضون عصوره تحت أسماء بلاد ماوراء النهر (سفديانا) وبلاد خوارزم وبخارى وبلاد كاشغر ، وبلاد البلخ وغيرها .

وهى بلاد سطرت صفحات تاريخها بالحوادث والوقائع الجمة التى كانت عاملة فى رقيها وعروجها فى عهد ، وانحطاطها فى عهد آخر .

وقد لعبت هذه البلاد دوراً هاما فى ميادين الحضارة والثقافة أيضا حيث كانت ملتقى الطريق بين الشرق والغرب فطرقها وممراتها التجارية ظلت تخدم البشرية جيلا بعد جيل ، يحمل عبرها الحرير والمسك ومختلف أنواع البضائع والأقمشة والتوابل والصناعات النادرة من الشرق والغرب وتلتقى عبر هذه الطرق والممرات الحضارات القديمة : كحضارة الصين والهند والفرس والروم . وقد عاشت فيها أقدم أمم العالم وشعوبها كالآريين والقفقاسيين والباكتريين والبارثيين واليونانيين وغيرهم من الأمم الغابرة والحاضرة . وقد عاش فيها الأتراك وما زالوا يعيشون ، وقد صنعوا فى التاريخ أخطر الوقائع وبرز منهم أكبر الفاتحين وأقاموا الامبراطوريات الواسعة فظهر منهم محمود الكاشغرى شمس الدولة الذى رفع منزلة الأتراك ، وظهر منهم محمود الغزنوى وبابر وتيمور لنك وآل عثمان الذين أقاموا الدولة العثمانية فى الشرق الأوسط من القرن الرابع عشر الميلادى حتى بداية القرن العشرين .

وظهر فيها أعلام الفكر والعلم والفلسفة كالفارابى المتوفى سنة ٨٥٠ م وأبى على بن سينا المتوفى سنة ١٠٣٧ م والإمام إسماعيل البخارى ، وأبى الريحانى البيرونى ، وبهاء الدين النقشبندى وخواجه عبيد الله أحرار وأبى حفص البخارى وأمير على شير نوائى وغيرهم

MECELLETU'L-EZHER, C. 93 ,
(sayı 8), s. 950-54 , 19 82 KAHİRE.

وقد قال شعراء عصرهم فى حقهم :

علماء الإسلام كانوا بدورا
وسماء البدور تركستان
إن أردت الدنيا ترى المجد فيها
قد أقيمت لصرحها الأركان
أو أردت الدين الحنيف تجده
وهو للبر والهدى عنوان
وطن المصلحين دينا ودنيا
تتغنى بفضلها الأزمان

وكان لسكان هذه البلاد الأتراك ـ أثر بالغ من النواحى السياسية والاجتماعية والثقافية فى تاريخ الإسلام والمجتمع الإسلامى . فمنذ أن تم فتح بلاد التركستان على يد مسلم بن قتيبة سنة ٨٥ هـ فى عهد الخليفة الأموى الوليد بن عبد الملك ، زالت الحواجز الثغورية بين تلك البلاد وبلاد خراسان وبينها وبين الخلافة الإسلامية فى دمشق وبغداد ، فقامت العلاقات السياسية والدينية والثقافية بين الترك والفرس والعرب واندمج الأتراك فى المجتمع الإسلامى فانسلكوا فى الجيوش الإسلامية واشتركوا فى حمل لواء الدعوة الإسلامية وانتشروا فى بغداد ودمشق ، ومصر وغيرها ـــ واحتلوا المراكز السياسية فى بلاط الخلفاء .

الإخشيد مؤسس الدولة الإخشيدية فيها . وقد أخذ الأتراك منذ عهد الخليفة العباسى المتوكل بالله سنة ٢٣٢ هـ يقبضون على زمام الأمور فى الدولة الإسلامية وقد كان لذلك أثره الكبير فى دخول الأتراك الإسلام ، وانتشار الإسلام فى ربوع التركستان .

ومن أهم هذه الدول الإسلامية التى ازدهرت فى بلاد تركستان وخراسان الدولة السامانية التى حكمت من سنة ٢٦١ هـ إلى سنة ٣٨٩ هـ . ومع أن السامانيين كانوا من غير النسل التركى إلا أن دولتهم التى كانت فى بلاد التركستان اشتهرت بالعدل والإصلاح وتشجيع العلم . وفى عهدهم ازدهرت بخارى وسمرقند مركزا للنشاط العلمى والفنى والثقافى والحضارى مما كان له أثر كبير فى العالم الإسلامى .

وفى عهد الصاحب إسماعيل بن أحمد الساماني سنة ٢٧٩ هـ ـــ ٢٩٥ هـ صارت بخارى عاصمة كل بلاد آسيا الوسطى ووصلت حدود مملكته من الشمال إلى الصحراء الكبرى ومن الشرق إلى جبال تيانشان فى الجنوب وإلى خليج فارس والهند الشمالية وإلى الغرب كما اتصلت بخارى بحدود دار الخلافة فى العراق وفى عهده

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(13)

The Islamic Republic of Eastern Turkestan : A Commemorative Review

Roostam Sadri

DOĞU TÜRKİSTAN

Introduction

To this day the "Revolution of Three Regions," (Ili, Altai and Tarbatgatai) which resulted in the short-lived Islamic Republic of Eastern Turkestan, remains one of the least studied upheavals in Central Asia. Yet it determined to a certain extent both the nationalities policy of the Chinese Communist regime, and the course of Sino-Soviet relations in the Mao decades.[1] This paper endeavours to throw some light on certain unexplored aspects of this revolution and to give a concise but accurate account of the events which took place in the region in the period 1944-1949.

Much of the information contained in this paper was derived from oral testimonies of eyewitnesses to the events, and,whenever possible,corroborated and referenced with printed source materials. Reluctance on the part of those who supplied testimonies to allow their names to appear in this paper, however, constitutes one of the main handicaps of this research. It is hoped nevertheless that the reader will understand the reasons for their reticence and recognize the sensitive nature of the issues under discussion.

Geographical and Ethnographic Description of Eastern Turkestan

The term "Eastern Turkestan" is of comparatively recent origin,[2] and was inspired by the growing Turkic nationalism of the people inhabiting the area, in contrast to "Western Turkestan", the Tsarist name for the Middle Asian republics of the Soviet Union. Its Chinese name Sinkiang, translated as "New Territory", "New Dominion" or "New Frontier" evolved in 1882, when the invading army of a Hunanese general, Tso Tsung tang, declared it a Chinese province for the first time.[3] In Western publications the name "Chinese Turkestan" is also encountered.

The land mass of EasternTurkestan, or Sinkiang Uighur Autonomous Region, as it is now known, exceeds 1,710,000 square km, which makes it one-sixth of the present territory of China.[4] It has a 3,000 km border with the Soviet Union along Kazakh, Kirghiz and Tajik Soviet Socialist Republics in the north and north-west, with the Mongolian People's Republic in the north-east, Afghanistan in the south-west and Tibet and Kashmir in the south. Chinhai and Gansu provinces in the east connect it with China proper. The Tien Shan mountain range extending across Eastern Turkestan from west to east cuts it into two, with the smalle northern part known as Jungaria, and the rest to the south called Kashgaria. Artificial irrigation has been practised in the oases of Kashgaria and Jungaria since times immemorial, although pastoral life is still prevalent in the steppes and the mountain ranges of Jungaria.

The population of Singiang Uighur Autonomous Region in 1984 exceeded the 12 million figure, with the ethnic Chinese (Han) comprising the majority. But in 1944 there were only approximately 3.3 million people inhabiting Eastern Turkestan. No census was conducted in that period, and therefore the figures quoted here are not exact:

TABLE I

Population Estimates : 1944[5]

Nationality	*In Thousands*
Uighurs	2,500
Kazakhs	320
Chinese	202
Tungans (Hui)	93
Mongols	63
Kirghiz	60
Russians	40
Tajiks	20
Uzbeks	15
Manchus	12
Indians	8
Tatars	5
Gipsies	2
Others	3

Background to the Uprising : The Social Factor

Among the thirteen nationalities inhabiting Eastern Turkestan, the Turkic element made up 90% of the total. The Uighurs led a settled life in the oases and cities, whereas Kazakhs, Mongols and Kirghiz were nomads. (Under Communist rule a large number of them have taken to settled life.) On the eve of the uprising in 1944, this conglomeration of diverse ethnic groups was divided into two hostile camps:

One camp comprised the Chinese bureaucratic elite in the administration. They consisted largely of Hunanese and those from the lower Yantze valley. Corruption permeated every layer of this military-colonial establishment. Chinese officials of all ranks made enormous fortunes through extortion and bribery. Even Governor Sheng accumulated considerable wealth which he later used to purchase immunity from prosecution. In the economic sphere, all trade was in the hands of Tientsin men, and the Shansi largely controlled transportation. All Chinese enjoyed classical "sahib" status regardless of their social standing.

The opposing camp incorporated all the non-Chinese ethnic groups. Among those, the most numerous were the settled Uighurs and the nomadic Kazakhs. These peoples played a crucial role in the uprising. Kazakhs, as well as two other nomadic people—Kirghiz and Mongols—were organized on tribal lines,

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mine and leaving some powder in the other two, filled them with water. The explosion from the two mines caused terrible havoc to the imperial forces, while the firing of the third mine was a fiasco.

Bibliography: Besides the works cited in ḤARB; Anonymous, *Ḥukm-nāma* (Asiatic Society Bengal, Ivanow 1648); Sidney Toy, *The strongholds of India*, London 1957; J. Burton-Page, *A study of fortification in the Indian subcontinent from the thirteenth to the eighteenth century A.D.*, in *BSOAS*, xxiii/3 (1960), 508-22. (S. A. A. RIZVI)

ḤIṢĀR, in Turkish 'castle, fortress, citadel, stronghold', a common component of place-names in Turkey. The best-known are the two castles which control the narrowest point of the Bosphorus [see BOGHAZ-IČI]: on the Asiatic side Anadolu Ḥiṣārī [*q.v.*], also called in earlier times Güzel Ḥiṣār ('beautiful castle'), on the European side Rumeli Ḥiṣārī [*q.v.*], also called Boghaz-Kesen ('the barrier of the Bosphorus'). The former, situated between Kandilli and Kanlıca, was built by the Ottoman sultan Bāyezīd I in 797/1395 in preparation for the siege of Constantinople which he was planning; the latter, situated between Bebek and Emirgân, was built by Meḥemmed II in 856/1452 at the beginning of his reign and for the same purpose, to block the passage through the Bosphorus of grain ships from the Crimea.

Ḥiṣār is further found as a component of numerous place-names in Anatolia, notably: Karacahisar, a ruined site south of Eskişehir; Afyonkarahisar ('Opium black castle'), in earlier times also Ḳara-ḥiṣār-i Ṣāḥib (so called after the Seldjūḳ vizier Fakhr al-Dīn); Şebinkarahisar ('Alum black castle') in north-east Anatolia (in the *vilâyet* of Giresun); Develikarahisar (*vil.* Kayseri); Güzelhisar Aydın (nowadays called only Aydın, chef-lieu of the *vilâyet*), the ancient Tralles; Akhisar ('White castle', *vil.* Manisa); Koçhisar ('Rams' castle', near Tuz gölü, *vil.* Ankara); Eski Hisar, a ruined castle near Gebze, which occupies the site of the ancient Lybissa; Koyulhisar on the Kelkit (*vil.* Sivas); Sivrihisar ('Pointed castle', *vil.* Eskişehir); Uchisar ('Frontier castle') and Ortahisar ('Middle castle'), places in the cave-district of Ürgüp-Göreme (*vil.* Kayseri). Ibn Baṭṭūṭa mentions (ii, 269 = tr. Gibb, ii, 424) a Ḳulḥiṣār (*i.e.*, probably Gölḥiṣār, 'Lake castle') in the district around Egridir, but the exact location is not known; in older sources there frequently appears mention of a place Ḳaraḥiṣār-i Behrāmshāh (F. Taeschner, *Wegenetz*, index), which must have been situated in the bend of the Halys (Kızıl Irmak) in central Anatolia; Yarhisar, not far from Bilecik, is mentioned in the early Ottoman chronicles.

In Rumeli was Aladja Ḥiṣār, the Ottoman name for Kruševac in Yugoslavia. Hisarcık ('Little castle') is a village near Alacam (*vil.* Samsun); Hisarlık in the *vilâyet* of Çanakkale marks the site of Troy.

(CL. HUART-[FR. TAESCHNER])

ḤIṢĀR, main town of a district in Transoxania, is situated on the Khānaka, a tributary of the Kāfirnihān, 675 metres above sea level, in a fertile but humid and unhealthy region, bounded by the Zarafshān and the Ḳızıl Şu (cf. Cleinow and R. Olzscha, *Turkestan*, Heidelberg 1942, 187; illustration of the town at the beginning of the 19th century in Fr. v. Schwarz, *Turkestan*, Freiburg/Br. 1900, 233).

At the time of the Arab conquest of Transoxania early in the 2nd/8th century, the place was called Shūmān and constituted a small independent principality, which later came under the rule of Čaghāniyan [*q.v.*] (Barthold, *Turkestan*, 74, 185). In early Islamic times, the place was well known for its cultivation of saffron, which was widely exported (Iṣṭakhrī, 298 = Ibn Ḥawḳal, 477; Muḳaddasī, 284, 289 f.). The inhabitants were considered prosperous, but unruly and inimical to stable government; this was a matter of some seriousness, since Shūmān remained for centuries a last bulwark against the Turks of Central Asia (Yāḳūt, iii, 337 = Beirut ed. 1957, iii, 373 f., s.v. Shūmān; also, *ibid.*, iii, 88, iv, 196). At this period Ḥiṣār was smaller than Tirmidh [*q.v.*] and formed one community with Wāshgird.

It was only at the beginning of the 8th/14th century, in the time of Tīmūr [*q.v.*], that the name Shūmān was replaced by that of Ḥiṣār-i Shādmān, or simply Ḥiṣār(ak). This name has survived ever since. In the middle of the 8th/14th century Ḥiṣār had a local Beg (*amīr*), and later became one of Tīmūr's armouries (*zarrādkhāna*) ('Alī Yazdī, *Ẓafar-nāma*, ed. Iláhdád, Calcutta 1885-88, ii, 49, 52, 450, 452, 464; Niẓām al-Dīn Shāmī, *Ẓafarnāma*, ed. F. Tauer, Prague 1956, ii, 14). Thereafter Ḥiṣār formed part of the territory ruled by the Tīmūrids [*q.v.*], amongst whom Maḥmūd Mīrzā (873/1469-899/1494), a son of Abū Sa'īd, was particularly outstanding. His influence extended as far as the Hindū Kūsh (*Bābur-nāma*, ed. A. S. Beveridge, *GMS*, i, 26 b, 56b). During the battles which raged repeatedly back and forth between Bābur and the Shaybānids [*q.v.*], Ḥiṣār was greatly devastated in the winter of 917/1511-12; starvation drove the people to cannibalism, and only 600 inhabitants are said to have survived (*Ta'rīkh-i Rashīdī*, ed. Denison Ross, 260-3). After the collapse of the Shaybānids Ḥiṣār fell into the hands of the Turkmen tribe of Yüz and—like four other *begliks*—was able to maintain what was to all intents and purposes an independent position in relation to the *Amīrs* of Bukhārā. The town was at this time surrounded by strong walls. Only after the Russian conquest of Bukhārā in 1868 was the town (transcribed in Russian *Gissar*) and its hinterland really subject to the *Amīrs*. Nevertheless the district continued to be an independent province, in which Özbeks, Tādjīks (on the mountain slopes) and gipsies lived (Schwarz, 47). It enclosed the southern part of the Amīrate of Bukhārā on the lower reaches of the Wakhsh and on the Kāfirnihān, and had its own governors, these being at times princes of the ruling family. The region was first opened up for scientific investigation by a Russian expedition in 1875. The last of its governors, Ibrāhīm Beg, of the Tādjīk tribe of Lakai, remained loyal to his overlord even after the overthrow of the dynasty by the Bolsheviks in 1920, and defended Ḥiṣār against them until 1923. Then in 1926 he retreated through Tādjīkistān to Afghānistān (A. Z. V. Togan, *Bugünkü Türkili*, Istanbul 1942-7, 206, 255 f., 438 f., 466 f.; B. Hayit, *Turkestan*, Darmstadt 1956, 182, 519). Since 1924 Ḥiṣār has formed part of Tādjīkistān (a Republic of the USSR from 1929). The ancient saffron industry has died out. In the 19th century corn and flax were the principal crops. In the 20th century there was a substantial production of silk and silk poplin, and of cutlery. The southern border of the *beglik* of Ḥiṣār extended to the Alai mountains; thus the southern watershed of the Zarafshān valley acquired the name of Ḥiṣār mountains (with elevations of up to 5700 m.).

Bibliography (further to works mentioned in the text): Le Strange, 440; Spuler, *Iran*, index; P.P. Ivanov, *Očerki po istorii Srednej Azii (XVI—sered. XIX v.)* (*Sketches of the history of Central Asia, from the 16th to the mid-19th centuries*),

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تركستان

تُطلق هذه التسمية التي تعني «بلاد الترك» على مساحات شاسعة من الداخل الآسيوي، تتألف من عدد من الأقاليم الجغرافية الثانوية الداخلة في إقليم آسيا الوسطى الكبير، وتقع تركستان بين خطي العرض ٣٥درجة و٥٢درجة شمالاً، وخطي الطول ٥٠درجة و٩٤درجة شرقاً. تحدها الظهرة الكازاخية وجبال ألطاي من الشمال، وليفا في الصحراء المغولية (غوبي) في الشرق، وأقدام جبال كون ـ لون التي تفصلها عن التبت، ثم هضبة بامير وجبال شمالي أفغانستان وإيران من جهة الجنوب، أما في الغرب فيحدها بحر الخزر (قزوين) والمجرى الأدنى لنهر الأورال، وبذا تصل مساحة تركستان إلى ٤.٥مليون كم٢ تقريباً، وتمتد قرابة ٤١٠٠كم من الشرق إلى الغرب، ونحو ١٦٥٠كم من الشمال إلى الجنوب.

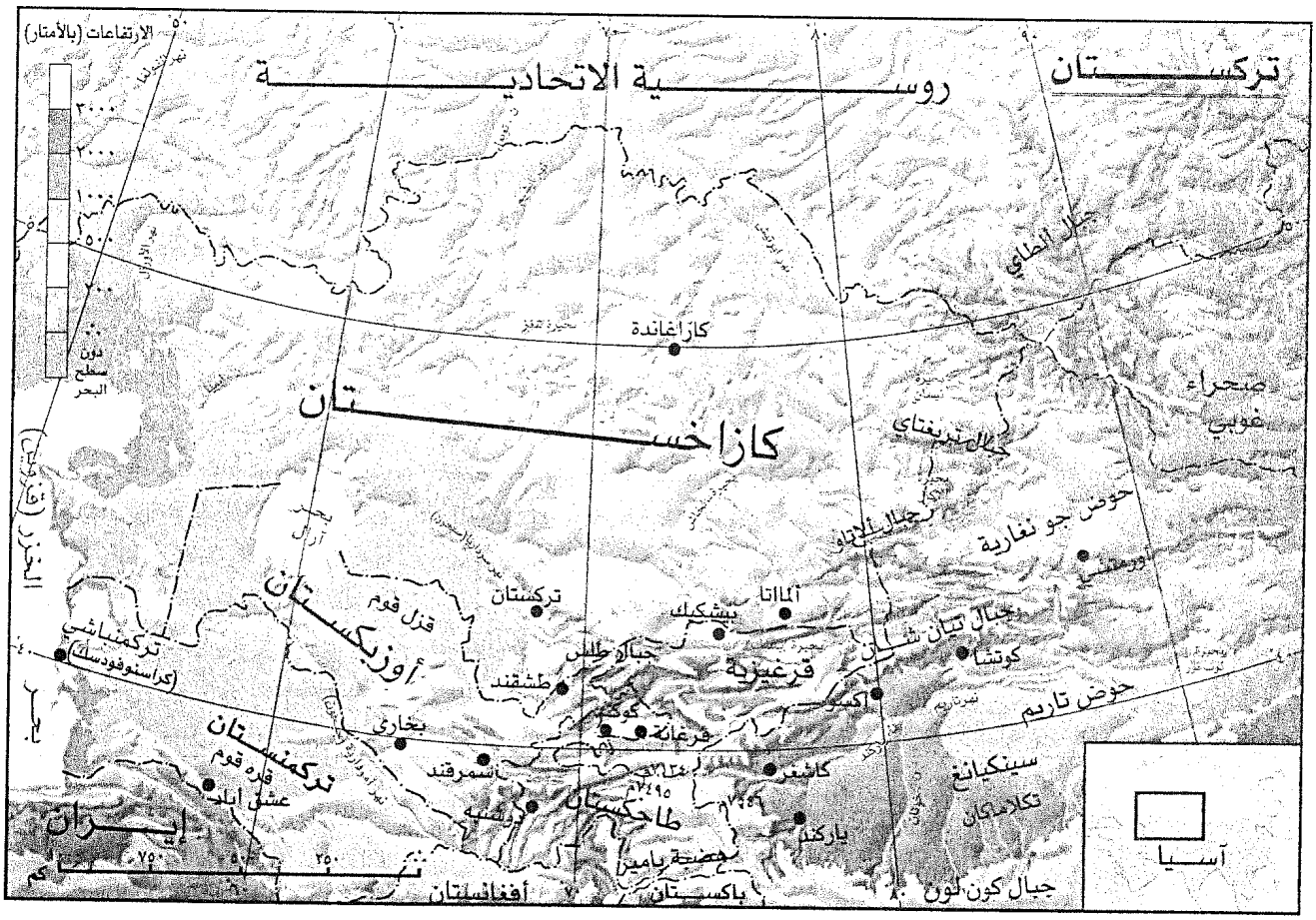
تتألف تركستان من وحدتين جغرافيتين كبيرتين هما تركستان الطورانية (الغربية) أو (الروسية)، وتركستان الصينية (الشرقية)، يفصل بينهما إقليم جبلي ـ هضبي، يضم سلاسل تيان شان وبامير. وتغطي تركستان اليوم عدة دول سياسية هي جمهوريات تركستان وأوزبكستان وطاجكستان وقرغيزية وقرابة نصف أراضي جمهورية كازاخستان، وكلها في تركستان الطورانية، أما في تركستان الصينية فتوجد منطقة سينكيانغ ـ ويغور ذات الحكم الذاتي التابعة لجمهورية الصين الشعبية ومساحتها ١٦٠٠٠٠٠كم٢.

التضاريس

تُقسم تركستان إلى مجموعتين تضريسيتين أساسيتين، هما: السهول والأحواض الواطئة، والجبال والأحواض العالية.

تنتشر التضاريس السهلية في معظم أنحاء تركستان الطورانية (الغربية)، ولاسيما في حوض طوران الذي يقع مستواه على ارتفاع ١٥٠م فوق سطح البحر، وهو حوض سهلي واطئ واسع، تحيط به الجبال من الشرق والجنوب، والهضاب من الشمال، وبحر الخزر من الغرب، تكوّن بصدوع كبيرة سببت خسف أرضه التي تراجعت عنها مياه بحر داخلي في الحقب الثالث الجيولوجي، ثم غطت معظم سطحه مجروفات وأنقاض عند أقدام المرتفعات وفي دلتات الأنهار والسيول، والرمال المتنقلة في بقية أنحاء الحوض، ولاسيما في صحراء قزل قوم وقره قوم، وتتناثر على السطح تلال وجبيلات وحافات جرفية، وكثير من المنخفضات من نموذج السبخات (ج.سَبْخَة) والخَبْرات (ج.خَبْرَة)، تسمى «شور» و«تاكير» هنا. حوض طوران ـ الخزر حوض مغلق، بعيد عن البحار المفتوحة، وكذلك سباخه وخبراته التي يقع كثير منها دون مستوى سطح البحر بنحو ٢٨ـ٧٠م.

أما التضاريس الجبلية والأحواض العالية، فتؤلف حزام الجبال والهضاب إلى الشرق من تركستان الطورانية، و«حوض تاريم» المغلق والمطوق بالجبال والهضاب، ويقع على ارتفاع يراوح بين ٧٠٠و١٣٠٠م فوق سطح البحر،



Türkistan

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به روایت جوینی و رشیدالدین فضل‌الله، پیش از مرگ سلطان در جزیره، و به روایت نسوی پس از آن، سپاهیان مغول به فرماندهی جبه[1] و سبتای[2] به قلعهٔ ایلال که ترکان خاتون و وزیر مغزول سلطان، محمد بن صالح و زنان و فرزندان سلطان در آن پناه جسته بودند، رسیدند و آن را محاصره کردند. از بخت بد آنان، آب در قلعه نایاب شد و به ناچار، پس از ۴ ماه ایستادگی تسلیم شدند و از قلعه فرود آمدند و شگفت آنکه پس از تسلیم آنان باران باریدن آغاز کرد و از قلعه سیل به بیرون جاری شد (جوینی، ۲/ ۱۹۹-۲۰۰؛ رشیدالدین، ۱/ ۵۰۹؛ نسوی، ۵۸-۵۹؛ میرخواند، ۴/۴۱۰-۴۱۱؛ خواندمیر، ۶۵۱/۲).

سرداران مغول، وزیر را کشتند و ترکان خاتون را همراه زنان و کودکان و غنایم به طالقان (یا سمرقند) نزد چنگیزخان فرستادند و در آنجا به فرمان چنگیزخان کودکان نرینه را کشتند و زنان و دختران را بدین و بدان بخشید. وقتی چنگیز آهنگ بازگشت به مغولستان کرد، ترکان و دیگر زنان حرم را بر آن داشت تا پیشاپیش سپاه به راه درآیند و بر سلطان و سلطنت بر باد رفتهٔ او گریه و مویه و نوحه و زاری کنند تا دل وی و سپاهش تسلی یابد.

چنگیزخان ترکان خاتون را با خود به مغولستان برد و او سالها در مغولستان در سختی و دشواری بسیار سر کرد و زنده ماند. کسی نقل کرده است که در آنجا به کار رنگرزی مشغول بود و در ۶۳۰ق در آن سرزمین درگذشت (جوینی، ۲۰۰/۲؛ رشیدالدین، ۵۱۰/۱؛ نسوی، ۵۹-۶۰؛ خواندمیر، ۴۵/۳؛ شبانکاره‌ای، ۲۴۱؛ بارتولد، همان، ۸۹۵/۲-۸۹۶).

مآخذ: ابن اثیر، *الکامل*؛ ابن خلدون، *العبر*، به کوشش خلیل شحاده و سهیل زکار، بیروت، ۱۴۰۱ق/۱۹۸۱م؛ ابوالغازی بهادرخان، *شجرهٔ ترک*، به کوشش دمزن، سن پترزبورگ، ۱۲۸۷ق/۱۸۷۱م؛ بارتولد، و.و.، *ترکستان‌نامه*، ترجمهٔ کریم کشاورز، تهران، ۱۳۵۲ش؛ همو، *گزیدهٔ مقالات تحقیقی*، ترجمهٔ کریم کشاورز، تهران، ۱۳۵۸ش؛ باستانی‌پاریزی، محمدابراهیم، مقدمه بر *تاریخ شامی*، تهران، ۱۳۵۵ش؛ جوینی، عطاملک، *تاریخ جهانگشای*، به کوشش محمد قزوینی، لیدن، ۱۳۲۹ق/۱۹۱۱م؛ خواندمیر، غیاث‌الدین، *حبیب‌السیر*، به کوشش محمد دبیرسیاقی، تهران، ۱۳۳۳ش؛ راوندی، محمد، *راحة الصدور*، به کوشش محمد اقبال، تهران، ۱۳۶۴ش؛ رشیدالدین فضل‌الله، *جامع التواریخ*، به کوشش محمد روشن و مصطفی موسوی، تهران، ۱۳۷۳ش؛ شبانکاره‌ای، محمد، *مجمع‌الانساب*، به کوشش هاشم محدث، تهران، ۱۳۶۳ش؛ کاشغری، محمود، *دیوان لغات الترک*، استانبول، ۱۳۳۳ق؛ منهاج سراج، عثمان، *طبقات ناصری*، به کوشش عبدالحی حبیبی، تهران، ۱۳۶۳ش؛ میرخواند، محمد، *روضة الصفا*، تهران، ۱۳۳۹؛ نسوی، محمد، *سیرت جلال‌الدین مینکبرنی*، به کوشش مجتبی مینوی، تهران، ۱۳۴۴ش؛ ولادیمیرتسف، ب.، *چنگیزخان*، ترجمهٔ شیرین بیانی، تهران، ۱۳۶۳ش؛ نیز:
Caferoğlu, A., *Eski uygur Türkçesi sözlügü*, Istanbul, 1968; Clauson, G., *An Ethymological Dictionary of Pre-Thirteenth-Century Turkish*, Oxford, 1972; Doerfer, G., *Türkische und mongolische Elemente im Neupersischen*, Wiesbaden, 1965-1967; Kaşgari, M., *Divanü lügat-it-Türk*, tr. B. Atalay, Ankara, 1986; Orkun, H.N., *Eski Türk Yazıtları*, Ankara, 1986.

مصطفی موسوی

تُرکِستان، نام ایرانی سرزمینهایی در قارهٔ آسیا. این نام پس از ورود ترکان به آسیای مرکزی پدید آمد و بعدها با آشفتگیهایی همراه شد. برخی از محققان چنین پنداشته‌اند که نام ترکستان را روسها به اراضی فرارود (ماوراءالنهر) داده‌اند. در «دائرة المعارف بزرگ شوروی» نیز آمده است که نام ترکستان در سدهٔ ۱۹ و اوایل سدهٔ ۲۰م به بخشهایی از اراضی آسیای مرکزی و قزاقستان و آن بخش از سرزمینهای آسیای میانه که تابع دولت روسیه بوده‌اند، اطلاق می‌شده است (نک: BSE[3], XXIV/338). حال آنکه قرنها پیش از آن تاریخ، نام ترکستان در نوشته‌های فارسی و عربی وجود داشته، و بخش گسترده‌ای از اراضی آسیای مرکزی بدین نام خوانده می‌شده است.

در *تاریخ بخارای* نرشخی از کتاب *خزائن العلوم* عبدالرحمان ابن محمد نیشابوری چنین نقل شده است: مردم بخارا به منظور رهایی از ستم ابروی، فرمانروای آن سرزمین به قراچورین، فرمانروای ترکان توسل جستند و از او یاری خواستند. قراچورین فرزند خود، شیرکشور را با لشکری بزرگ روانهٔ آن دیار کرد. شیرکشور بیکند را مسخر کرد و ابروی را کشت (ص ۱۸-۲۰). تاریخ این ماجرا که به کتاب نرشخی افزوده شده، تا اندازه‌ای آشفته است، زیرا درآمدن ترکان به سرزمینهایی که بعدها ترکستان نام گرفت، در روزگار ایستمی خان، پدر قراچورین بوه است. لشکرکشی ایستمی‌خان به غرب در ۵۵۴م آغاز شد. وی در ۵۵۵م بی‌آنکه با مقاومتی قابل توجه روبه‌رو شود، به «دریای غربی» (دریای کاسپی یا خزر) رسید (گومیلف، «ترکان...[3]»، 35-34).

چنان‌که از اشعار فردوسی برمی‌آید، دریاچهٔ آرال مرز ایران در قلمرو ایستمی بود که از چین تا کرانه‌های جیحون و از آنجا تا به گلزریون (سیحون) و آن سوی چاچ (تاشکند کنونی) کشیده شده بود (۸/۱۵۶-۱۵۷). چنین به نظر می‌رسد که در ۵۵۵م مرز ترکان با ایران از شمال چاچ و سیر دریا (سیحون) تا آمودریا و کرانه‌های جنوبی دریاچهٔ آرال می‌گذشت. چنان که ترکان طی یک سال و اندی اراضی مرکزی قزاقستان و هفت رود را به تصرف آوردند (رضا، ۸۹). بعدها با پیشروی ترکان اراضی آسیای مرکزی تا شمال ایران و شمال افغانستان و نیز بخش بزرگی از سرزمینهای ترک‌نشین شمال افغانستان و جنوب آمودریا و بخشی از اراضی جنوب قزاقستان و دیگر سرزمینهای آسیای مرکزی از سوی ترکان مسخر گشت. در روزگار ساسانیان سرزمین ترکان از کرانه‌های آمودریا آغاز می‌شد و تا بخشی از اراضی شمالی ادامه می‌یافت. بنابر معمول آمودریا مرز بلاد ترک با ایران محسوب می‌شد، ولی با سلطهٔ عربها، ترکان به

1. Jebe 2. Sübädäi 3. *Drevnie...*

ASIAN AFFAIRS, (XVI-(5 IV) S. 433-454, 1929 (German)

POLITICS AND TRADE IN CENTRAL ASIA

By W. BOSSHARD

Lecture given to the Central Asian Society on July 10, 1929, the Earl Peel, President of the Society, in the Chair.

Lord Peel, Ladies and Gentlemen,

Chinese Turkestan, or Sinkiang as it is called by the Chinese, was the country of my travels during 1927-28. This part of the world, situated in the heart of a great continent, is called Central Asia, but I do not know whether geographers are using this definition in a wider sense, or whether they have definitely laid down what one should call Central Asia; at any rate, I have not succeeded in discovering this in any of the books I have studied on this subject. Before entering upon my subject of "Politics and Trade in Central Asia," I will try to give you a short description of the country and its inhabitants. Chinese Turkestan is situated between 76 and 89 degrees east longitude and 35 and 44 degrees north latitude. It is an immense plain, steadily decreasing from north-west to south-east, covered in its biggest part by an absolutely sterile sea of sand, the Takla-Makan. The desert covers 98½ per cent. of the whole country, while the fertile land only amounts to 1½ per cent.* This vast, immense country, which knows nothing of motor-cars and aeroplanes, telephones and railways, nor newspapers, is the westernmost province of the great Chinese Republic. It was connected with the Chinese Empire more than 2,000 years ago, was lost several times, but in spite of the enormous distance from Peking, always reconquered by the faithful troops of the Chinese Emperors.

On the other hand, it is most surprising to read that the total period of the Chinese occupation up to date amounts only to 427 years,† and when I first came to that country I was puzzled by the question how the Chinese had been able to hold it so long with their system of maladministration prevailing under the late Peking Government.

The desert, with its enormous dunes of sand in some parts and its big barren plains in others, has during the last 1,500 years very much increased. The splendid researches made by Sir Aurel Stein during the last thirty years have fully proved that during the first centuries of our era a number of settlements existed in places which are today ten to seventy miles from the nearest water-pond. During the winter of 1927-28, Dr. Trinkler and I visited a few of these old ruined sites, and during these desert journeys my attention was drawn to the most extraordinary fact that the water subsoil level is in many places only

* Sykes: "Through Deserts and Oases of Central Asia."
† Skrine: "Chinese Central Asia."

Europe. Being Mohammedans of the Sunni or orthodox sect, their women have to veil their faces when they leave their houses.

The nomadic tribes, mostly Kirghiz, do not aggregate more than 125,000 in all.* They live, as already mentioned, in the steep valleys of the adjacent mountains, herding their flocks of sheep, and moving with their transportable houses, the so-called *aquois* or *kibitkas*, during the summer to the high grazing grounds at the edge of the glaciers and snow-fields, and returning for the cold winter months to the lower part of the country. They are of typical Mongolian descent, Mohammedans too; but their women, being compelled to do a great part of the daily work, go about unveiled and freely mix with men. They are very picturesque, with enormous white head-dresses, decorated with beads of coral lapis-lazuli, turquoise and glass, and their long embroidered ribbons reaching nearly down to their heels.

And now comes the ruling class, the Chinese. I probably need not go into details of the present administrative organization of Sinkiang, as you all know that the seat of the Governor-General, or, as it is called since the days of the Nanking régime, the Council, is at Urumchi The country is divided into six circuits, each presided over by a Tao-Tai, the Hsing-Cheng-Chang of today. He is responsible to Urumchi, and his subordinates are the Ambans, or magistrates, numbering in the whole province about fifty. These districts are again subdivided into areas controlled by natives. All the Chinese depend entirely on the so-called Begs, who are employed as translators, as practically none of the officials know the local language. Besides the ruling class there is a great number of Chinese immigrants. Many a small trader has opened his shop near the official quarters; money-lenders come, disappearing after a few years with their harvest; but all these people seemed to me insignificant in comparison with the big merchants whom one encounters in trade centres like Hong-Kong, Canton, Shanghai, or Nanking. They are all small traders, flourishing under, and catering mostly for, the ruling class, the Tao-Tais, Ambans, and their numerous hangers-on.

The Administration.

I will try now to give you a rough sketch of how the Chinese have ruled this province since the fall of the Imperial throne. In 1911, after several months of unrest and insecurity, the Governor Yang at Urumchi assumed power, and soon restored order and confidence. In this country, where the majority of the population is divided into a great number of different races, the Governor-General has very wisely adopted the old Roman principle of rule by division. Officially he acknowledged the Central Government in Peking, but being far away from headquarters, he formed a kingdom of his own, with its adminis-

* Sykes: "Through Deserts and Oases of Central Asia."

The Strategic Importance of Turkestan

Dr. Baymirza Hayit

Turkestan (land of the Turks), which is situated in Central Asia, has an area of approximately 4 million km² and accounts for around 19 % of the entire territory of the Soviet Union. Five of the 15 Soviet republics, (Uzbekistan, Kazakhstan, Kirgizistan, Tadjikistan and Turkmenistan) are located in Turkestan. It is a well-known fact that Turkestan is one of the most important centres of civilization, and also a centre of Islamic culture and intellectual life since the eighth century. This country has been referred to as *Middle Asia and Kazakhstan* in Soviet terminology since 1925. The Soviet Russian leadership is in no way prepared to tolerate the use of the term "Turkestan," because its intentions are to turn Turkestan into a laboratory for mixing people and races by doing away with the country and abolishing the national feeling of identity of the Turkestan people for the purpose of using the country as a base for the colonialisation by the Russians.

It is astonishing to find that since 1950 many Western researchers have — wrongly — adopted the Soviet term *Central Asia* instead of Turkestan, and have thus aided in supplanting the name Turkestan in the minds of the public in the West as well as in the Islamic Orient. In doing so no consideration was given to the fact that Turkestan is not Central Asia, but rather that it is located in Central Asia and that in the world's main encyclopediae the geographic situation is clearly dealt with under the designation *"Turkestan,"* (e.g. *The Encyclopedia Americana*, volume 27; *Encyclopedia Britannica*, volume 22, 15th edition, and the *Great Soviet Encyclopedia*, New York-London 1977, volume 26, p. 458, etc.) It is particularly significant that the Congress of the USA passed a bill relating to *Captive Nations Week* (Public Law 86-90) in July 1959, in which the name Turkestan is unequivocally mentioned. In spite of this, *Radio Liberty's* directors gave the order in the autumn of 1978 that the term Turkestan was no longer to be employed in the broadcasts, but that the term Central Asia and Kazakhstan were to be used instead. In so doing, an American organisation acted contrary to U.S. law (Public Law 86-90). It would be advisable and also correct for us in the West to use the classical terminology *Turkestan* instead of the Soviet terminology *Central Asia,* in order not to deny the national identity of this country and also to distance ourselves from Soviet influence.

At present approximately 42 million people live in Turkestan, more than 32 million of whom are Turkestanians and Muslims (Uzbeks, Kazakhs, Kirgiz, Turkmen, Kara-Kalpaks, Uygurs, Tatars, Azerbaidjanians and Tadjiks), and the rest of whom consist of Russian colonialists or administrative personnel, military personnel and deported persons (Ukranians, Belorussians, Estonians, Letts, Lithuanians, Germans, Armenians, Koreans, etc.).

Russian Conquest

It is common knowledge that the present-day territory of Turkestan was gradually conquered by the Russians during the period between 1715 and 1897. However, despite this it was possible for two states (Bukhara and Khiwa) to retain their independence in internal affairs under Czarist Russia. On the occasion of the invasion by Soviet troops in the year 1920 these states were proclaimed as the peoples' republics of Bukhara and Kharazim (Khiwa). The government of Soviet Russia recognised by treaty the right of these two states to sovereignty. In the year 1924 these states were then abolished by the government of Soviet Russia by means of war operations, threats and infiltration, and their territories were annexed to the Soviet Union. The leaders of the Soviet Union do not try to conceal the global political and strategic importance of Turkestan. Its strategic importance is particularly obvious in the following areas:

The geographic region of

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14th century) and the *Manāḳib* of Khʷādja ʿAlī ʿAzīzān-i Ramītanī (cf. D. DeWeese and J. Paul, below, in *Bibl.*), which are, at the present time, the two main sources on the practices and doctrines of the Khʷādjagān before Bahāʾ al-Dīn Naḳshband. The Khʷādjagān were mainly divided by the questions of *dhikr* and pious retreat (*khalwa*). In Bukhārā, the group headed by ʿĀrif Rīwgarī had good relations with that headed by Awliyā-i Kabīr, but these deteriorated after the death of the former because his successor, Maḥmūd Andjīr Faghnawī, made the group adopt the open, vocal *dhikr*. The sources also tell us that Bahāʾ al-Dīn Naḳshband, who had been initiated into *dhikr khafī* by ʿAbd al-Khāliḳ Ghudjduwānī in a dream, came into conflict with his own master, Sayyid Kulāl, who was personally a proponent of *dhikr djahrī*. Ghudjduwānī's followers practised *dhikr* during which they held their breath, whilst concentrating on their *shaykh*'s heart, keeping their eyes closed, lips pressed together and tongue up against the palate. Amongst certain of the Khʷādjagān, music and dancing were not formally proscribed. Likewise, *khalwa*, rejected by ʿAbd al-Khāliḳ as also rejected, later, by Bahāʾ al-Dīn Naḳshband, was nevertheless adopted by some members of the order; it was done in a darkened cell, where the adept had to struggle with his self by means of *dhikr*. A famous expression attributed to ʿAbd al-Khāliḳ, "close your door to *khalwa*, but open it to spiritual companionship (*ṣuḥba*)", shows the position of the early Khʷādjagān on this subject and further reveals that ʿAbd al-Khāliḳ attributed a major importance to *ṣuḥba*, mystical discourse with the spiritual master, which was to become an essential feature for the Naḳshbandiyya. Like ʿAlī ʿAzīzān-i Ramītanī, ʿAbd al-Khāliḳ was opposed to the institution of Ṣūfī communal life *par excellence*, the *khānaḳāh*, but it is known that there existed amongst Sayyid Amīr Kulāl's disciples a form of association, whose precise nature is not clear, called a *djamāʿat-khāna* "house for social gatherings".

The Khʷādjagān nevertheless remained essentially united in face of the other Ṣūfī currents in Central Asia, against the Ḳalandars [*q.v.*] and, in particular, against the Yasawī groups, whom they castigated for their lack of respect for the precepts of Islam. In sum, everything which symbolised Ṣūfism in general was rejected, from the *khānaḳāh* to the dervish cloak (*khirḳa*). The Khʷādjagān were little attracted by asceticism, even if some of them preached abandonment of the secular world, *tark-i dunyā*, and encouraged *khalwa*, and Ramītanī went so far as to recommend that the Ṣūfī should have a trade (*ḥirfa*), a feature later found amongst the Naḳshbandiyya. In fact, a famous formula popularly attributed to Bahāʾ al-Dīn Naḳshband, "the heart should be with God and the hand with some piece of work", *dil bā-yār u dast ba-kār*, seems to have been inherited from a very similar maxim which one group of Khʷādjagān held as a "Fifth Holy Saying" added to the four first ones: "the heart should be with God and the body in the market", *dil ba-yār wa tan ba-bāzār*. Another criticism of the Ṣūfīs on which they were united was rejection of the hereditary succession of *shaykh*s. This explains why, after the deaths of ʿAbd al-Khāliḳ and Bahāʾ al-Dīn Naḳshband, their communities of disciples split into several groups. In the 8th/14th century, Bahāʾ al-Dīn was unable to unite the various Khʷādjagān groups and was only the master of one group out of many. Even if he did succeed in giving a more homogenous form to the doctrines and practices taught by ʿAbd al-Khāliḳ, and in retaining as vital principles for his own community, the one which was to become the Naḳshbandiyya, the obligation of a single, silent *dhikr*, the idea of *ṣuḥba*, adoption of the eight Holy Sayings and rejection of the practice of *khalwa* or retreat, it was only in the second half of the 9th/15th century, at Samarḳand, with Khʷādja ʿUbayd Allāh Aḥrār [*q.v.* in Suppl.], that the Khʷādjagān-Naḳshbandiyya were to take the form of a powerful, centralised Ṣūfī brotherhood.

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(Th. Zarcone)

KHʷĀDJAS, Khōdjas, the designation of two lineages of spiritual and political leaders in Eastern Turkestan, the later Sinkiang [*q.v.*], and, more specifically, in the Altïshahr ("six towns"), now in the western and southwestern parts of Sinkiang, where they played a decisive role from the late 10th/16th century to the last quarter of the 19th century. The lineages are distinguished as the White Mountain (Āfāḳiyya) line and the Black Mountain (Isḥāḳiyya) line (*aḳtaghlïḳ* vs. *ḳarataghlïḳ*, names possibly derived from the Tien Shan and Pamir [*q.v.*] mountain ranges, respectively).

Both lines were descended from the Khʷādjagān-Naḳshbandī *shaykh* Aḥmad Khʷādjagī-yi Kāsānī, known as Makhdūm-i Aʿẓam (d. 949/1542) (Bakhtiyar Babadžanov, *Političeskaya deyatel'nost' shaikhov Naḳšbandiya v Maverannakhre (I polovina XVI v.)*. unpubl. diss., Tashkent 1996), who wielded considerable influence in the Shībānid [*q.v.*] internal struggles. One of his sons (the fourth or the seventh), Isḥāḳ, had to leave

ASIAN AFFAIRS, c-XV (S IV), 5 + 467-469, 1928 (Germany)

REVIEWS

TURKISTAN DOWN TO THE MONGOL INVASION. By W. Barthold. E. J. W. Gibb Memorial, New Series V. 10 × 6½. Pp. xix + 513. Chronological Summary of Events. Bibliography. General Index. Map of Central Asia. London: Luzac and Co. 1928. 25s.

Since the days of Deguignes, of d'Ohssen, of Howorth and of Yule—still our principal authorities on the medieval history of Central Asia—a vast amount of new raw materials in the shape of ancient monuments and documents has been discovered; and, largely based on data therein contained, Professor Barthold has rewritten in great part a history of the region now known as Russian Turkistan, at a highly interesting period—that between A.D. 683, when the Arabs first spread to Transoxiana, and A.D. 1225, when the rule of the Mongols became firmly established in all the lands watered by the Oxus and the Jaxartes.

Professor Barthold's work first appeared in Russian in 1900. The present volume, which has been published under the auspices of the E. J. W. Gibb Memorial, is a sympathetic English translation, but revised and amplified by the author.

The volume has three main sections—viz., (1) Sources of Historical Data; (2) Historico-Geographical Description of Turkistan; and (3) History.

Under "Sources" are passed in review an array of Arab, Persian, and Chinese annalists, their writings being examined from the point of view of requirements of historical criticism. The section devoted to geographical survey—evidently the result of a vast amount of research among the early Arab geographers—describes Turkistan as this country was in the Middle Ages. None could have written on this subject in so masterly a fashion but one who knows from personal observation every inch of Russian Turkistan as it now is. As this section contains a great number of ancient place-names whose position the ordinary reader will have difficulty in determining, it could have been desired that there were a skeleton map of Turkistan, whereby ancient place-names could be traced to their modern equivalents, however approximately.

The historical portion of the work, which has been aptly summarized by Sir Denison Ross in the Preface penned by him as "an inquiry into the factors which determined the course of history of the country prior to

"Like all conquerors Chingiz Khan could calmly exterminate people by thousands if he considered it necessary for the consolidation of his rule; but in none of his actions of which we have at all reliable information is there any sign of useless or stupid cruelty. . . . The great organizing faculty of Chingiz Khan deserves all the more attention in that, to the end of his life, he remained a stranger to all culture, spoke no language but Mongolian, and, of course, considered the organization of the empire only from the point of view of the dominion of nomad conquerors over civilized peoples, whom God Himself had delivered into Mongol hands in order that they should derive revenues from the labours of the conquered and for this object alone should protect them. . . . Chingiz Khan worked only for himself, his descendants, and his closest adherents; there is no evidence of any sort that he was open to the idea of labouring for the good of the whole nation, even in the form in which this idea found expression in the Orkhon inscriptions."

"Turkistan down to the Mongol Invasion" is replete with historical sidelights like the above. But space forbids a further reference to them. Suffice it to say that Professor Barthold's work distinctly widens our knowledge of medieval Central Asia; further that, considering how the history of the existing races of Russian Turkistan—be they Kazaks, Kara Kalpaks, Turkomans, Uzbeks, Tajiks or Kirghiz—is rooted in the history of the various Arab, Turkish and Mongol invasions dealt with by Professor Barthold, his writings should well repay a study by those interested in the possibilities of a Pan-Turan Movement.

G. MACARTNEY.

THE FELLAHÎN OF UPPER EGYPT. By Miss Winifred S. Blackman. 9 × 7. Pp. 331. Illustrations. Harrap. 1927. 15s. net.

The recent multiplication of books on the Near and Middle East has been remarkable, but their output has been justified by the undoubted interest in Eastern affairs displayed by the public. Thrilled by the exploits of Lawrence or impressed by the erudition of Gertrude Bell, English readers will extend a fitting welcome to this book on Egypt from the capable hands of Miss Blackman. Her brother, Dr. A. M. Blackman, is not unknown as an Egyptologist, and Miss Blackman herself is research student to the Oxford Anthropology Committee and was in charge of the Percy Sladen Expedition to Egypt from 1922 to 1926. In this capacity she has spent about six months annually for some years among the fellahîn of Upper Egypt: she has studied them conscientiously from the anthropological standpoint, and as the first (but not the last) result of her labours has produced a unique and valuable account of their customs, beliefs, folklore, and superstitions.

Her investigations will deserve the gratitude of those interested in the Egyptian people themselves, the bulk of whom, today as ever, are the fellahîn, or peasants. To the Englishman living in Cairo the latter often remain practically a sealed book: if he mixes with Egyptians, it

آق‌سو، شهری در ترکستان شرقی؛ ترکستان چین (کاشغر یاخُتَن) با ۴۱° و ۱۴′ عرض شمالی و ۸۰° طول شرقی و ۱٬۰۰۶ متر ارتفاع از سطح دریا و جمعیتی برآورد شده تا حدود ۴۰٬۰۰۰ نفر (*دانشنامه*). این شهر در انتهای غربی سین‌کیانگ و دامنهٔ جنوبی کوههای تیان‌شان در حدود ۴۰۰ کیلومتری شمال شرقی کاشغر و در فاصلهٔ ۶ کیلومتری رود آق‌سو بنا شده است. کمی بالاتر از این شهر و در شمال شرقی آن، شهر کهنه قرار دارد که در گذشته از مراکز ترکستان شرقی بوده است. در گذشته این شهر ۴ دروازه و ۳ قلعهٔ مستحکم داشته (یزدی، ۷۲۶) و به سبب قرار داشتن بین چین و سیبری و ترکستان شرقی و غربی و کشمیر و هندوستان از مراکز مهم بازرگانی و محل اتصال راههایی بوده که این نواحی را به هم متصل می‌ساخته است (*دانشنامه*). آق‌سو اکنون هم از همان اعتبار برخوردار است و در بازار بزرگ آن انواع فرآورده‌های محلی از قبیل قالی و منسوجات و مصنوعات چرمی و زین و یراق و زینت آلات و منسوجات ترکستان شرقی به شمار می‌رفته است. کفته شده که روزگاری ۳۰۰ خانه و ۶ کاروانسرا و ۵ مدرسه و حصاری با ۴ دروازه داشته است (*دانشنامه*). اما از آنجا که در ۱۱۳۰ ق/ ۱۷۱۸م به سبب زمین لرزه به‌کلی ویران شده هیچ ساختمان قدیمی از آن برجای نمانده است. بنا به روایت سیّاحانی که در سدهٔ ۱۳ ق/ ۱۹م از آق‌سو دیدن کرده‌اند (کوروپاتکین[3] در ۱۲۹۳ ق/ ۱۸۷۶م، پرژوالسکی[4] در ۱۳۰۳ ق/ ۱۸۸۵م، یانگ هازبند[5] در ۱۳۰۳ ق/ ۱۸۸۶م و سون‌هدین[6] در ۱۳۱۳ ق/ ۱۸۹۵م) آق‌سو در آن زمان ۱۵٬۰۰۰ نفر جمعیت داشته و طول آن به ۲ کم می‌رسیده است. از ۱۲۸۴ ـ ۱۲۹۴ ق/ ۱۸۶۷ ـ ۱۸۷۷م آق‌سو در دست یعقوب بک کاشغری بود، ولی در این سال بار دیگر به تصرف قطعی چینیها درآمد و آنها آن را مقر حکمران ۴ شهر شرقی یعنی آق‌سو و کوچا (کچا) و قره‌شهر و اوچ تورخان ساختند و از آن تاریخ این شهر تابع تغییرات اوضاع ترکستان شرقی بوده است (*دانشنامه*).

مآخذ: آریانا: *اسلام آنسیکلوپدیسی*؛ بارتولد، و.، خاورشناسی در روسیه و اروپا، ترجمهٔ حمزهٔ سردادور، تهران، ابن سینا، ۱۳۵۱ ش؛ همو، گزیدهٔ مقالات تحقیقی، ترجمهٔ کریم کشاورز، تهران، امیرکبیر، ۱۳۵۸ ش، ص ۳۹؛ *حدودالعالم*، به کوشش مینورسکی، لندن، ۱۹۷۰، صص ۲۹۴، ۲۹۷؛ *دانشنامهٔ ایران و اسلام*؛ *دایرة المعارف اسلام*؛ *دایرة المعارف بزرگ شوروی*؛ *دایرة المعارف فارسی*؛ شیروانی، زین العابدین، *بستان السیاحه*، تهران، ۱۳۱۵ق؛ *قاموس الاعلام* (ترکی)؛ گروسه، رنه، *امپراطوری صحرانوردان*، ترجمهٔ عبدالحسین میکده، تهران، بنگاه ترجمه ونشر کتاب، ۱۳۵۳ ش، صص ۵۷، ۱۱۰؛ لسترنج، گای، *سرزمینهای خلافت شرقی*، ترجمهٔ محمود عرفان، انتشارات علمی و فرهنگی، ۱۳۶۴ ش، صص ۴۶۲ ـ ۴۶۴؛ وامبری، آرمینوس، *سیاحت درویشی دروغین*، ترجمهٔ خواجه نوریان، تهران، بنگاه ترجمه و نشر کتاب، ۱۳۳۷ ش، صص ۵۱۰ ـ ۵۱۱؛ یزدی، شرف‌الدین، *ظفرنامه*، به کوشش عصام الدین اوروبنایوف، تاشکند، ۱۹۷۲م، ص ۷۲۶؛ نیز:

Reclus, Elisée, *Nouvelle géographie universelle*, Paris, 1884, pp. 510, 518, 651.

محمدحسن گنجی

آق‌سو، نام چند رود و شهر و دهکده در مناطق ترکی زبان. آق‌سو در زبان ترکی به معنای آب سفید است که در بیش‌تر مناطق ترکی زبان بر رودخانه اطلاق می‌شود. معمولاً آبهای جاری در بستر اصلی رودخانه را آق سو یا آق دریا و آبهای جاری در نهرها را قره‌سو یا قره‌دریا (آب سیاه) می‌نامند (*اسلام آنسیکلوپدیسی*). علاوه بر این گاهی شهر و دهکده و حتی کوه مجاور چنین رودخانه‌ای را آق‌سو نامیده‌اند. در نتیجه چندین رودخانه و شهر و دهکده در مناطق ترکی زبان به نام آق‌سو وجود دارد. از جمله رودهایی که آق‌سو نامیده شده‌اند، می‌توان رودهای زیر را نام برد:

الف ــ رودی در ناحیهٔ تالدی کورگان[7] در جمهوری سوسیالیستی شوروی قزاقستان به طول ۳۱۶ کم و با حوضه‌ای به وسعت ۵٬۰۴۰ کم۲ (*دایرة المعارف بزرگ شوروی*). این رودخانه از یخچالهای رشته‌کوه دژنگارسکی آلاتائو[8] سرچشمه می‌گیرد و در بخش سفلای مسیر خود بدون آنکه شعبه‌ای بدان ملحق شود، از بیابانی عبور کرده به دریاچهٔ بالخاش می‌ریزد. آب آق سو که از یخها و برفهای کوهستان سرچشمه می‌گیرد، در ماههای اردیبهشت تا شهریور در حال طغیان است و تا حد زیادی به مصرف آبیاری می‌رسد (همان).

ب ــ از شاخه‌های رود تاریم[9] که در مرز بین جمهوری قرقیزستان و سین‌کیانگ[10] جریان دارد. این رود در حوالی شهر آق‌سو که نام خود را از آن گرفته به رود بزرگ‌تری به نام طاوشقان[11] که از کوههای تیان‌شان[12] وسطی برمی‌خیزد، می‌پیوندد و سپس به رود بزرگ تاریم می‌ریزد.

ج ــ یکی از شاخه‌های آمودریا (ه م).

د ــ رودی در آذربایجان شوروی که از جبال قفقاز سرچشمه می‌گیرد و از شمال به جنوب جریان دارد و در نزدیکی شیروان به رود کُر منتهی می‌گردد.

ه ــ رودی در جنوب ترکیه که از حدود اسپارتا سرچشمه گرفته از شمال به جنوب جریان دارد و از مشرق انطالیه در خلیجی به همین نام به دریای مدیترانه می‌ریزد.

و ــ رودی در شمال ترکیه که در مشرق بندر گیریسون[13] به دریای سیاه می‌ریزد.

ز ــ شاخهٔ معتبری از رودجیحان در جنوب ترکیه که از کوه انگیزک[14] سرچشمه می‌گیرد و پس از طی مسیری به طول ۱۳۵ کم در

1. Auzakia 2. pelliot 3. kuropatkin 4. Prgeval'skiy 5. Younghusband 6. Sven. Hedin 7. Taldy Kurgan 8. Dzhungarskii – Alatau 9. Tarim 10. Sin Kiang 11. Taushgan 12. Tien Shan 13. Girison 14. Engizek

Turkistan Tumult. By Aitchen K. Wu. With illustrations and 2 maps. $8\frac{1}{2}'' \times 5\frac{1}{2}''$. Pp. xiii+279. Methuen and Co. 12s. 6d.

Since the Chinese Revolution of 1911-12, events in Eastern Turkistan may be said to have passed through three distinct phases. First, on the overthrow of the Manchus, the chaos prevalent in Inner China quickly extended to the outer province of Sinchiang, the Kuomingtang revolutionaries, with the swiftness of a tornado, passing onwards successively through the various towns from Hami to Kashgar, leaving in their trail the mangled bodies of District Officials, and setting up, with lightning speed, their own nominees. The last of their victims was the venerable Yuen Ta-jen, Taoyin of Kashgar, then about to leave for Urumchi on his nomination as Provincial Governor. The outstanding feature of this *coup* was the deliberate and disciplined way in which it was carried out. The fight was purely between the Chinese themselves. Not a native Moslem was plundered, nor a British subject molested; and apart from an incident in a small village near Khotan, where an Andijani had his house burnt down by some natives who had no connection with the revolutionaries, nothing untoward happened to Russian subjects.

(Yet, incidentally, be it mentioned that such were the alarmist reports furnished by the Russian Consul at Kashgar to his Government that 1,200 troops were sent over from Tashkent. These remained in Kashgar for the greater part of two years, but were eventually withdrawn, apparently on British diplomatic pressure.)

As for the revolutionary *Ambans*, they carried on the administration, and put money into their pockets, much in the same way as their predecessors: apart from a change of personnel the old machine just worked in its old way.

The second phase began in 1913. In that year, after the assassination of the Governor-Designate Yuen, Yang Tseng-hsin was proclaimed his successor; and he held the office of Governor till he himself was assassinated in 1928.

And the last phase, which brings us down to the present time, is full of turmoils and massacres throughout the whole of Sinchiang, caused by oppressive administration, and followed by a revolt led by a Tungan youth named Ma Chung-yin.

The book under review describes the more recent events in Sinchiang. The author is a Chinese diplomat who, in 1933, was in Urumchi as the then Governor's Political Adviser; and he was not only an eye-witness of, but an actor as well in, many of the events of which he gives a most vivid account.

As Mr. Wu came to Urumchi in 1933, it was some years after the Governorship of Yang Tseng-hsin. But he took pains to gather on the

Asian Affairs, c. 27(S.2), s. 234–38, 1940
(Germany)

Asian Affairs, c. XLV (5. IV). S. 309-311
1958 (Germany)

Cairo. This rebuff in no way perturbed our determined traveller, for whilst waiting for the next year's Hajj to set forth, he spent the time sightseeing in Palestine, Syria and the Lebanon. He wandered north as far as Aleppo and gives us some pleasant pictures of the Levant of those days.

Eventually from that "Paradise on Earth"—Damascus—he sets out once more for the Holy Cities of his faith with the Syrian Hajj, and passes along the time-honoured route through Maan, Tebuk and Al Ala. Having accomplished the rites of the pilgrimage at Madina and Mecca, he returns to Madina.

Here, joining the Persian pilgrims on their return march, he gives us the second (and last) personal record of a crossing of the Arabian peninsula by this route, Ibn Jubayr of Granada having made the same crossing one hundred and forty-three years before him. So far as I know, no subsequent traveller since them has followed the route of the Persian Hajj in entirety, although the northern sector was traversed by the Blunts (1879) and by Huber (1881). The route between Madina and Faid still lacks a modern authority.

At Najaf in Iraq we must leave our traveller, although he has covered only a fraction of his wanderings and passed a mere few years of his long exile, but the impression left on one is that of a versatile recorder, whose diaries are embellished with anecdotes and verses added by his editor. It should be remembered that the ease with which he passes to and fro, anyway in this volume, is due to the Brotherhood of Islam, a Freemasonry of a type unknown in any other age or community. This bond of a common faith carried our traveller through the Moslem world, but it must have been his own personal ability which enabled him to fare well in the lands of the Infidels.

Ibn Battuta was one of those great natures, with faults as well as virtues, whose reputation ought to endure, and certainly will do now that the Hakluyt Society has immortalized him.

"It is plain to any man of intelligence that this Sheikh is *the* traveller of any age: and if one were to say the traveller *par excellence* of this our Moslem community, he would be guilty of no exaggeration." This eulogy from a contemporary certainly whets the appetite for the volumes that are to follow.

DOUGLAS CARRUTHERS.

Turkestan im XX Jahrhundert. By Dr. Hayit (Baymirza). Darmstadt: W. W. Leske. 1956. Pp. 406; bib. and index. (In German.)

Dr. Hayit's study of the recent history of Soviet Central Asia is the first volume of a series of East European and Asian Country Studies edited by Professor Gerhard von Mende and published by the C. W. Leske Verlag of Darmstadt. The author, a native of Fergana, is a philologist of distinction who studied under the well-known Russian Orientalist V. V. Bertold. He held a post in the Soviet administration in Turkistan until the outbreak of the Second World War, when he went to Germany to study at the University of Munster, where he graduated with the degree of Ph.D. in 1949. As a Turkistani of quite evident intellectual attainments, his local knowledge, linguistic background and wide range of personal contacts with many of the cultural and political figures of that vast region have enabled him to make full and profitable use of source material which could hardly be available to European scholars. This work, which is provided with an abundance of notes and references to source material, testifies to the very thorough and painstaking care with which the book has been written, and to a degree of objectivity which is as surprising as it is rare in a work of this kind.

Free of the obscurity of much German scholarly writing, Dr. Hayit's book is written in a lucid and flowing style, and presents a remarkably clear picture of the recent history and dramatic changes that have been taking place in that remote, but vitally important, region of Asia.

An introductory chapter outlines the history of Turkistan up to the time of the Russian conquest in the second part of the last century. Without being led astray to idealize the "good old times," Dr. Hayit gives a convincing account of the rich historical past of the region, its cultural achievements, the rise and fall of national

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TUNDJELI (modern Tkish. Tunceli), a province (*il*) and town of eastern Anatolian Turkey. The *il*, replacement of the old *sandjaḳ* of Dersim, was created in 1936 and the town, also called Kalan (lat. 39° 07' N., long. 39° 34' E.), was founded at the same date as its new chef-lieu on the site of the village of Mameki.

The very mountainous *il* (7,774 km²) is drained by the Munzur Suyu and the Peri Çayı, affluents of the Murat Su, the eastern branch of the Euphrates [see AL-FURĀT], which marks its southern boundary, whilst its northern boundary is made up of the Munzur Dağları which separates it from the valley of the Karaṣu, the western branch of the Euphrates.

The site of Pulur Höyük, excavated before its submersion by the lake formed by the Keban dam (Koşay 1976) was occupied in the late Neolithic or early Bronze times. At numerous points in its history, the region was a border one: between the Hittite empire and the Hurrian kingdom of the Mitanni in the 2nd millennium B.C. under the name of Išuva; between Media and Cappadocia in the Persian empire; and then between the Romans and the Parthians. Taken by the Arabs in 18/639, it was disputed by the caliphs and the Byzantine emperors until in 480/1087 it passed under the domination of the Saldjūḳ Turks and then in 641/1243 under that of the Mongols. In the 8th/14th century it was disputed by the Banū Eretna [*q.v.*] and Mutahharten, ruler of Erzincan, and then by the Ottomans and Aḳ Ḳoyunlu in the next century. It was incorporated in the Ottoman empire by Meḥemmed II in 878/1473. In the 11th/17th century Ewliyā Čelebi described the citadel of Pertek, and Kātib Čelebi described Çemişkezek as the chef-lieu of a flourishing *ḳaḍā*. In the 19th century, the region made up the *sandjaḳ* of Dersim, with its centre Khozat (Hozat), dependent on the *wilāyet* of Ma'mūret ül-'Azīz, except during 1880-8 when it formed an ephemeral *wilāyet*. It then had nine *ḳaḍās* and 533 villages with a total population of 63,430, made up of 15,460 "Muslims" (i.e. Turks), 12,000 Kurds, 27,800 Ḳizîl-Bash and 8,170 Armenians who resided in the main urban centres, which were in fact only small places, except that Khozat reached a population of 5,600.

Shaken by the revolt of Ḳoçgiri in 1921 and then divided between the *wilāyets* of Elâziğ and Erzincan at the outset of the Republic, the region of Dersim in 1936 became once more a separate administrative unit, a *vilayet* with the name of Tunceli, and was again shaken by the revolt of Seyit Rıza in 1937. This comprised eight of the nine former *kazas* of Dersim: the central one of Tunceli, which was the old *kaza* of Pah with a new centre at Tunceli or Kalan on the banks of the Munzur Suyu, Mazgirt, Pertek, Çemişkezek, Hozat, Ovacık (whose centre changed its location nine times after 1878), Nazimiye (the former Kızıl Kilise) and Pülümür. Its population was made up of Turks, peasants and town-dwellers, and Kurds, still in part semi-nomadic, who were the majority with 55% of the whole according to the 1950 census. The *il* is one of the most backward of the whole country, with a poor agriculture of cereals grown by wet farming and an almost non-existent industry (two units for the agriculture-food industry listed in 1991). It has suffered much rural emigration, which has hardly helped its chef-lieu Tunceli, a small town of 24,449 inhabitants in 1997, so that the *il*'s population, having reached a maximum of 157,974 in 1980, with a density of 20 persons per km², had fallen in 1997 to 86,268.

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TUNGANISTAN, DUNGANISTAN, a name coined by Western scholars and travellers (W. Heissig, Ella Maillart) for an ephemeral régime, hardly to be called a state, in the southern part of Chinese Turkestan or Sinkiang [*q.v.*] 1934-7. The name stems from the Dungan or Tungan [see TUNGANS] troops, Hui, i.e. ethnic Chinese, Muslims who formed the military backing of Ma Hu-shan, styled "Commander-in-Chief of the 36th Division of the Kuomintang" and brother-in-law of Ma Chung-ying [*q.v.*], best-known of the five Muslim Chinese warlords who controlled much of northwestern China in the later decades of Kuomintang rule (sc. up to 1949).

Ma Hu-shan's fief of Tunganistan stretched along the southern rim of oases of the Tarim basin [*q.v.*], along what the local Uyghur Turks called "the lower road" (*ashtin yol*), the southern arm of the historic Silk Route from Transoxania to northwest China, being bordered on the south by the Kun Lun mountains and northern Tibet (map in Forbes, *Warlords and Muslims*, at 129). It was essentially a warlord's base, transplanted from Kansu [*q.v.*] or Gansu to the remote west of China as an outpost of Chinese colonialism. Ma Hu-shan ruled from his capital Khotan [*q.v.*] as an autocrat, called *pādishāh* "king" by his Turkish subjects, and his policies of financial exploitation weighed heavily on these last. Local revolts by them hastened the end of Tunganistan, and in 1937 Ma's military power dissolved and the area of Tunganistan fell to the Soviet-backed warlord already controlling northern Sinkiang, Sheng Shih-ts'ai. Ma retreated to British India, and thence made his way back to

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A Message from Istanbul

In the name of Allah, the Compassionate, the Merciful

Muslims in East Turkistan

Once again I would like to draw your attention to a most urgent and vital matter, a deliberate attempt to assimilate the Turkic Muslims in Eastern Turkistan. Eastern Turkestan, which makes up the eastern part of Turkestan, was renamed by the Manchu rulers of China as Xinjiang (Sinkiang), and it was annexed into the territory of the Manchu Empire on November 18, 1884.

The latest Chinese census gives the present population of Eastern Turkestan as slightly over 13 million. But independent sources estimate the Turkic Muslim population of Eastern Turkestan to be about 25 million. The various Turkic peoples, such as the Uygurs, the Kazakhs, the Kirghiz, the Uzbeks, the Tatars, and ethnically Indo-Iranian Tajiks, are all Muslims.

The Turkic Muslims of Eastern Turkestan began embracing Islam in 934 C.E. Abdulkarim Satuk Bughra Khan of the Karakhanid state was the first Turkic ruler who embraced Islam of his own will in Central Asia. After embracing Islam, the Turkic Muslims of Eastern Turkestan founded an extensive Islamic civilization in Central Asia.

This Turkic Muslim power, prestige and culture dominated central Asia for more than one thousand years before going into a steep decline after the Chinese Communist occupation of this country in 1949. The economic, cultural and religious freedoms introduced by the Communist leaders in Eastern Turkestan after 1979 are nothing but acts of showmanship for the Islamic world.



Just for an example, Ali Jing Jiang, a Muslim delegate from the Peoples Republic of China who attended the fifth convention of the Islamic Society of North America held in Indianapolis in September 1986, gave the following statement to the Radio Free Europe/Radio Liberty:

"The government, responding to requests from the Muslim community, has established 5 or 6 Islamic colleges. But Marxist teachings dominate the religious classes. Religion is taught only as a negative example with Marxist explanations of 'correct' attitude. Chinese Communist law prohibits any kind of religious instruction at home or at schools for children under 18. Our faith is weakened very much. Our Islamic beliefs can be passed down to children only in daily life. In school, the children are taught to regard religions as something to be ashamed of, as a primitive belief practised by the lower forms of Chinese society. Social pressure has eroded the importance of religion among young people, and my two children have moved away from Islam. A lot of children from Muslim families say they do not believe. Everything we do is controlled by the government. The Muslims have only one society, the old China Muslim Organization, and one quarterly publication, called *China*

DOKÜMANTASYON MERKEZİ
Türkistan
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c.1665.2), London

EASTERN TURKISTAN: THE FACTS OF 'AUTONOMY'

The officially declared autonomous status of Eastern Turkistan is an illusion. The province is being ruled by the Chinese Central Government through the Communist Party which is dominated by Hans The Turkic Muslims who are the original inhabitants of the area, and form a majority, have not been given any rights, much less political power.

There has been some changes in the Chinese policy towards Muslims and towards the former Muslim republic of Eastern Turkistan, renamed by them as Xinjiang. But as the following report from **Mehmet Allahverdi** shows the East Turkistanis still face a big backlog of discrimination and suppression and the Chinese leadership has still a long way to go in restoring the freedoms and fundamental rights of the Muslims of Eastern Turkistan in the proper sense of the words.

What are known as the Soviet Socialist Republics of Kazakhstan, Kirgizia, Tajikistan, Turkmenia and Uzbekistan together with the autonomous Uighur Region in China represent the far northern and north-eastern limits of the Muslim world in Asia.

The historical name of Sinkiang or Xinjiang is 'Eastern Turkistan' and it is known as such among its natives and their kinsmen across the borders in Western Turkistan (Central Asia). The Chinese named it 'Sinkiang' in the last quarter of the 19th century; and in 1955, it was called 'Xinjiang Uighur Autonomous Region'. The word 'Sinkiang or Xinjiang' in Chinese means "New Land". Thus, it signifies that this area was not a part of China prior to its annexation in 1884.

Eastern Turkistan has been a scene of rivalry between the indigenous inhabitants and the Chinese long before the dawn of Islam in this area. The Chinese, finally succeeded in establishing their rule in 1759 C.E. Since then, the Turkic Muslims, the inhabitants of this area, have rebelled 42 times against them, and declared 'Eastern Turkistan' independent on three occasions as follows:

1. Emirate (1865-1877)
2. Muslim Republic of Eastern Turkistan (1933-34).
3. Eastern Turkistan Republic (1944-49).

The Muslim Republic (1933-34) was invaded by the Chinese with active support of the Russians whose forces carried out a large-scale massacre of the Muslims. The last Republic (1944-49) was about to gain international recognition, when again the Russians colluded with Nationalist China and ultimately the Republic fell to the Communists in 1949. In fact, the Russians have never liked an independent Muslim State to exist in this area.

Population?

The July 1982 census gives the population of Eastern Turkistan as slightly over 13 million (13,081,681); 7 millions being Muslims. (Impartial observers are unanimous in declaring the official figures greatly inaccurate, but differ in what the real figure should be). The Muslim population consists of Turkic ethnic groups such as Uighur Kazakh, Kinghiz, Uzbek and Tatar. The number of Dungans (Chinese Muslims) is only nominal. The remaining 6 millions are Hans (Chinese by origin and not Muslims), Russians, Mongols, Sibos, Manchus, etc. Among the non-Muslim population, the Hans are the largest group at present.

The composition of population in Eastern Turkistan has been radically changed by the Communist regime since 1949, by transporting Hans from China proper to Eastern Turkistan. The population of some of the important ethnic groups in 1949 and 1983 is given below to help understand the change:

Ethnic group	Population in 1949	Population* in 1983
Uighur	75%	46%
Kazakhs	10%	6%
Other Turkic groups	5%	1%
Hans	5%	45%
Dungans	3%	1%
Others	2%	1%

*These figures are official and not taken as reliable.

From this table, it will be observed that the population of Turkic Muslims has been reduced from 90% in 1949 to 53% in 1983 while that of the Hans increased from 5% in 1949 to 45% in 1983. The position shall change further, because the Chinese government continues to bring Hans from China to Eastern Turkistan, and to increase the Han component to out-number the Turkic Muslims.

There were some seasoned political leaders among Turkic Muslims who had worked for Eastern Turkistan Republic (1944-49). Instead of granting the right of self-determination, as promised in 1945, Mao Tse-tung started to eliminate them from the political scene. A number of them were executed in order to keep the political field confined to the Communist Party.

Eastern Turkistan is ruled by a Party Committee of the Chinese Communist Party (CCP). In the Party Committee of Eastern Turkistan, all important posts viz; first secretary, second secretary and third secretary are held by the Hans. Only two Turkic Muslims viz: Ismail Ahmad and Caodanoufa Zhayier are in the Party Committee; the former is secretary, while the latter is member of a Standing Committee.

Administrative representation

The administration of Eastern Turkistan is dominated by the Hans who occupy most of the political posts. In 1981, the ratio of the Han and the Turkic Muslims in the political hierarchy was as follows:-

POLITICAL APPARATUS	Total No. of posts.	Post held by Hans.	Posts held by Turkic Muslims.
First Political Commissar	1	1	—
2nd Political Commissar	1	1	—
Political Commissars	2	1	—
Deputy Political Commissars	5	4	1
Director Political Department	1	1	—
	10	8	2

The Turkic Muslims have been given only 20% of the total posts whereas they are 53% of the population. The posts held by the Hans are far greater than their population (45%). Similarly, about 90% of the important administrative posts are also occupied by them. The remaining ten percent are held by the Turkic Muslims, but they are powerless. Wherever a Turkic Muslim is a head of the department, his deputy is a Han. Because of the blessings of the higher echelons of the government and the Party, the Han deputy head is empowered to do what a Turkic Muslim Head cannot do. Muslims are only figure-heads.

The armed forces

Since the Soviet intervention in Afghanistan in 1979, the Chinese government has given the Western frontier regions a strategic entity named the 'Urumqi Military Region' (UMR). The UMR is composed mainly of Eastern Turkistan. It has been divided into three Military Districts; Northern, Southern and Eastern. The position of Hans and Turkic Muslims in the UMR's Army, Air Force and Militia in 1981 was as shown in the table (opposite page).

The UMR has two types of Militia: Ordinary Militia and Armed Militia. A good number of Turkic Muslims have been given training in the Ordinary Militia. But very few of them have been taken in to the Armed Militia.

The Northern Military District of the UMR covers the Ili area, from where the movement for Eastern Turkistan Republic had started in 1944. It is significant to note that this Command is entirely composed of Han soldiers. Similarly, the Army technicians posted on nuclear installations at Lop Nor and electronic Intelligence-gathering equipment are all Hans.

From the above details it will be seen that representation of Turkic Muslim natives in higher ranks of the Armed Forces is almost nil. In the lower ranks also, they are far below the ratio of their population.

Economic deprivation

The Turkic Muslims have faced untold hardships at the hands of the Communist Government. During the 'Great Leap Forward' and 'Commune Campaign', their lands were confiscated, livestocks taken over by the government and markets were closed. The government cared nothing for their traditional life style. They were

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the principal contemporary events of private and official life in Lebanon.

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TÜRKÇÜLÜK [see PAN-TURKISM].

ṬURKHĀN SULṬĀN, ṬURKHĀN KHĀDIDJE SULṬĀN (*ca.* 1626-83), mother of the Ottoman sultan Meḥemmed IV [*q.v.*].

Ṭurkhān Sulṭān entered the Ottoman imperial harem as a slave of the *wālide sulṭān* Kösem Sulṭān [*q.v.*], mother of Murād IV (1623-40) and Ibrāhīm (1640-8) [*q.vv.*]. Nothing is known of her background, except that she had a brother, Yūsuf Agha, who died in Istanbul in 1100/1689. She gave birth to sultan Ibrāhīm's eldest son Meḥemmed in 1641; there may also have been a daughter, Fāṭima Sulṭān, 1642-57. On Ibrāhīm's deposition in 1648 and her seven-year-old son's accession as Meḥemmed IV, Ṭurkhān acquired the rank of *wālide sulṭān* ("royal mother") [*q.v.*], but initially remained in the shadow of Meḥemmed's grandmother, the more politically-experienced and powerful Kösem Sulṭān, then known as *büyük* ("senior") *wālide sulṭān*. A threat by Kösem to dethrone Meḥemmed IV in favour of a younger brother resulted in Kösem's own assassination in 1651, probably at Ṭurkhān's instigation, and the latter's assumption of the full regency for the ten-year-old Meḥemmed. The extreme political instability of the years immediately after 1651 led in 1656 to the appointment as Grand Vizier of Köprülü Meḥmed Pasha [see KÖPRÜLÜ. 1], to whom Ṭurkhān Sulṭān surrendered much of her political authority as regent. Although Köprülü's appointment has been said to have ended the "sultanate of women", Ṭurkhān's personal influence over Meḥemmed IV and her role as intermediary remained important (for her career generally, see L.P. Peirce, *The imperial harem: women and sovereignty in the Ottoman empire*, Oxford 1993, *passim*).

Ṭurkhān Sulṭān died in 1094/1683 and was buried in her own tomb at the Yeñi Wālide mosque in Istanbul, a foundation begun by Ṣafiye Sulṭān [*q.v.*], mother of Meḥemmed III, in 1598 but completed only in 1663 by Ṭurkhān herself. At least two minor mosques and other small endowments by her are known (Peirce, *op. cit.*, 206-12).

Bibliography: See also Silāḥdār Findiḳlīlī Meḥmed Agha, *Silāḥdār ta'rīkhi*, Istanbul 1928; Aḥmed Refīḳ [Altınay], *Ḳadınlar salṭanatı*, Istanbul 1332/1913; A.D. Alderson, *Structure of the Ottoman dynasty*, Oxford 1956. (CHRISTINE WOODHEAD)

TURKISTĀN, TURKESTAN, a Persian term meaning "land of the Turks".

1. As a designation for the Central Asian lands to the north of modern Persia and Afghānistān.

This roughly corresponded to the older Transoxania or Mā warā' al-nahr [*q.v.*] and the steppe lands to its north, although these last were from Mongol times onwards (sc. the 13th century) often distinguished as Mogholistān [*q.v.*]. To the Persians, of course, only the southern frontier of the land of the Turks, the frontier against Īrān, was of importance and this frontier naturally depended on political conditions. On their very first appearance in Central Asia in the 6th century A.D., the Turks reached the Oxus [see ĀMŪ-DARYĀ]. In the time of the Sāsānids, therefore, the land of the Turks began immediately north of the Oxus; according to the story given in al-Ṭabarī (i, 435-6) the Oxus was settled by an arrow-shot of Īrash as the frontier between the Turks and the "territory (*'amal*) of the Persians". According to the Armenian Sebēos (7th century A.D.), the Vehrot, i.e. the Oxus, rises in the land of T'urk'astan (*Histoire d'Héraclius par l'évêque Sebèos*, tr. Fr. Macler, Paris 1904, 49; J. Marquart, *Ērānšahr*, 48); in another passage in the same work (43; Marquart, 73) T'urk'astan is associated with Delhastan, i.e. Dihistān (in the neighbourhood of the Caspian Sea, north of the Atrek [*q.v.*]).

By the victories of the Arabs, the Turks were driven far back to the north; for the Arab geographers of the 3rd-4th/9th-10th centuries, Turkistān therefore began, not immediately north of the Oxus, but only north of the area of Arab culture known as "the lands beyond the river", Mā warā' al-nahr. Turkistān, the land of the Turks, was then regarded as the regions north and east of Mā warā' al-nahr. The town of Kāsān in Farghāna [*q.v.*], north of the Sīr Daryā [*q.v.*], was "where the land of Turkistān begins" (Yāḳūt, iv, 227). The towns of Djand and Shahrkand on the lower course of the same river were in Turkistān (ii, 127, iii, 344); in Turkistān lay the town of Khotan (ii, 403). From this use of the name, it has been held (especially by M. Hartmann, *Chinesisch-Turkestan*, Halle 1908, 1) that the name "Turkistan" was first applied by the Russian conquerors of Central Asia quite arbitrarily to the land of Mā warā' al-nahr. As a matter of fact, the name Turkistān had long regained its earlier significance as a result of the Turkish conquests, perhaps less in literature than in everyday usage. To the people of Persia and Afghānistān, the "Turks in Turkistān" were their immediate neighbours on the north; thus in a lullaby taken down in Shīrāz in 1886 we are told "Two Turks came from Turkistān, brought me to Hindūstān" (V. Žukovskiy, *Obrazcï persidskago narodnago tvorčestva*, St. Petersburg 1902, 169-70). Through the Özbeg conquests of the 10th/16th century, a new Turkistān arose south of the Oxus. The corresponding province of Afghānistān still bears the name of Turkistān; as the southern frontiers of this Turkistān some travellers (R. Burslem, *A peep in Toorkistan*, London 1846, 57-60) give the pass of Aḳ Rabat north of Bāmiyān [*q.v.*]; others (J. Wood, *A journey to the source of the River Oxus*, new ed. London 1872, 130), the pass of Hadjikak, a little farther south, where the watershed between the basins of the Helmand [*q.v.*] and the Oxus is; farther west, in the region between the Murghāb and the Āb-i Maymana, the frontier of Turkistān is given as the range of Band (or Tīrband)-i Turkistān (see further, 2, below). The name Turkistān in this context was introduced into the scientific terminology of the 19th century, not by the Russians but by the British, probably under the influence of the Persian and Afghān usage.

In literature, especially in travellers' records, a distinction has usually been made between Russian, Chinese and Afghān Turkestan, although the word Turkestan (or Turkistān) had an administrative significance only in Russia and Afghānistān. Sometimes instead of these we find the terms West and East Turkestan. The Governorate-General (*guberniya*) of Turkestan was founded in 1867 by the Russians, with Tashkent [*q.v.*] as its capital and General K.P. Kaufman as its first head. The frontiers of this

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HAJI SAMI AND THE TURKESTAN FEDERATION, 1922–3

GLENDA A. FRASER

After graduating in Russian Studies at Manchester University, Ms Fraser (nee Hodbod) worked at the Central Asian Research Centre from 1963 to 1965 under Col. Wheeler's directorship. From 1965 to 1970 she tutored in Government at Manchester University and also completed an MA thesis on the Basmachi Movement in Turkestan. Since 1971 she has lived in Halifax, Nova Scotia, where her husband is a Professor at Dalhousie University.

BRITISH INTELLIGENCE first took serious notice of Kushji Bashi Zade Sami Beg, alias Haji Sami, when he took over as leader of the Turkestan anti-Bolshevik partisans after Enver Pasha's death in August 1922.[1] Searching the back files, the Indian Government unearthed details of Haji Sami's past anti-British activities. A Foreign Office report from Constantinople described him as "one of the cleverest and most valuable Pan-Islamic agents of the Committee of Union and Progress". The CUP had used him for "espionage, political assassination, and plotting of all sorts in the Balkans in 1910–1912". It was also noted that he had taken a prominent part in the Armenian atrocities. At one point, after quarrelling with the Turkish army, Sami "actually became a brigand chief", but was restored to favour later. Perhaps he recovered merit with the Turks for his anti-Allied exploits in the war, starting in August 1914 with an attempt to cause trouble in India. In 1915 he appeared at the head of a band of "Mujahidin" on the Suez Canal. In 1916 he was credited with a personal mission to Turkestan to foment the rebellion of the Khirgiz against recruitment into the Russian armies. Thence he was supposed to have made his way to Shanghai, where he lurked until 1920. He had "always been a protege of Enver's", but also a "jackal" who specialised in assassination, subversion, and banditry. Born in Anatolia, of Circassian extraction, he was naturally suspect to post-Gladstonian Englishmen who associated Circassians with the "bashi bazouks" or "red Fezzed" perpetrators of the Bulgarian atrocities. His return to Europe seems to have been part of the design that took Enver, accompanied by Sami, to Berlin and thence to Moscow. With his brother, Kushji Bashi Eshref, Sami was condemned, like Enver, as a war criminal for participation in the Armenian and other atrocities. Indeed the Sami brothers enjoyed the distinction of being listed among the 150 persons excluded by name from the amnesty agreement that accompanied the Treaty of Lausanne.[2]

Such was the background of the man who, succeeding to Enver's leadership in 1922, claimed the headship of a new federation of Turkic states from the Caucasus to the Pamirs, centred on Khiva and including Ferghana, Bokhara, and possibly Sinkiang. He even seems to have pursued negotiations with Moscow on this basis, but then to have broken

ARABIA c 6.(5.70) 5.58.61, 1987 (ENGLAND)



TURKISTAN

Ramadan in Soviet Central Asia

Has *glasnost* helped the observance of Ramadan and Eid in Soviet Central Asia? *Abdullah Watani* comments on the situation





What percentage of Soviet Muslims fasts? For many it is a silly question. Many of us a decade ago thought Muslim communities in Soviet Union had ceased to exist. The Soviet media tries to prove that "Soviet Muslims" are "atheist Muslims".

Questions related to the observance of Ramadan and Eid can give some true picture of the Muslims of the USSR. The starting point of the discussion should be how many Muslims in the Soviet Union are aware of Ramadan and Eid? In the early 1970s, Eid day reminded the majority that Ramadan had passed. Today almost all, including "atheist Muslims" and "Russian atheists" know the existence of the month of Ramadan. Officials (both atheists and the Muslim religious boards) confirm this fact, but their explanation is misleading. Official Muslim clergy claim that as the four Muslim Boards each publishes a "Muslim Calendar" that is why nowadays the start of the month of Ramadan is not at all a secret. It is true that before 1970 "Muslim calendars" were not allowed to be published, but even now the several thousand of those published only in Arabic and the old Ottoman script are far from being the main source of knowledge for Muslims. Moreover, religious Mulsims even doubt the authenticity of these calendars.

During and after the Stalinist repression, new generations of Muslims needed the months of Ramadan and Maharram, not to celebrate them, but to remember Allah, the Holy Prophet Muhammad (Peace be upon him), and to observe Eid days. Another most important reflection was not to arrange any marriage ceremony in these two months, even *malenkaya svadba* (Sunnat, "circumcision") and *Akika* (naming ceremony) were also very rare occurences in these months. The increased number of visitors to many *mezar* (graveyards) is another common phenomenon in these two months. These expressions remain almost the same up to now, but the range of activities of Muslims has increased.

At present almost all school children know about the month of Ramadan mainly for two reasons. First, if they have an old grandfather or grandmother, they may learn directly from them. Second, increasing atheistic propaganda tells them in the classroom that before the revolution numerous Muslims died and suffered from various unknown diseases due to continuous fasting during the month of Ramadan each year. This sort of information creates paradoxes in the minds of Muslim children: they see that their fasting grandparents' ages are 70 or 80 and that they are in very good health, whereas most of the grand-parents of non-Muslim classmates have died or are suffering from "alcohol-related diseases". Thus almost all teenagers have found it difficult to believe the atheistic propaganda. Visits to various historical museums are compulsory for every school child, and if one visit historical museums situated in Dushanbe (capital of Tajikistan) one will see a very lean and thin statue of a man, his mouth tied with ropes and with a card hangin from him with the world *Aruza* in bold writing. *Aruza* (*oruç*, "fasting") is the common word used for Ramadan among the Soviet Muslims. Contradictory information creates serious confusion not only among the youth,

ASIAN AFFAIRS, c. XXII, s. 468-470, 1935 (Germany)

CHINESE TURKESTAN

The following notes are taken from a full and very informative article in *The Moslem World*.

The Problems of Communication

Some critics are amazed that China seems apparently so little disturbed by Russia's peaceful penetration of Sinkiang. Russia first penetrated Outer Mongolia. She now penetrates Sinkiang. She may soon enter Kansu. Although in the past Sinkiang has never been profitable commercially to China, she could very well be made profitable to Russia, with modern means of exploitation. She may be made to blossom, though scarcely as the rose. . . . Those which can best tap her resources or supply her necessities will control her life. Mr. Peng Chao-hsien, until recently civil magistrate at the Tihwa Government, reports concerning Dzungaria, the area north of the Tien Shan range, that she is now entirely dependent upon Russia for oil and fuel. Mr. Peng states further that the district north of the range, that in which Tihwa (Urumchi), the capital, is located, would be absolutely cut off from revenue were she separated from the district of Kashgaria (South-Western Sinkiang).

Russia's railway contact with Sinkiang is now intimate. The completion recently of the Turk-Sib line from Semipalatinsk to the Orenburg-Tashkent line at Arys passes not far distant from the western border. Already projected lines to Chuguchak, Ili (Kuldja), and Kashgar will act as feeders. The Kashgar feeder has already been constructed as far as Narinskoye.

. . . China's communications with Sinkiang are slow and inadequate. The air connection under contract of the Eurasia Corporation with the Chinese Government, which had provided for service from Shanghai to Chagachuk on the Russian frontier, now goes only as far as Lanchow. Officials here from Hami express no hope for speedy recommencement of the service beyond Lanchow. The long-hoped-for extension of the Lung-Hai railway from Shensi to Lanchow is still a matter of several years. The much-advertised motor connection between Suiyuan and Sinkiang provinces by the Inner Mongolia desert route has so far proved a fiasco, with but one or two trips attempted. The difficulty of negotiating the desert road, plus unrest in Sinkiang, contributed to this failure. The postal service between Lanchow and Tihwa and the telegraph service between Hami and Tihwa are at present cut off. The Nanking Government, curiously enough, receives news of her far western domains by way of London or Moscow.

Before Russian dominance in Outer Mongolia it was customary for caravan traffic from China to Sinkiang to travel via the Shan-Teh Temple route. Russian and Chinese merchants in North China (Kalgan) were in contact with Barkul in Sinkiang, a distance of seventy to ninety days by camel. The present alternative caravan route is the Peh Ling Temple route which passes through the extenuated arm of Western Inner Mongolia via Edzin Gol. The route was that followed by the bus service already referred to, which proved unsuccessful. Several foreign expeditions have negotiated this road, but at tremendous cost to machinery, wear and tear, and gas consumption. Sixty miles a day for average stretches is nothing to boast of. Gas consumption in the sandy parts runs as

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Türkiye Diyanet Vakfı
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Fahri Solak*

İlmî araştırma yapanların karşılaştıkları en önemli sorunlardan biri, üzerinde çalıştıkları konunun daha önce başkaları tarafından araştırılıp araştırılmadığının tespitidir. Bundan dolayı araştırmanın başlangıç safhasında bir kaynakça oluşturmaya çalışanların bakacakları çalışmalar arasında tezler ilk sıralarda yer almaktadır. Ancak ülkemizde tezlerle ilgili yayınlanan konulu bibliyografyaların sınırlı oluşu, araştırmacıların karşısına önemli bir sorun olarak çıkmaktadır. Özellikle son yıllarda ülkemizde üniversitelerin hızla artmasıyla birlikte yapılan tezlerin sağlıklı olarak takibi daha da zorlaşmakta, bu durum aynı ya da benzer konuların mükerreren araştırılmasına yol açabilmektedir.

Tez konusu seçiminde tekrara düşmemek veya daha önce araştırma konusu yapılmamış orijinal konuları tespit etmek, yapılan çalışmalar arasında ilmî sürekliliği sağlayabilmek, araştırma konusu ile ilgili önceden ulaşılmış bulgulardan yararlanabilmek için yapılmış çalışmalardan haberdar olmak bir zorunluluk halini almaktadır. Tüm bu hususlar konulu tez bibliyografyalarının önemini göstermektedir.

Eski Sovyetler Birliği'nin dağılması ve köklü tarihî ve kültürel bağlarımız bulunan Türk Cumhuriyetlerinin bağımsızlıklarını kazanması ile birlikte, araştırmacılar için yeni ve bakir bir inceleme-araştırma alanı ortaya çıkmıştır. Sovyet döneminde bilinen sebeplerle bölgeye ilişkin çalışmalar belli bir çerçeve (daha çok siyasî konular) ile sınırlı kalmış, bağımsızlık sonrası dönemde bölgeye artan ilgi ve bilgilenme ihtiyacı bu yöndeki çalışmalara hız ve çeşitlilik kazandırmıştır. Yine Sovyet döneminde bölgeye yönelik çalışmalar ağırlıklı olarak belli bir araştırmacı kesimi (mesela bölgeden göç etmiş kişiler veya Pan-Türkist eğilimli yazarlar) tarafından yürütülmüşken, son yıllarda çok daha geniş bir kesim konuyla ilgilenmeye başlamış ve Türkistan Türkleri ve Türk Topluluklarının kültürel yapısı, siyasî ve ekonomik durumları ile ilgili çok sayıda araştırma ve yayın yapılmıştır.

Sovyet sonrası dönemde konuya artan ilgî üniversitelerde yapılan akademik çalışmalar üzerinde de etkili olmuş ve konuyla ilgili Yüksek Lisans ve Doktora çalışmalarının sayısı giderek artış

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A History of the Establishment of Soviet Rule in Turkestan

A. Omerkhan

On February 27, 1917, the Russian Democratic Revolution took place in Petrograd which resulted in the overthrow of the Tsarist regime and the establishment on March 2 of a Provisional Government headed by Prince Lvov. This momentous event quickly became known throughout Turkestan despite attempts by the Tsarist Governor-General Kuropatkin to censor all news concerning events in Petrograd. Meetings and demonstrations were immediately held in all the large towns at which these events were explained and discussed. After the bloody suppression of the 1916 uprising in Turkestan by Tsarist troops, the Turkestanis regarded this revolutionary crisis as heralding a new era of freedom and independence. They well remembered the brutality with which Kuropatkin had suppressed this revolt against Russian colonialism; he had gone throughout the country with "fire and sword," massacring people indiscriminately and razing whole towns and villages. Only several days before the February Revolution in Petrograd, Kuropatkin had sentenced 347 leaders of the 1916 uprising to be hanged and several hundred others to penal servitude. At the same time he declared martial law in Turkestan, seized hostages, and prohibited public gatherings. An order signed by Kuropatkin released on July 21, 1916 compelled "all natives to bow respectfully at all times to officers and officials of the government.[1] Even prior to the abdication of Tsar Nicholas II, arbitrary mass arrests and military trials of Uzbeks, Turkmens, Kazakhs, Kirghiz, and Tadzhiks had become quite common,[2] so that, in view of these circumstances, the Russian February Revolution caused considerable excitement among the broad masses of Turkestan.

As a result of the proclamations of freedom and democracy for all the diverse peoples of the Russian Empire, the Turkestani intelligentsia began to hold meetings in Tashkent, Ashkhabad, Akmechet, Samarkand, Andizhan, Kokand, Fergana, Chimkent, and other large towns where they organized societies and unions to supplement existing political groups. A prominent role in these events was played by such Turkestani political organizations as *Gulistan, Turan, Alash,* and *Galaba.*

[1] *Byloe,* Moscow, No. 27, 1924.

[2] *Golos Turkestana,* Tashkent, April 17, 1917; *Krasny Arkhiv* (Red Archives), Moscow, 1922, Vol. III, p. 80.

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of favoritism." The President of the Academy, G. Chatyev, was removed from his post and expelled from the Presidium.[40]

In March 1959 a theoretical article in the Turkmen Party newspaper spoke of "survivals of family-tribal relationships and ties," specific to Turkmenistan, and criticized the selection of personnel on the basis of family-tribal considerations or parochialism. The harmful practice, the article said, of favoring indigenous personnel to personnel of other nationalities had arisen in certain places.[41] In the Summer of 1959, *Voprosy filosofii* accused Babaev and Durdyeva of having grossly neglected the Bolshevik principle in the selection and promotion of personnel and of having diplayed a disdainful attitude to personnel of other nationalities.[42] This case was the signal for personnel selection in the non-Russian republics to be put into the category of parochialism and nationalist exclusiveness. Kazakh Party Secretary Dzhandildin pointed out that this "exclusiveness often displayed itself in infringements of the Leninist principles for the selection and organization of personnel" [43] and argued that a post should be filled by any person, irrespective of nationality, provided he has the requisite political and professional qualifications.[44] This tenet was generalized and officially approved at the republican Conference on Ideological Work, convened by the Central Committee of the Uzbek Communist Party in August 1959.[45]

Now, three years after the implementation of the economic management reforms, parochialism has become less evident as a result, of course, of the determined campaign waged against it in the Central Asian and other non-Russian republics, particularly Latvia. There are, however, indications that parochialism is still firmly entrenched in these republics, and at the Fifteenth Congress of the Uzbek Communist Party in February 1960, First Secretary Rashidov repeatedly stressed the need to "educate our personnel in the spirit of internationalism . . . , for a deeper awareness of general State interests, and to wage a determined campaign against any forms of nationalist exclusiveness and parochialism." [46]

[40] *Ibid.*, August 20, 1959.
[41] *Ibid.*, March 17, 1959.
[42] *Voprosy filosofii*, No. 7 (1959), p. 45.
[43] *Kommunist*, No. 13 (1959), p. 34.
[44] *Ibid.*, p. 35.
[45] *Pravda*, August 13, 1959.
[46] *Pravda vostoka*, February 11, 1960.

— Turkistan

The East Turkic Review, c. II, s. (4), 1960, Münih, s. 13–23

The New Soviet Drive Against Nationalism in Turkestan

P. Urban

The "thaw" which followed the Twentieth Party Congress in 1954 led to ideological ferment in the Soviet Union. Reacting to the relaxation of political terrorism and Party supervision, leaders of opinion in the Soviet Union took advantage of the new liberalism and began to demand some degree of freedom of thought, opinion and scholarship, as well as a measure of personal and national liberty.

The thaw was perhaps most keenly felt in the Soviet Central Asian republics. While continuing to apply Lenin's solution of the nationality problem in the USSR, the Party conceded in principle some measure of independence and liberty to the peoples under Soviet rule. The rights of the national republics in matters of law, administration and economics were extended and non-Russian peoples within the Soviet Union were encouraged to develop their national cultures and revive their national traditions. They were also permitted to correct the distortions made by Stalinist historians in the interpretation of their national histories.

The peoples of the Northern Caucasus were less severely dealt with and their national republics, repressed or abolished in 1943—44, were now restored. The histories of the national resistance movements which had developed among these peoples in reaction to Russian conquest and domination in the past were also rehabilitated, as in the case of the national liberation movement of the Caucasian mountaineers under the leadership of Shamil. Bourgeois nationalist writers and politicians were restored to grace and their works republished. National cultural institutions were revived and new ones created.

Rehabilitation of the national movements in the Central Asian republics was to some extent initiated by a semi-official condemnation of M. D. Blagirov's booklet *The Nature of the Muridism Movement and Shamil* and also of the Party's campaign in the early fifties against bourgeois nationalism in the historiography of the Central Asian peoples. Thanks to this stimulus, many victims of the campaign in Uzbekistan were rehabilitated and accusations against many scientists, poets and writers quashed. The list of rehabilitated victims includes such Uzbeks as Suleiman Azimov and Mukhamedzhan Yuldashev. The latter was even returned from exile and appointed director of the Institute for the History of the Uzbekistan Communist Party.[1] Other persons rehabilitated were former Secretary of the Central Committee of the Uzbekistan Communist Party Baltabaev; People's Commissar of Finance Islamov; People's Commissar of Agriculture Islamov; First Secretary of the Uzbekistan Komsomol Central Committee Artykov; Secretary of the Karakalpak Party Oblast Committee Baltaev; Chief of a Central Committee section of the Uzbekistan Communist Party Usmanov; the chief editor of *Pravda*

[1] *Pravda vostoka*, October 13, 1956.

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Studies on the Soviet Union, c. V, s(3), 1966, Münih, s. 28-36

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- Türkistan

Soviet Colonialism in Turkestan

Tamurbek Davletshin

Fundamental differences between Soviet and classical colonialism have been the source of divergent opinions regarding the nature of Soviet rule in Turkestan. This circumstance has been utilized in Soviet propaganda to deny that rule over the non-Russian minorities of the Soviet Union amounts to colonialism.

On the surface there seem to be many more differences than similarities between Soviet and Western, classical, colonialism. The only thing they have in common is that one people dominates another. However, Soviet colonialism differs greatly from traditional Western colonialism in its ultimate aims, method of operation, and effect on the lives of the oppressed peoples.

Western colonialism is characterized, first, by the fact that at least two countries are always involved–colonizer and colonized, exploiter and exploited. Second, the relationship between the two countries is based on unequal economic exchanges: the colony exports cheap raw materials to the coloniser and imports relatively high-priced finished products in turn. Third, the colonizing country maintains a high standard of living in relation to and at the expense of its colonies. Fourth, the colonizer usually refrains from attempts to interfere with the domestic structure of the colony, its national traditions, culture, language, and religion.

Failure to understand the true nature of Soviet rule over colonized peoples leads some authors erroneously to compare Soviet colonialism with Western colonialism. One frequently reads that Turkestan is the Soviet Union's cotton-producing colony, or that Azerbaidzhan and the Tatar republics are its oil-producing colonies. Conclusions such as these result from misapplying Western colonial concepts to essentially different Soviet practices. Also, thinking in terms of Western colonial methods tends to prevent a proper understanding of Soviet colonialism.

We do not find in the Soviet Union two peoples sharply opposed to each other as exploiter and exploited, nor do we observe unequal trade between two such countries, or radically different standards of living caused by exploitation. The wholly unique feature of the Soviet brand of colonialism is the unparalleled extent to which the labour of the different nationalities composing the state is exploited without commensurate return, and the attempt undertaken to make these peoples conform to a way of life laid down at the centre by the ruling group. This renders the system more all-pervading than any other previous form of colonialism. Western colonialism is purely economic, while the Soviet type is universal, all-encompassing domination. Its purpose is not merely to drain a region of raw materials, e.g., cotton from Turkestan or oil from Azerbaidzhan and the Tatar republics. The Soviet regime has a systematic resettlement policy by

which segments of the population are moved from one part of the country to another, not only to meet manpower needs but to gradually break down the ethnic cohesion of the Central Asian republics, into which Russians, Belorussians and Ukrainians are constantly moving. By increasing the number of foreign elements in these territories, the Soviet authorities hope to avoid having to contend with the kind of nationalism that caused France so much trouble in Algeria, and which culminated in the independence of that country. The number of Slavs in Tadzhikistan, Turkmenia, and Kirghizia, for example, rose from 2,719,000 in 1926 to 7,374,000 in 1959. Naturally, the proportion of the indigenous population to the total population declined accordingly. The percentage of Uzbeks in Uzbekistan fell from 76 per cent in 1926 to 62 per cent in 1959; of Turkmen in Turkmenistan from 72 per cent to 60.9 per cent; of Tadzhiks in Tadzhikistan from 78.4 per cent to 51.1 per cent; of Kirghiz in Kirghizia from 66.6 per cent to 40.5 per cent; and of Kazakhs in Kazakhstan from 60 per cent to 30 per cent. The flow of outsiders into Turkestan has been particularly rapid in recent years, and Soviet press reports praise this as "fraternal aid" to Turkestan for the building of socialism. Statistics show an unusually rapid increase in Turkestan's population from 1939 to 1959: the population of Uzbekistan increased by 28 per cent during this period; that of Turkmenia by 21.3 per cent; that of Tadzhikistan by 33.6 per cent, and that of Kirghizia by 41.6 per cent. The increases for 1960–1961 are equally arresting: Uzbekistan, 6.9 per cent; Turkmenia, 7.3 per cent; Tadzhikistan, 6.2 per cent, and Kirghizia, 7.6 per cent.

The whole administrative structure of the Central Asian republics composing Turkestan has been re-modelled to conform to the Soviet pattern. The cultural heritage is doomed, the native languages are being adulterated, religion is persecuted, and centuries-old traditions are being destroyed. In short, age-old ways of life are being eroded in a methodical manner. When the communists assumed power, their first concern was to abolish the existing political order, then to impose a planned economy. After their political and economic supremacy was secure, they launched systematic attempts to undermine the national culture, russify the languages and destroy national traditions.

Communist rule in Turkestan may be divided into four periods:

1. Establishment of Soviet supremacy by military occupation (1918–1924).
2. Formal autonomy of the Central Asian republics, with tightened control by Moscow (1924–1953).
3. Relaxation of centralized control and extension of the rights of the national republics (1954–1962).
4. Renewed centralization (1963–).

Two Moslem vassal states, the Emirate of Bukhara, with a population of 2,236,000, and the Khanate of Khiva ,with a population of 640,000, together with an area ruled by a governor-general, containing a population of 7,464,000 (placed under the control of the Tsarist Ministry of War in St. Petersburg) covered the territory of present-day Turkestan until 1917, the year of the Bolshevik Revolu-

V.V. Barthold
La Découverte de l'Asie, Paris-1947,
S. 150-170. 11976

CHAPITRE X

Orientalisme au XIXe siècle. Chine. Sinologie. Japon et Corée. Inde. Indochine. Tibet. Turkestan Oriental. Afghanistan.

Les progrès de l'orientalisme au XIXe siècle sont dus en partie au développement de la politique coloniale européenne, en partie aux succès obtenus en général à cette époque par la pensée scientifique européenne, ceci encore plus dans le domaine des humanités que dans celui des sciences naturelles. Les naturalistes européens réunirent au XIXe siècle une riche documentation surtout grâce aux succès de la technique et au perfectionnement des moyens d'observation et d'expérimentation. De nouvelles hypothèses furent proposées pour l'explication des phénomènes, mais les méthodes de recherche dans ce domaine restaient dans l'ensemble les mêmes que celles qui furent établies par les savants d'autrefois. Quant aux domaines de la linguistique, de l'histoire et de l'ethnographie, c'est au XIXe siècle que furent établies ces méthodes de recherche, grâce auxquelles ces branches de la connaissance prirent le caractère des disciplines scientifiques. On ressentit progressivement la nécessité d'appliquer les mêmes méthodes à l'étude des langues orientales, de l'histoire et du mode de vie des peuples Orientaux, bien que cette règle, que personne ne conteste maintenant en théorie, ne soit pas encore complètement appliquée en pratique.

Dans l'étude des pays d'Extrême-Orient, de la Chine surtout, les principaux travaux à cette époque furent accomplis par les Anglais. Après l'affermissement de la puissance anglaise sur l'Inde, la question de l'établissement des relations commerciales avec la Chine eut pour les Anglais une importance capitale. Dans ce but, les ambassades de Macartney (1792-94) et d'Amherst (1816) furent envoyées, toutefois sans succès. Seul Canton restait ouvert au commerce avec les étrangers, y compris avec les Anglais, mais ici également les Européens subissaient des vexations nombreuses. Les matériaux sur la Chine, recueillis au cours de l'ambassade de Macartney, furent mis au point par le secrétaire de l'ambassade, Staunton, en deux grands volumes in-4°. Cet ouvrage servit de base à la littérature scientifique anglaise sur la Chine. Simultanément avec l'envoi d'ambassades en Chine, commença l'activité des missionnaires anglais dans ce pays qui, à l'exemple de leurs devanciers, les Jésuites, s'occupaient aussi, à côté de leur tâche religieuse, de réunir des matériaux pour l'étude de la langue, de la littérature et du mode de vie populaire. Le missionnaire Morrison rédigea le dictionnaire de la langue chinoise (1815-23), en six volumes. Parmi les laïques,

— Turkistan

The East Turkic Review, v. I, s.(1), 1958, Münih, s. 70–

Islam and Communism in Turkestan

A. Berdimurat

Turkestan is an ancient Islamic country with an Islamic past, Islamic culture, and Islamic tradition. The territory of Turkestan, which embraces the present Kazakh, Kirghiz, Uzbek, Turkmen, and Tadzhik Soviet Republics as well as Eastern Turkestan, presently under Chinese domination, comprises approximately five million square kilometers and stretches from the Caspian Sea and the Urals in the west to the Altai Mountains, Mongolia, and China in the east, and borders on Moslem Iran and Afghanistan in the south. Turkestan is separated from Pakistan by only a 60-kilometer corridor. The Moslem population of Turkestan constitutes more than 20 million persons.

The following empires have ruled in Turkestan: the Kheftalit (424–562 A.D.), the Gök-Türk (552–659), the Qutlug (680–744), the Samanid (874–999), the Gaznavid (962–1040), the Karakhanid (932–1212), the Seljuk Turk (1040–1157), the Khorezm-Shakhs (1193–1221), the Chagatay (1260–1340), the Tamurlane and Temurid (1365–1500), the Uzbek dynasties of the Shaybanids (1500–1620), and the Ashtarkhanids (1620–1740). The Bukhara Emirate (1752) and the Khiva Khanate (1622) of Turkestan, which were destroyed by the armed forces of the Soviet government in 1920, were eminent centers of Moslem learning. They were Islamic theocratic states which were governed according to Islamic tradition, the strict prescriptions of the Koran and the Shariat. The medresses of Bukhara, Samarkand, Khiva and other cities of Turkestan drew students from other Islamic countries as well. The Turkestanis have an apt saying: "Bukhara is the center of Islamic religion; Samarkand is the sword of light."

Turkestan accepted Islam with the arrival of the Arabs in the seventh century and becam completely Islamic during the Ommiad (661–749) and Abbasid (749–958) dynasties. Islam created a new society and a new Islamic culture in Turkestan. The Arabic language and Arabic-Islamic culture were widely disseminated. The political, economic, and cultural life of Turkestan of the Middle Ages became closely connected with Arabic and other Moslem countries of the East. Turkestan produced such notable Islamic scholars and philosophers as Al-Khorezmi Mukhamed; Farabi Abu-Nasr; Ibn-Sina Aby-Ali, known in Europe as Avicenna; Biruni Aby Raikhan; Ylug-Bek; Burkhan-Eddin Marginiani, the author of the chief manual on Moslem law (Xidaya), used by the British in India in the administration of justice in the 18th century; Muhammed-Ibn-Ismail, of Bukhara, the Moslem jurist and author of the well-known Khadists; and Sultan Babur, the founder of the Mogul Empire in India and author of the outstanding memoirs, *Babur-Name*. However, in the course of time Turkestan experienced a prolonged period of crisis and decline. A part of the Turks moved to Asia Minor and on

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Turkistan

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by Muhammad Erkin Alptekin

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by Dr. Mehmet Saray

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The Sixth International Conference (WAMY)

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4

National Awakening in Turkistan

The years 1904 and 1905 were exceptionally difficult for the Russian empire. In 1904 the empire, apparently strong and victorious, was defeated by Japan. This defeat was significant not only for Russia, but also the world: it was the first time for many centuries that a conquering power from the Christian West had collapsed before a non-white people. This event was experienced as a true revenge by all colonial peoples, then just becoming aware of their humiliation. Throughout the Orient, news of the Russian defeat was passed from mouth to mouth, commented upon, and surrounded with hopes.[1] The Muslims within the Russian empire followed the event even more passionately, since it concerned their own conqueror. Ostroumov observed how all the admiration felt by Turkistani schoolchildren visiting the empire's capital disappeared, as soon as the Russian military disasters were announced.[2] A few years later, an observer noted that what had decisively marked the political awakening of Bukhara's Uzbek tribes, far removed as they were from all outside influences, was the Russo-Japanese War.[3]

From that moment on, Russia's Muslims envisaged a possible end to colonial domination. All the rancours and problems which racked the empire's Muslim periphery were linked to the dream that was suddenly taking shape: the dream of independence. The 1905 revolution further accelerated this awakening of national consciousness among Russia's Muslims. The hopes it aroused and the liberal ideas that then circulated for two years changed everything in the Muslim periphery. Ideas of political and social reform developed and gave new force to the aspirations of the native intelligentsia. When the hour of reaction came in Russia, it was doubly felt by Muslims: it assailed not only liberal ideas but also their own national awakening; but by doing so it gave this awakening a new impetus.

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CHAPITRE XIX

Étude de l'Extrême-Orient. Mongolie. Chine. Tibet. Turkestan Oriental. Inde. Afghanistan.

Les savants russes ont également entrepris au XIXe siècle plus d'une recherche pour l'étude des contrées extrême-orientales faisant partie de l'empire chinois, et elles furent couronnées d'un succès complet.

Depuis la conclusion du traité de Kiakhta, la Mongolie avait une importance particulière pour la Russie. Les relations commerciales entre les Russes et les Chinois ayant lieu à la frontière mongole. Les membres de la mission religieuse de Pékin, se rendaient en Chine, accompagnés de commissaires, par la Mongolie. Ces derniers rédigeaient parfois les descriptions de ces voyages, dans lesquelles on trouvait aussi des renseignements sur la Mongolie. Parmi ces ouvrages on peut mentionner celui de Timkovskii, qui voyagea en 1820 et 1821 et de Kovalevskii (mission de 1849), ce dernier ayant, d'ailleurs, quelquefois répété, sans indiquer la source, les renseignements de ses prédécesseurs. Les travaux de traduction des membres de la mission touchaient parfois à la Mongolie. Ainsi, parmi les travaux du Père Iakinfe (Jacinthe) Bitchourine, consacrés à diverses régions de l'Empire Chinois, se trouvent aussi des « Notes sur la Mongolie » (description du voyage à travers la Mongolie, les renseignements statistiques sur le pays, aperçu de son histoire, traduction de l'ordonnance selon laquelle le pays fut administré sous les Mandchous). Pour les relations de frontière on avait besoin de connaisseurs non seulement du chinois, mais aussi du mongol, et les personnes qui connaissaient ces langues, étaient engagées en qualité d'interprètes. Quand il fut décidé d'introduire l'enseignement du mongol dans les universités, Igoumnov, un des connaisseurs locaux de la langue, devint le maître des futurs professeurs des lettres mongoles. Le mongol était étudié par les Russes aussi à l'occasion des relations avec les Kalmouks d'Astrakhan. C'est de cette façon que J. I. Schmidt (1779-1847) acquit ses premières connaissances en cette langue. Il fit son premier voyage chez les Kalmouks en 1804, fut élu académicien en 1829, et en 1831 publia à Pétersbourg la première grammaire mongole en allemand.

La décision de créer une chaire de mongol à l'Université de Kazan fut prise en 1828, grâce à l'idée du « curateur » (1) Moussine-Pouchkine. Os. Mikh. Kovalevskii et Al. Vas. Popov furent proposés comme candidats pour occuper cette chaire. Par la suite.

(1) Cf. note à la p. 268.

tous les deux, après le retour de Transbaïkalie et l'examen passé à l'Académie des Sciences, furent nommés professeurs et firent pendant longtemps leur cours à Kazan. Popov, en plus, le fit aussi pendant quelques années à Pétersbourg, après la création de la faculté des langues orientales. L'activité de Kovalevskii, devenu orientaliste malgré lui (jusqu'en 1824 il était professeur de latin au collège de Vilno, fut cassé pour avoir participé à une société secrète et envoyé à Kazan pour étudier les langues orientales), eut une influence considérable sur les succès ultérieurs de l'orientalisme. Le sinologue V. P. Vassiliev le considérait comme son maître principal. Le dictionnaire mongolo-russe-français (1844-46), publié par Kovalevskii, n'est pas périmé jusqu'à présent. D'après les statuts de 1835, on se proposait d'introduire l'enseignement du mongol dans toutes les universités russes, mais cette proposition ne se réalisa pas. Le mongol continuait, comme auparavant, d'être enseigné seulement à Kazan et ceci, en dehors de l'Université, aussi dans un des collèges. A partir de 1855, l'enseignement de cette langue fut suspendu à Kazan. La chaire fut transférée à Pétersbourg, où son titulaire fut un orientaliste de l'école de Kazan, Golstounskii, à qui succéda son élève Pozdnéïev.

Dans la seconde moitié du XIXe siècle, quand les provinces de l'empire chinois redevinrent accessibles aux voyageurs européens, la Société Géographique russe organisa plusieurs expéditions en Mongolie. A côté des expéditions, dont la tâche principale était l'étude de la Mongolie, les renseignements sur le pays et ses habitants furent recueillis aussi par de nombreux voyageurs qui se rendaient en Chine ou au Tibet. Les voyages qui contribuèrent le plus à l'étude du pays, furent le premier de Prjevalskii (1870-73), dont le résultat fut le livre sur la « Mongolie et Tangout », et les deux de Potanine (1876-77 et 1879-80), dont le résultat fut l'ouvrage en 4 volumes, « Aperçus de la Mongolie nord-occidentale », comprenant, outre la description du voyage, de riches matériaux sur l'archéologie et l'ethnographie du pays, spécialement sur le folklore. Le mongolisant Pozdnéïev était un des participants au premier voyage de Potanine. Il resta en Mongolie jusqu'en 1879 et acquit un grand nombre de manuscrits mongols pour la bibliothèque de l'Université de St-Pétersbourg. Plus tard, le Professeur Pozdnéïev effectua encore une autre expédition en Mongolie (1892-93), aux frais du Ministère des Affaires Étrangères. Le résultat de ce voyage devait être un ouvrage capital sur la Mongolie et les Mongols en sept volumes, dont deux seulement furent publiés. Au XXe siècle, on adjoignit à l'étude du mongol littéraire celle des dialectes parlés et du folklore. Tel était le but principal des expéditions organisées par le Comité russe pour l'étude de l'Asie Centrale et Orientale. Les commerçants russes, qui travaillaient en Mongolie, prenaient

V. V. Barthold
La Découverte De L'Asie, Paris-1947, s. 302-316.
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ATATÜRK KÜLTÜR, DİL VE TARİH YÜKSEK KURUMU
TÜRK TARİH KURUMU YAYINLARI

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TÜRKİSTAN DEVLETLERİNİN MİLLÎ MÜCADELELERİ TARİHİ

DR. BAYMİRZA HAYİT

Türkiye Diyanet Vakfı
İslâm Araştırmaları Merkezi
Kütüphanesi

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TÜRK TARİH KURUMU BASIMEVİ — ANKARA
1995

In Tajikistan, the Communist regained their power in the face of an attempt to outlaw the CPSU by the non-communist leaders. The parliament of Tajikistan which declared independence of the republic is still controlled by the Communists.

The three Baltic republics fought for their independence in identical ways and helped one another in their efforts. The six Muslim republics could not create a united front in the face of the Kremlin's attempts to continue its domination over them.

However, in all the Muslim republics an underground private economy had developed even under Russian control. The socialist economy never covered the entire gamut of economic activities of any of these republics. Since the mid 1980s a system of *samofinanchirobania* (self-financing) had been introduced. Hence in the Muslim republics the collapse of the Communist system did not result in as critical a situation as in the Russian federation. Scarcity of essential commodities was there, but not as severe. But the ultimate transition from a socialist economy to a market-economy even in Muslim republic posed an awesome challenge. Like in the case of the Russian Republic it would require a considerable outlay from foreign sources.

As of now Western nations have made Boris Yeltsin the chief beneficiary of their munificence. There is some talk recently of a separate aid package for Central Asia.

Muslim Central Asia could alternately be the beneficiary from another source: the resource rich Muslim world. But up till now the Muslim states of the Middle East, with the possible exception of Turkey, have betrayed little independent initiative in policy breakthroughs with respect to Central Asia. They have allowed the West to first test the waters of that volatile region.

Furthermore, the interest that Middle Eastern countries have shown in these newly independent Central Asian republics has by and large centered on the religious aspect of the needs there. Supply of religious literature and funds for repairing and building mosques has preceded any economic aid. The needs of these republics far outweigh what has been available from Muslim sources. The need for Western aid remains critical. Western aid under the proclamation of a new World Order has clearly stated strings attached. Would the Muslim republics rise to this challenge - democracy and secularism? If they opt for this alternative would aid from private sources still continue to flow from the Muslim world? State aid from Muslim countries most of whom would welcome a secular Central Asia rather than an Islamic fundamentalist one would perhaps continue. But lacking popular domestic support for how long could this continue?

Under these circumstances, it is perhaps more feasible that the current socialist leadership of reformed Communists should stay at the helm in Central Asia and the region as a whole continues in its ambivalent policy somewhere between Islam and Secularism.

Notes

The author is grateful to Syed Z. Abedin for his assistance in writing this paper and in editing it in its present form.

10 9 MAYIS 1993

Chinese Policy in Eastern Turkestan

Erkin Alptekin

Introduction

The motherland of the Turkic people is Turkestan. The name "Turkestan" is Iranian in origin. The term, which means "The land of the Turkic people", dates back to seventh century.[1]

The western part of Turkestan was gradually conquered by Tsarist Russia in 1965, after which it became known as Western Turkestan. After the formation of the USSR in 1922, Western Turkestan has divided into five republics: Uzbekistan, Kazakhistan, Kyrgyzstan, Turkmenistan and Tajikistan. The eastern part was invaded by the Manchu rulers of China in 1876. Subsequently, Turkestan was called Xinjiang, or Xinjiang Uygar Autonomous Region.

Population

The latest census gives the present population of the Eastern Turkestan as sightly over 15 million.[2] Of these Uygurs number more than 7 million, the Kazakhs 1 million, the Krygyiz 150.000, Uzbeks 15, 000, the Tartars 5 000, Tajiks 30,000, the ethnic Manchus 90,000, Hui (Chinese Muslims) 600.000, with the remainder of the population being Chinese (Han).

Religion

The various Turkic peoples living in Eastern Turkestan, the Uygurs, Kazakhs, Kyrygz, Uzbeks, Tatars, and ethnically Indo-European Tajiks and the Chinese speaking Huis are all Muslim.

The Uygurs embraced Islam in 934, during the reign of Satuk Bughra Khan. He took the Muslim name of Abdulkarim, thus becoming Abdulkarim Satuk Bughra Khan. He was the first Turkic ruler to embrace Islam in Central Asia.

After embracing Islam the Turkic Muslims of Eastern Turkestan continued to preserve their cultural dominance in Central Asia.

From then on mosques were built in Eastern Turkestan. Almost 300 mosques were built only in the city of Kashgar.[3] Among them are 12th century Azna Mosque, the 15th century Idgah Mosque, and the Appak Khoca Mosque, built in the 18th century. The Idgah Mosque can accommodate 5000 Muslims for prayer. In the city of Kashgar alone there were six big madrasahs. The Mesud-i Library, built in the

Dergi / Kitap
Kütüphanede Mevcuttur

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DOĞU DİLLERİ, c. III / sayı: 4 (1983) Ankara, s. 39-66

IRCICA

SULTAN ABDÜLHAMİD'E SUNULAN DOĞU TÜRKİSTAN İLE İLGİLİ BİR RAPOR

Doç. Dr. A. Rıza BEKİN

Yakub Beğ 1867 yılında Doğu Türkistan'da bağımsızlığını ilan ettikten sonra, ilk iş olarak 1872'de Türkiye'ye Sultan Abdulaziz'in huzuruna, kurmuş olduğu "Türk İslâm Devleti" nin Osmanlı İmparatorluğunca tanınması ve ayni zamanda kendisine harp malzemeleri ve askerlerini eğitmek için bir kaç subayın gönderilmesini talep etmek amacıyla yeğeni Seyid Yakub Han Töre başkanlığında bir heyet gönderdi. Sultan Abdulaziz, Yakub Beğ'in bu isteğini kabul ederek 1874 senesinde Kaşgar'a Yakub Beğ'in askerlerini eğitmek için İstihkâm Yüzbaşı Ali Kâzım ibn İbrahim başkanlığında beş kişilik bir askerî heyet ile, bir kısmı Yüzbaşı Ali Kazımın elinde kalması ve diğer kısmının da Saygıdeğer Yakub Beğ'e teslim edilmesi şartıyla, iki bin kıt'a kapsüllü tüfek ile altı kıt'a üç fondluk Kurup topu ve bir takım kapsül imaline mahsus alet ile çok sayıda askerî malzeme göndermiş ve ayni zamanda Yakub Beğ'e "Emir-ül Müslimin" unvanını vermiştir.

1874'te, Türkiye'den Kaşgar'a giden bu heyet, Yakub Beğ'in askerlerini modern yöntemle eğitmiş ve üç yıl Yakub Beğ'in askerleriyle beraber cephelerde savaşmıştır.

1877'de, Yakub Beğ'in ölümü üzerine, oğlu Beğ Kuli Beğ babasının yerine geçtiyse de, Çinlilere karşı savaşacak güçe sahip olmadığı için Kaşgar'da ancak bir kaç ay durabilmiş ve sonunda Batı Türkistan'nın Hokand şehrine kaçmaya mecbur olmuştur. Bu arada, Türkiye'den Kaşgar'a giden bu beş kişilik askerî heyet, rapordan da anlaşılacağı gibi Çinlilere esir düşmüş ve türlü işkencelerle dokuz ay hapse mahkûm olmuştur. Nihayet, bunların serbest bırakılmaları için halkın ileri gelenleri Kaşgar'daki Çinli General'a müracaatta bulunmuşlardır. Onların bu müracaatı kabul edilmiş ve bunları üç nefer Çinli askerin muhafazası altında Türkistan sınırından geçirerek Hindistan'a doğru göndermiştir.

Dergi / Kitap
Kütüphanesi Mevcuttur

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"Prof.Dr. Mehmet ERÖZ'e Armağan"
sayı: XXII, İstanbul - 1988, s. 143-158.

24 KASIM 1992

ÇİN'İN DOĞU TÜRKİSTAN SİYASETİ

Erkin ALPTEKİN

Giriş :

Bugün Batıda «Xinjiang Uygur Otonom Bölgesi» olarak bilinen ülkenin tarihi adı Doğu Türkistan'dır. Türklerin ana yurdu olan «Büyük Türkistan»ın doğusunun 1876 da Mançur - Çin, batısının 1865 den itibaren Çar Rusyası istilâsına maruz kalmasından sonra «Doğu Türkistan» ve «Batı Türkistan» olmak üzere iki kısma ayrılmıştır. «Batı Türkistan» bilâhare, «Kazakistan», «Özbekistan», «Kırgızistan», «Türkmenistan» ve «Tajikistan» olmak üzere beş cumhuriyete bölünmüştür.

«Türk» ve «istan» sözlerinin birleşmesinden meydana gelen «Türkistan» adı ayni soya mensup ve aynı dili konuşan toplulukların yaşadığı ülke anlamına gelmektedir.

Doğu Türkistan'ın Yüzölçümü :

Yüzölçümü 1.828,418 kilometre kare olan Doğu Türkistan, Kuzey yarım küresinde 34 - 40. enlemler, 74 - 94 boylamlar arasında olup, sınırlarını, batıda ve kuzeyde Sovyetler Birliği, güneyde Hindistan, Pakistan ve Afganistan; doğuda ise Çin teşkil eder. Doğu Türkistan; Tibet, İç Moğolistan ve Mançurya dahil Çin toprağının 1/5 ni teşkil eder.

Ekonomi :

Doğu Türkistan uranyum, platin, gümüş, demir, kurşun, bakır, kükürt, kalay, mika, zümrüt, kömür ve petrol gibi yeraltı servetlerince zengin bir ülkedir.

Doğu Dilleri, 2/2, 1975 Ankara, s. 99-120

YAKUP BEĞ'İN DOĞU TÜRKİSTAN'I EĞEMENLİĞİ ALTINA ALMASI

Dr. A. Rıza Bekin
(Sinoloji kürsüsü Asistanı)

Yakup Beğ *, Doğu Türkistan'da bağımsız ve özgür bir müslüman–Türk devletin– kurulmasına ancak, kendi aralarındaki anlaşmazlıklara son verip Çinlilere karşı milli bir savaşın açılmasıyla mümkün olacağına inanmıştı. Bu amaçladır ki, karşısına çıkan bütün imkânlardan faydalanarak ve pek çok güçlükleri yenerek bir müslüman–Türk devletini kurduğunu ve halkını özgürlüğe kavuşturduğunu görüyoruz[1]

I– Doğu Türkistan'da siyasal durum:

Kaşgar'da 1864 yılında hükümetin başına Buzurk Han Töre geçmişti. Halbuki Muhammed Yusuf'un oğlu Kete Töre'nin (asıl ismi İşan Han Töre)

* Çin Kaynaklarında Yakup Beğ'in adı, 'A–K'u–Po' veya 'An–chi–Yen' olrak geçer (Bak. Ch'ing–shih(Mançu Tarihi): Kuo–fangyen chiu–yüan' yayınlarında, Taipei, 1961 ve

— Huang Hung–shou: Ch'ing–shih–chi–shih–penmo (Mançu Tarihine ait kayıtlar. Taipei, 1959) ve

— Shen Kang–po: Li shih (Çin Tarihi): Teipei, 1961).

1) Muhammed Yakup Beğ'in, Hokant Hanlığına bağlı Taşkent'in Piskent kasabasında 1826 (1827) tarihinde doğduğu kaydedilir. (Demetrius Boulger: The life of Yakoop Beg. London. 1878. S. 117 ve

— Molla Musa Sayramî: Tarihi Emniye. Kazan, 1905. s. 131

— Zeki Velidi Togan: Türkeli Türkistan ve yakın tarihi. İstanbul..... s. 237

— Emmanuel C. Y. Hsü: The Ili Crisis. Oxford. 1965. s. 27 ve

— Tseng wen wu: Chungkuo Chng–ying Hsi–yü shih. (Doğu Türkistan Tarihi). Shanghai 1936. s. 288).

— Bazı kaynaklarda ise Yakup Bağ'in 1820 de doğduğundan bahsedilir (bak. H. Cordier: Histoire generale de la Chine. Paris, 1920. S. 156 ve

— W. Eberhard: Çin Tarihi. Ankara, 1947. s. 325 ve

— Samuel Couling: The Encyclopedia Snica. London. 1917. s. 611).

Yakub Beğ'in çocukluğu yoksulluk ve maceraler içinde geçmiştir. Önceleri dayısının himayesinde iken, sonraları bazı Beg'lerin hizmetinde bulunmuştur. Yakub Beg'in yükselmesinde eniştesi Nar Muhammed'in büyük rolü olmuştur. Yüzbaşı ve binbaşı rütbelerini kazanan Yakub Beg 1849'da Akmescid Hakimliğine getirilmiştir. Batı Türkistan'daki Emir'lerin iç çatışmalarında yer aldı. 1864 de Taşkent'i Ruslara karşı savundu ve Yakub Beg Karşgar'a gidinceye kadar Ruslar hiç bir harekette bulunmadılar.

Yakub Beg cesur, yakışıklı, müziği ve dansı çok seven bir kişi idi.

Bugün "Eski ve Yeni" olarak tavsif edilmesine ve nazım sahasında bir "ikilik" mevcut olmasına rağmen Çağdaş İran Nazmında henüz tam ve şümullü bir edebî reform meydana gelmemiştir. Bunda yenilik taraftarları için geçen zamanın kısa olmasının, Klâsik nazmın çok eski ve kuvvetli bir geleneğe sahip bulunmasının rolü önemlidir. Ayrıca her şair için eski nazmın geniş atmosferinden kurtulma imkânı bir değildir. Bütün bunlara rağmen Çağdaş İran Edebiyatında "Nazım alanında" yeni şiir anlayışı ve zevkiyle meydana gelmiş bulunan eserler, Klâsik tarzın mahsulleri yanında ayrı bir varlık göstermektedirler. Ancak Klâsik şiirin tesiri tamamen zâil olduktan sonra yeni şiirin gerçek değeri tayin edilebilir. Son hükmü zamanın vermesini beklemekle beraber, Çağdaş İran Nazmını, onun ileride erişeceği, mazisindeki büyük merhalenin yeni ve kuvvetli bir başlangıcı olarak kabul etmek lâzımdır.[1]

09 KASIM 1993

1 Bundan sonraki yazımızda "Son onbeş yıl içinde İrân Şiirî" konusunu ele alacağız. M. A.

Doğu Dilleri, 2/1, 1971 Ankara, s. 31-44

Dergi / Kitap Kütüphanede Mevcuttur

YAKUB BEĞ ZAMANINDA DOĞU TÜRKİSTAN'IN DIŞ İLİŞKİLERİ

22413

Sinoloji Asistanı

Dr. Ahmet Rıza BEKİN

Doğu Türkistan'da Çin yönetiminin kötü oluşu ve işgal altındaki Türk toplumunun Çin boyunduruğundan kurtulma isteği ve nihayet kendi kendilerini yönetecek güçte bir ulus olduklarını gösterme inancı ile Doğu Türkistan halkı sık sık ayaklanmışlar ve çok ağır şartlar altında Çinlilere karşı savaş açmışlar, bazen zafere bazen de yenilgiye uğramışlardır.

Bu ayaklanmaların pek çok nedenleri vardır. Bu, her şeyden önce Çin İmparatorluğunun ekonomik durumu ile yakından ilgilidir diyebiliriz. Dış savaşlar ve iç isyanlar dolayisiyle İmparatorluğun bozulan ekonomik gücü, içinde bunaldığı malî kriz, Doğu Türkistan'ı da aynı şekilde etkilemiştir. Doğu Türkistan halkı boşalan İmparatorluk hazinesinin karşılanması için ağır vergiler ödemek zorunda kaldıktan başka, sınır boylarında düşman saldırısı korkusuyla büyük bir ordunun bakımı da üzerlerine yüklenmişti. Diğer taraftan, iç ayaklanmalar esnasında halk bir yandan ihtilâl liderlerinin ordusuna erzak, hayvan yetiştiriyorlardı. Bu maddi yardım yanı sıra halk bizzat savaşa katılıyordu. Buna mukabil çoğu liderler ufak bir itaatsizliği, Çin taraftarlığı şeklinde edilerek halka türlü zülûmlarda bulunuyorlardı. Diğer taraftan Çinliler her ihtilâl ertesi kurtuluş için bayrak açanları ortadan kaldırıyorlardı. Böylece liderlik edecek kişiler de azalmıştı[1].

Sonra, savaş sırasında, yerli askerlerin ve memurların maaşlarının kesilmesi ve geçimlerini sağlamak için giriştikleri oyunlar, Doğu Türkistan halkını fazlasiyle ezmişti. Çin Hükümetinin vergi toplamak işini yerli halktan seçtikleri memurlar yapıyorlardı. Çinliler onları kendi çıkarları uğrunda âlet gibi kullanıyor ve kurdukları adlî ve askerî örgütlerle onları her bakımdan destekliyorlardı. Egoistlik, faydacılık onları kendi halklarından uzaklaştırarak yabancı ırkın kölesi yapmıştı. Bu durum halkın millî gurunu incitiyordu.

1) Mehmet E. Buğra: Şarkî Türkistan Tarihi. Keşmir – 1940 S. 353-354
— Muhammed Atif: Kaşgar Tarihi. Istanbul – 1884. S. 235-236
— W. Radloff: Sibirya'dan (Çev. A. Temir). Istanbul – 1954 S. 218

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s. 72-77
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I. Dünya Savaşında Ruslar'a Esir Düşen Bir Subayın Türkistan Hâtıraları: 3

Türkiye Türkleri'nin Hizmetleri

Yazan: Süleyman Tevfik (Harput) Sergici

SEMERKAND, hakikaten cennet kadar güzel bir şehir. Şehrin ortasında Zerefşan nehri akar, suyu bol, toprağı münbit, yemyeşil bir ova. Burada yetişen meyvaların tad ve lezzeti son derece nefis. Bol çeşitli ve fevkalâde tatlı olan üzümleri, özel mahzenlerde senesine kadar muhafaza ediyorlar. Taşkent'te olduğu gibi, Semerkand'da da, geniş ölçüde pamuk tarımı vardır. Türkistanlılar, pamuğa «pahta», çiftçiye de «dehkan» derler. Türkistan çiftçileri son derece bilgili ve o nisbette çalışkan kimselerdir. Sırderyâ (Seyhun), Âmûderyâ (Ceyhun) nehirleriyle, Zerefşan nehrinden ve bunların kollarından, halk tarafından yapılan sulama kanallarıyla araziyi sularlar.

Semerkand'da, İttihad ve Terakkî Cemiyeti'ni kurduktan ve şehrin görülecek yerlerini gezdikten sonra, vilâyet maarif kongresine gittim. Büyük bir salon, delegelerle ve dinleyicilerle dolmuştu. Bizi görünce, şiddetle alkışladılar. Biraz sonra, bir delege kürsüye çıktı. Türkiyeli öğretmenlerin Taşkent'te açtıkları okulları övdü. Semerkand'ta da bu gibi okulların açılmasını temennî etti. Birkaç hatip bu mealde söz söyledikten sonra, Ekâbir Şah Mansur kürsüye çıktı.

— İşte, misafirimiz olarak yanımızda oturan zât; bu öğretmenlerden biridir. Kendisinin, tam selâhiyetle Semerkand Maarif Müdürü tayin edilmesi için gerekli teşebbüslerin yapılmasını teklif ediyorum, dedi.

Eller kalktı, karar alındı, alkışlar koptu. Neye uğradığımı bilemedim. Bu sempati ve sevgi tezahürleri arasında, ister istemez kürsüye çıktım. Gösterilen sevgiye teşekkür ederek, verilen vazifeyi kabûl edeceğimi bildirdim. Ertesi gün tâyinim telgrafla Taşkent'ten tasdik edildi. Arkadaşımız maarif vekili Mehmed Emin Bey, ayrıca bir de tebrik telgrafı göndermişti. Bu dakikadan itibaren, Semerkandlı olmuştum. Sibirya'dan yeni gelen arkadaşlardan birkaç kişi getirmek üzere Taşkent'e gittim. Birkaç kaymakam ve albay vardı. Bu kodomanlar gelmek istemediler. Genç mülâzımlardan Necmeddin, Ali Rıza, Bekir ve Tevfik Beyler'i ikna ederek, beraberce Semerkand'a geldik. Bunları takiben 3 arkadaş daha geldi. Daha sonra Yüzbaşı Hamdi, Yüzbaşı Ali Galip, erkân-ı harp kaymakamı Nuri Beyler geldiler. Semerkand'da bir ortamektep, bir muallim mektebi ve «Altay Derneği» adlı bir izci oymağı ile bir bando teşkil ettik.

Maarif sahasında çalışmalarımız devam ederken, Taşkent'teki İttihad ve Terakkî Cemiyeti merkezinin tensibi ile Istanbul'a, Miyan Büzürük Han'ın riyâsetinde 5 kişilik bir heyet gönderildi. Türkistan'ın Türkiye'ye ilhak kararına ait mazbatayı Sadrâzam Tal'at Paşa'ya takdim eylediler.

O sıralarda Bakû'yu işgal etmiş olan Türk ordusunun, Hazar Denizi'nin karşı sahiline geçmesi bir gün meselesi idi.

Tal'at ve Enver Paşalar, heyetimize ciddî alâka göstermiş ve Türkistan'da çalışan arkadaşlara teşekkür mektubu göndermiş, bu şekilde vazifeye devam etmemizi tavsiye ederek, pek yakında ordumuzun Hazar Denizi'nin karşı sahiline geçerek, Türkistan'ı işgal edeceğini müjdelemişlerdi.

Maalesef bu ümit, bir serap gibi söndü. Az zaman sonra Almanlar mağlûp olmuş, Türk ordusu da Bakû'dan çekilmişti. Fakat biz, başladığımız işi yarıda bırakamazdık. Eserimizi tamamlamak mecburiyetindeydik. Ben, Semerkand'da faaliyetimi günden güne geliştiriyordum.

TÜRKİSTAN ŞEHİRLERİ VE SEMERKAND

Türkistan gerçekten başlıbaşına canlı bir Türk tarihidir. Ruslar Uluğ Türkistan'ı; Sırderya, Hazar ötesi, Fergana, Yedisu, Semerkand nâmıyla 5 vilâyete ayırmışlardır.

Sırderya vilâyetinin merkezi Taşkent'tir. Akmescit, Gazalî, Çimkent başlıca şehirleridir.

Fergana vilâyetinin merkezi Hokant şehri olup, Sim, Mergelan, Nemengân, Endican, Öş; ikinci derece şehirleridir.

Hazar ötesi vilâyetinin merkezi, Semerkand şehridir. Çizak, Kette Korgan, Hocent, Urâtepe ikinci derece şehirleridir.

Yedisu vilâyetinin merkezi Almaata şehridir. Tokmak, ikinci derece şehridir.

Semerkand şehri, Türkistan şehirlerinin en güzelidir. Havası, Taşkent'e nazaran daha mutedil olmakla beraber, Zerefşan nehrinden sulanan üzüm bağları, meyva ağaçlarıyla süslenmiş yalancı bir cennet gibidir.

Şehri kuran, Türkler'in «Alp Er Tunga» dedikleri «Efrâsyab»tır. Şehir haricinde, hâlen Efrâsyab kalesi vardır. Büyük Timur'un taht şehri olduğu için, Semerkand'ın tarihî kıymeti pek büyüktür. Semerkand'da hüküm süren kudretli hakanların bıraktıkları kıymetli eserler; Türklüğün eski medeniyetini gösteren canlı vesikalardır. Semerkand, bir zamanlar Büyük İskender'in karargâhı olmuştur. Şöhreti Asya kıtasına ve ünü bütün dünyaya yayılmış olan Timur, Semerkand civarında «Keş» kasabasında doğmuştur. Zaptettiği memleketlerde tesadüf ettiği sanat adamlarını toplayıp, Semerkand'a getirmiştir. Bu sâyede, Semerkand'ın güzelleşmesine ve Türkistan'da sanayiin gelişmesine hizmet etmiştir.

Semerkand'ın tarihî kıymeti hâiz ve bugün dahi yüksek bir sanat âbidesi olarak ayakta duran eserlerinden en mühimmi, «Şah-zinde Camii»dir. Anlatıldığına göre, halkı, İslâm dinine dâvet etmek üzere Semerkand'a gelen «Kasım İbni Abbas» öldürülmüş, başı kesilmiş ve kesik baş yerlerde yuvarlanarak şehir civarında bir kuyuya atılmıştır. Oradaki Müslümanlar, din uğruna şehid düşen Kasım İbni Abbas'ın ölmediğini kabûl eder. Halkın bu itikadına hürmeten Timur, kuyunun üzerine muhteşem bir cami yaptırıp, ismine, «berhayat» mânâsını ifade eden Şahzinde adını vermiştir. Hakikaten Şahzinde Camii, Orta Asya camilerinin en güzelidir.

Mimarî tarzı ve duvarlarındaki çinilerin renk ve parlaklığı, akıllara durgunluk verecek kadar güzeldir. Semerkand'da daha birçok kıymetli eserler vardır. Bilhassa Timur türbesi ile avlusunda Hazret-i Osman'ın yazmış olduğu Kur'ân-ı Kerîm'in mermer rahlesi bulunan «Bibi Hanım Medresesi» ve eski Türk üniversitesi vazifesini gören «Medrese-i Şirdâr», «Medrese-i Tılla Kari» ve «Uluğ Bey Medresesi» vardır. Bu medreselerin ortasında kalan büyük meydanlığa, «Registan» adı verilmiştir.

Orta Asya'nın gelip geçen kudretli hâkanlarına daimî bir mücadele sahnesi olan ve müteaddit defalar tahribata uğramış bulunan bu bölgenin, hâlen harab bir hâldeki binaları; Türklüğün haşmetli mâzisini, parlak medeniyetini, sanayie verdiği kıymet ve alâkasını, açık bir surette göstermektedir.

İki metre kalınlığında olan duvarlarının dış cephesi, elvan çinilerle kaplanmıştır. Güneş ışınlarının in'ikâsıyla, çok uzak mesafelerden parıltısı gözleri kamaştırır. Kubbelerindeki büyüklük, duvarlarındaki metanet, geçmişte yüksek bir Türk mimarîsinin en büyük şahididir.

Semerkad'da «Kelasyap Suyu» kenarında, yüksek bir kaya üzerinde Daniyal Peygamber'in 15 metre uzunluğunda mezarı vardır.

Semerkand varoşları yakınında, halkın «Pây-ı rasad» dediği bir tepecik üzerinde, hafriyatla meydana çıkarılmış olan «Uluğ Bey Rasathanesi», bugünkü fen ve ilim adamlarının bile hayret ve takdirlerini celbedecek kıymetli bir eserdir. Şöhretli âlim Uluğ Bey'in inşa ettirmiş olduğu bu

T.C.
BAŞBAKANLIK
DEVLET ARŞİVLERİ GENEL MÜDÜRLÜĞÜ
Dokümantasyon Dairesi Başkanlığı
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- BİBLİYOGRAFYA -

(MAKALE, YORUM VE HABERLER)
1 Ocak - 31 Aralık 1990

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THE MWL JOURNAL, Vol. 13(1), Sept./October 1985 Makkah

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 indentify 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.

NOT: Makale "AZERBAYCAN" pozitifindedir.

Türkmeler

DOKÜMANTASYON MERKEZİ

REVUE DU MONDE MUSULMAN

DÉCEMBRE 1923. VOLUME LVI.

PREMIÈRE PARTIE

I

Les Causes politiques de l'islamisation en Russie.

PARIS

ÉDITIONS ERNEST LEROUX

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» B A S M A T S C H I «

Nationaler Kampf Turkestans in den Jahren 1917 bis 1934

von

DR. BAYMIRZA HAYIT

Türkiye Diyanet Vakfı
İslâm Araştırmaları Merkezi
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- Türkistan
25 MAM 2007

١٩٠٩ لطبع مجلته العرفان، وكانت تدار باليد لأن الكهرباء لم تكن وصلت الى صيدا. والكتب الشيعية الأولى التي طبعت فيها كتاب (مجمع البيان في تفسير القرآن) الذي كان مطبوعاً قبل ذلك طبعة حجرية، في إيران وكتب السيد محسن الأمين: لواعج الاشجان، والدر النضيد، وأصدق الأخبار. وهذه الكتب الأربعة ينقصها الترقيم.

اما أول مطبعة شيعية في العراق فقد كانت في النجف الأشرف. وفيها صدرت المجلة الشيعية الأولى في العراق مجلة (العلم) التي أصدرها السيد هبة الدين الشهرستاني.

ونستطيع القول ان الطباعة الشيعية عرفت الترقيم لأول مرة في المقالات التي كانت تنشر في المجلتين: العرفان والعلم.

تركستان

هذا البحث في واقعه مرتبط ببحث (آسيا الوسطى) الذي تقدم ذكره في موضعه، ومن البحثين معاً تتألف حقيقة واحدة عن تلك الأرض الشاسعة الواسعة، فلا بد للقارىء من أن يربط بينهما، وأن لا يكتفي بمطالعة أحدهما عن مطالعة الآخر، بل أن يجمع في المطالعة بينهما:

تقع تركستان بين خطي عرض ٣٥ ـ ٥٥ درجة شمال خط الاستواء، وهذا ما يجعلها ضمن مناخ البحر الأبيض المتوسط في جزئها الجنوبي، بينما يقع جزؤها الشمالي ضمن مناخ المناطق الأوروبية الداخلية.

وتهطل الأمطار من بقايا هذين المناخين صيفاً في القسم الشمالي وشتاء في القسم الجنوبي بما لا يزيد عن ٢٠٠ مم سنوياً مما يجعلها تقع ضمن المناطق الجافة الصحراوية. وتسبب هذه الأمطار نمو بعض الحشائش التي يطلق عليها اسم استبس. وفي المنطقة بعض المجاري المائية التي تتغذى من الجبال المرتفعة المحيطة بالمنطقة والتي تتلقى مزيداً من الأمطار، ومن ذوبان الثلوج المتراكمة على تلك الجبال، هذه المجاري جعلت الحياة تقوم على ضفافها وعلى طول مسراها، حيث يسايرها شريط من الخضرة. وهناك بعض الينابيع البسيطة في المنطقة قامت حولها المدن والقرى، فكانت واحات منتشرة في قلب تلك المنطقة الجرداء، وهذا ما جعل سكان المنطقة منذ القديم قسمين: بدو يرعون في مناطق الاستبس، وينتقلون وراء عجماواتهم، وحضر يسكنون الواحات ويستثمرون الأراضي التي تطالها مياه الأنهار والواحات.

وتقوم زراعة الأشجار في الأودية الجبلية كما هو الحال في وادي فرغانه، وفي الواحات وعلى ضفاف المجاري المائية، ويساعد على نمو الفاكهة في هذه المنطقة الواقعة على درجات العرض القليلة. كما يمكن زرع المزروعات الجافة كالقطن وغيره، ويساعد على ذلك التربة اللحقية الغنية المؤلفة من المجروفات المتجمعة والملائمة كثيراً للزراعة.

وقد أقيمت المشاريع الإروائية ومدت الأقنية، مما أسهم في زيادة الانتاج وأصبح القطن وكذا الفواكه من الموارد الرئيسية الهامة، ويضاف إليهما زراعة الحبوب والشمندر السكري والعنب.

والمنطقة ذات مواد هائلة بالكروم والرصاص والنحاس والتوتياء إضافة للحديد والفحم والذهب والفضة وغيرها.

وقد كان وصول المسلمين الى تركستان على المراحل التالية:

بعد معركة نهاوند[١] الحاسمة بين المسلمين والساسانيين سار يزدجرد الى خراسان وأقام بمرو، فسار المسلمون بقيادة الأحنف بن قيس نحو مدينة هرات[٢] ففتحوها، ثم ساروا نحو مرو فدخلوها وفر يزدجرد إلى بلخ[٣] وحاول القتال من جديد ولكنه هزم

---

(١) نهاوند بلدة تقع الى الجنوب الغربي من طهران اليوم على بعد ٤٠٠كلم وجنوب مدينة همذان.

(٢) هرات، مدينة تقع اليوم شمال غربي افغانستان.

(٣) بلخ، مدينة تقع شمال افغانستان جنوب نهر جيحون.

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"tarafımızdan sulhü bozucu hiç bir harekette bulunulmadığı halde, memleketime karşı giriştiğiniz hasmâne hareketleri anlamak mümkün değil,, diyerek bir sulh andlaşması yapmayı teklif etti ise de, Ruslardan hiç bir cevap alamadı (H. Stumm, *Russia's Advance Eastward. Containing the despatches of the German military commissioner attached to the Khivan Expedition*, London, 1874, İng. trc. s. 13 v.d.; N. I. Grodekov, *Khivinskii Pokhod 1873 gcda*, Petersburg, 1888, s. 8 v.d.). Rusya'nın, memleketini mutlaka istîlâ emelinde olduğunu anlamakta gecikmeyen Hîve hanı derhal İstanbul'a ve Hindistan İngiliz vâliliğine elçiler göndererek, ülkesinin Rus istîlâsından korunması için yardım istedi ise de, tıpkı Buhârâ ve Hokand hanlıklarına olduğu gibi, kendisine sâdece nasihat ve tavsiyelerde bulunuldu (Stumm, *ayn. esr.*, s. 15; F. O. *Correspondence*, 65/1150, s. 60, London; Hariciye Arşivi, *Hîve Mes'elesi dosyası*, nr. 25).

Bütün hazırlıklarını tamamlayan Ruslar, 1873 martında General Kaufman kumandasında, dört koldan Hîve üzerine yürüyüşe geçtiler (Hariciye Arşivi, Petersburg Sefaretinden gelen evrak, 1849-1893 nr. 1343/10). Rus birlikleri herşeyi yakıp yıkarak Hîve önlerine gelince, Han Muhammed Rahîm tekrar sulh ricasında bulundu ise de, hükûmetlerinden emir aldıkları için Rus kumandanları Hîve hanı ile sulh yapmayı reddettiler (Stumm, *ayn. esr.*, s. 49). Mayıs sonlarında taarruza geçen Ruslar, ağır bir bombardımandan sonra Hîve şehrini zaptettiler (Stumm, *ayn. esr.*, s. 98-118; J. A. MacGahan, *Campaigning on the Oxus*, London, 1874, s. 220 v.d.). Bütün bu olaylar esnâsında hanlığı cesûrâne bir şekilde müdâfaa eden Yamud Türkmenleri, Rus hâkimiyetini reddederek Hazâvat bölgesine çekilmişler ise de, kuvvetli müstevlîye karşı koymanın imkânsızlığını görerek, Rus hâkimiyetini kabûl ettiklerini bildirmişlerdir. Fakat, Türkmenlerin direnmelerini bir türlü affetmeyen Rus kuvvetleri kumandanı Kaufman verdiği emirle Rus birliklerini Türkmenler üzerine sevk etmiş, kadın, çocuk ve ihtiyar demeden, belki de Orta-Asya'yı istîlâ tarihinin en büyük katliâmını yaptırarak, binlerce Türkmen'i imhâ ettirmiştir (E. Schuyler, *Turkistan*, London, 1876, II, 357-362; MacGahan, *ayn. esr.*, s. 352-368). Hîve hanlığının kayıtsız şartsız teslimini ifâde eden andlaşma, Ruslar tarafından dikte ettirilerek Hîve hanı bir Rus tâbii hâline getirildi. Bütün bu hâdiselerden, Hîvelilerin mes'ul olduğunu ileri süren Kaufman, Hîveliler'i 2.200.000 ruble gibi son derece ağır bir harb tazminatını ödemeye mecbur tuttu (MacGahan, *ayn. esr.*, s. 416-419; F. O. *Correspondence*, 65/1150, s. 65 v.dd., India office, London). Hîve hanlığının istîlâsı ile Orta-Asya'ya hemen hemen hâkim olan Rusları, o bölgede tedirgin eden yegâne engel olarak, 1860'da istiklâline henüz kavuşmuş olan genç Türkmen Cumhuriyeti kalıyordu.

Orta-Asya Türk hanlıklarının bu kadar kolayca ve kısa zamanda Rus istîlâsına boyun eğmelerinin elbette pek çok sebepleri var idi. Bu sebeplerin başında, Orta-Asya Türk devletlerinin üç dört devlet şeklinde parçalanmış olmaları geliyordu. Bu hanlıklara Osmanlı hükûmetlerinin, birlik ve berâberlik hâlinde olmaları için yaptığı devamlı tavsiye ve îkâzlara rağmen birbirleriyle uğraşmaları, zayıf düşmelerine sebep olmuş, dört bir tarafı hasım milletlerle çevrili olduğu için de hem iktisâdî bakımdan hem de fennî bakımdan geri kalmışlardı. Böylece Rusların teknik ve askerî gücü karşısında bütün kahramanlıklarına rağmen mağlûp olmaktan kurtulamamışlardır. Nitekim Osmanlı tarihçisi Lütfî de aynı görüşü eserinde açık bir şekilde ifâde etmiştir (*Tarih*, İstanbul, 1328, VIII, 320 v.d.).

c. Çarlık Rusyası hâkimiyeti ve Türkistan Türkleri: Orta-Asya Türk devletlerinin işgalini tamamlayan Rusların ilk işi, buralarda idârî sistemi değiştirmek oldu. Orenburg'u merkez edinen Ruslar orada kurdukları umûmî vâlilik ile Kazakistan ile Başkırt ülkesinin idârî sistemini yeniden düzenlediler. Eskiden verâset yoluyla başa gelen Başkırt ve Kazak liderlerini Ruslar kendileri tâyin etmeye başladılar. Bu tâyinleri yaparken de kendilerine körü körüne itâat edecek şahısları seçtiler. Ruslar kurdukları şiddet idâresinin yanısıra, çok ağır vergiler de koyarak Türklerin bir daha dirilememelerini hedef alan bir siyâset tâkibine başladılar (A. S. Donnelly, *ayn. esr.*, London, 1968, s. 153 v.d.). Ayrıca sayıları önce binleri, sonra da milyonları bulan Rus göçmenlerini getirip Türk topraklarına iskân etmeye başladılar (A. N. Sedelnikov, *Kırgızskiy kray, Rossiya XVIII*, Petersburg, 1903, s. 176 v.dd.; F. V. Shahmatov, *Kazakhskaya pastbishchno-kochevaya obshchina*, Alma Ata, 1964, s. 153). Topraklarının verimli kısımları ellerinden alınıp Rus göçmenlerine verilen ve çok ağır vergileri ödeyemez hâle gelen Türk halkı çok güç şartlar altında yaşamaya zorlanınca, bu duruma daha fazla dayanamayarak isyân ettiler.

Rus idâresine karşı evvelce de Kazak Türkleri tarafından 1783'te Sırım Batur önderliğinde Garbî Kazakistan'da bir ayaklanma olmuş ve 15 yıl devam eden bu ayaklanmayı Ruslar güçlükle bastırabilmişlerdi (*Istoriya Kazakhskoy SSR*, Alma Ata, 1967, I, 294). Rusların Türk memleketlerini kolonileştirme usûllerinden biri de kaleler inşâsı idi. Ruslar on binlerce kilometre karelik münbit Kazak topraklarını halktan zorla alıp orada kale inşâ ve bu kalelerin etrafına da, Kossakları (bizde Rus Kazakları olarak bilinen halk) iskân ediyorlardı (G. J. Demko, *The Russian Colonization of Kazakhstan 1896-1916*, The Hague, 1969, s. 40 v.dd.). Fakat bu iskân faâliyeti yerli halkça tepki ile karşı-

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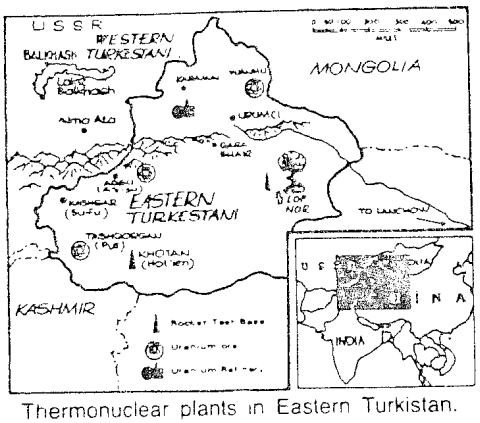
D. Türkistan

Makale GİN "Pasif Mudr.

China's Islamic Enclave

Alain Jacob

What most strikes the new visitor to Urumqi, capital of the autonomous region of Xinjiang, is the faces. Hooked noses, deep-set eyes and ample beards proclaim that this is no longer China. Xinjiang lies in the heart of Asia, but its inhabitants — Turkic Uigurs, Kazaks and Khirgiz — are cousin to our Mediterranean peoples.



Thermonuclear plants in Eastern Turkistan.

They have several points in common, despite some contradictions. The civilisations of the vine and of Islam appear to coexist here without difficulty, and one thing is immediately obvious, the men of Urumqi, with big caps in a style totally different from the ubiquitous headgear of the People's Republic of China, would blend virtually unnoticed into the urban landscape of Ankara or Barcelona, Palermo or Ajaccio.

This gives rise to an inescapable feeling that you are visiting a conquered land, almost a colony. For centuries China has controlled the region more or less efficiently. The name Xinjiang, which means "new frontier," suggests that the region belongs to an empire whose capital, however distant, has long maintained control over these steppes and mountains — if only for security reasons.

Since 1949, Peking has redoubled its efforts. Then, Xinjiang had a population of some 4.5 million, only six to seven per cent of it Chinese. Today, the population has risen to more than 11 million, and the proportion of Chinese to over 36 per cent. This means that since the Communist regime took over, more than 3.5 million people from all over China have settled in Xinjiang.

The army has played a determining role in all this. Peacefully, it settled entire units of the First Field Army there under Wang Zhen — today deputy prime minister. They set aside their arms in 1946 and began to till the land and set up industries. These farmer and worker soldiers remained in uniform until 1974. Now they have been demobilised but, I was told, still have access to the arms belonging to their former units, carefully stored in sheds on the state farms where they work. Rome's legions led the same sort of existence.

Another source of new blood has been what the Chinese call the "movement of educated youth to the countryside," which began in the late 1950s but increased sharply during the Cultural Revolution. One young woman recalled how she came straight from Shanghai once she had turned 20 and finished her studies. She found a husband in Xinjiang — Chinese like herself, of course: mixed marriages are rare. Employed on a state farm, she is now the mother of two children.

Perhaps the most surprising thing about this massive immigration is that it hasn't wiped out the local peoples, all the more vulnerable in that their level of development was definitely inferior to that of the newcomers. In the event they were able to resist, first because of the birth rate. These peoples classed as "national minorities" have increased nearly 75 per cent in 30 years. The Uigurs alone number more than five million, with the remaining two million split among Kazaks, Huis, Kirghiz, Mongols, Uzbeks and Tadjiks.

Second, an entire way of life has been preserved — altered but not destroyed — amid the changes of recent decades. In Urumqi the maintenance of old customs takes on the appearance of a rearguard action

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başında bulunduğu mücâhidler ordusu, modern silâhlara sâhip olan Kızılordu ile mukayese edilemiyecek 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 kalışıdır. Ayrıca mücâhidlerin, halk tarafından desteklenmesini önlemek için Sovyetlerin daha önce zorla işgal ettikleri vakıf topraklarını geri vereceklerini, yasaklanan müslüman okulları ile şer'î mahkemelerin tekrar açılacağını ve iç ticâretin serbest olacağını vaad ve bu vaadlerini, bir taktik îcâbı, 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 Soysallıoğlu'nun teşebbüsleri ile bir "Türkistan Millî Birliği,, teşkilâtı kurulup (Hayıt, *ayn. esr.*, s. 301), başkanlığına da Zeki Velidî getirildi (Togan, *Hâtıralar*, s. 375). Fakat Rusların şiddetli baskıları yüzünden Zeki Velidî 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 kışkırtarak 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 (Hayıt, *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 îtiraz 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 eylûl 1924'te çalışmalarını tamamlayarak sınırları aşağıdaki şekilde tesbit etmiştir:

1- Özbek Cumhuriyeti. Umûmiyetle eski Buhârâ Cumhuriyeti topraklarını (Buhârâ, Kermin, Nur-Ata, Karşi, 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, Mangıt, 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 Zerefşan 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 şimâlini içine alıyordu.

5- Kazak Cumhuriyeti. Akmescit, 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; Hayıt, *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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A Dissertation

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Degree

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THE MUSLIM WORLD

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HISTORY OF "SINKIANG" (EASTERN TURKESTAN)

The Land

"Sinkiang" to-day is one of the five autonomous regions under People's China. It is bounded on the east by Outer Mongolia, Kansu and Kuku Nor, on the northwest by the foothills of the Altai Mountains, on the northwest by a portion of the Tien Shan Mountains, on the southwest by the Karakorum Mountains and the Pamirs and on the south by Tibet. The area of Sinkiang is 705,769 square miles; the population is 5,640,000 (Muslims 82 per cent.) The capital is Urumchi.

The land that forms Sinkiang of to-day was known previously as Eastern Turkestan. It had an ancient history. Sand-buried cities which were unearthed recently in the Kashgar district of Sinkiang attest to the prosperity which had flourished there more than a thousand years ago.

Coming of Islam.

Islam reached Sinkiang in the early period of Muslim history. During the reign of the Umeyyad Caliph, Walid Ibn Abdul Malik, the famous Muslim general, Muslim bin Qutaibah, conquered the land, including Kashgar and Urumchi and an agreement was made by which the independence of the country was recognised by the Muslims. The ninth century thus saw a great revolution in the country. Islam spread gradually, taking the place of Buddhism. This century also saw the influx of a great number of Uighur Turks who came from the north, settled here and became Muslims. Even to-day more than 75 per cent of the people in Sinkiang are Uighurs, a Turkic Muslim group, who speak a Turki dialect.

Then rose the great Karahan State in this territory. Two of its great scholars and philologists, Yusuf Has Hacip and Mahmood Kashghari of the 11th century won international fame.

In 1217 A.D. Chengiz Khan occupied the country and after his death, his son Chagatay established a state. In 1389, the great Timur appeared: he was a versatile military and political genius. He established Turkestan, and achieved the realisation of the ideal of Pan-Turkism in its wide sense.

Invasions

The Mongol (Kalmuk) invasion in the middle of the seventeenth century was a great calamity to Turkestan. The country suffered under the devastation created by them for about a hundred years (1659-1759).

In 1754 the Chinese began to invade East Turkestan. About 100,000 Chinese were settled here first. In 1795 all Turkish possessions were distributed among them, which resulted in revolts in 1819 and 1824. An army of 40,000 Chinese soldiers marched in, which caused about 70,000 Turks to migrate to West Tukestan within a few years.

But in the middle of the nineteenth century, Yakub Kushbey succeeded in achieving independence and establishing a new independent state (1863). Yakub Kushbey was a military and political genius. Turkey recognised Yakub's independent state and sent help to him. Recognition by Britain and Russia followed.

In 1871, the Russians took possession of the northern province of East Turkestan and in 1875 the Chinese also attacked Urumchi, the capital city. Unfortunately, Yakub died at this time and the Chinese occupied East Turkestan once more (1877).

Change of Name

From 1882 up to 1911, East Turkestan was under Manchu rule. This was the foreign dynasty which was ruling in China since 1649. The The name "Sinkiang," which means "New Colony" was given by the Manchus in order to avoid the use of the national name of Turkestan. In 1911, the Chinese National Republic was established, and Sinkiang became a nominal province of China.

Revolutions and Suppression

In 1931 there was a revolt in the region of Kumul. In 1933 revolts spread to the other regions and the East Turkestani nationalists under the leadership of Hoja Niyaz made a strong bid for Independence. All parts of East Turkestan were cleared of Chinese rule and the nationalist army was at the gates of Urumchi, the capital. Meanwhile, the Russians sent reinforcements to the Chinese and Hoja Niyaz was obliged to come to terms with the Chinese General in June 1933, according to which the north of Tanri Daglari (the Celestial Mountains) remained under the General and the south under Hoja Niyaz. Thus an independent East Turkestan Republic was ushered in on 12 November 1933 with Kashgar as the capital.

In Jaunary 1934 the Russian army began to advance towards the new East Turkestan Republic. President Niyaz was invited to Urumchi for talks about a collective administration with the Chinese General. He was arrested in Urumchi. There was nominal Chinese rule but actual Russian control; and the nationalists were mercilessly suppressed. There was another revolt in April 1937; the nationalists occupied Hoten, Kashgar, Yarkent, Aksu and Kucha, but before Russian reinforcements with aeroplanes and tanks the nationalists were no match. About 80,000 militia and civilians died in this battle.

(To be continued)

ANOTHER DOCTORATE FOR SOEKARNO

President Soekarno was given recently an honorary Doctorate on Tawheed "The science of the Oneness of God" by the Muhammadijah University. A number of ministers and diplomats were present in the ceremony.

Speaking at the occasion, Dr. Soekarno said that Tawheed was no science, but something which is in one's soul—a conviction in the one ness of God. He said he had been a believer in Tawheed for the last 35 years and added that besides being a 'monotheist' he was also a "pantheist."

He also ordered the translation into good Indonesian of the holy scriptures of the Islamic as well as the Catholic and other faiths.

AN ADVENTUROUS PAKISTANI

Mr. Md. Usman Gani, a Pakistani from Dinajpur, East Pakistan has already made a tour on foot of Iran, Iraq, Syria, Jordan, Lebanon, Egypt and Turkey. Then he made a tour of Ceylon, Thailand, Malaysia, Vietnam, Hongkong and Philippines. He arrived in Indonesia on 3rd March and has completed a tour on foot of Java and Bali.

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İA, XII/2, 424-480 Türkistan

Sovyetler Birliği'nde ve bilhassa Türkistan'da yaşayan Türklerin nüfusları (Şimâlî Azerbaycan da dâhil) 1970 Sovyet resmî istatistiklerine göre 40.000.000 civarında idi (R. Taagepera, *"The 1970 Soviet Census"*, *Soviet Studies*, Glasgow, 1971-1972, XXII, 218; J. E. Newth, *The 1970 Soviet Census*, *Soviet Studies*, Glasgow, 1972/1973, s. 200-221). 1970 sayımına göre nüfus artışı en yüksek olan bölgelerin başında Orta-Asya Türk memleketleri görülmektedir. Bu yüksek artış göz önüne alınarak Sovyetlerin 1979'da yaptıkları yeni nüfus sayımında da Türk nüfûsunun verilen rakamlardan daha yüksek olacağı tahmin edilmişti. Fakat, ilân edilen 1979 sayım netîceleri bunun aksini göstermiştir. 1970'e nisbetle 1979 sayımında büyük bir duraklama olduğu ve Türk nüfusunun ancak 47.000.000 civarında ulaşabildiği belirtilmektedir (*Naseleniye SSSR. Po Dannym Vsesoyunoy perepisi naseleniya 1979 geda*, Moskova, Politizdat, 1980).

TÜRKMENLER [bk. mad. TÜRKMENLER.].

II. ŞARKÎ TÜRKİSTAN TÜRKLERİ:

a- XVI. asırdan Ya'kûb Bey'e kadarki devir: XV. asrın sonları ile XVI. asrın başlarında Şarkî Türkistan, Timurlular arasında el değiştirdi (Şarkî Türkistan Türklerinin XVI. asra kadarki tarihleri hakkında daha mufassal malûmât için [bk. *İA*, madd. KÂŞGAR, TÜRKLER]). 1531-1606 arasında Şarkî Türkistan hâkimi olarak Sultan Ebû Saîd Han ile oğullarını görüyoruz. 1606'da Çağatay hânedânından Emîr İsmail'in başa geçmesiyle de, XIX. asrın üçüncü çeyreğine kadar devam edecek olan meşhur "Hocalar hâkimiyeti,, başlamıştır.

Rivâyete göre [bk. mad. KÂŞGAR], 1412'de Buhârâ ulemâsından meşhur hocâ "Mahdum A'zam,, Kâşgar'a yerleşip, medreselerin birinde tedrîs ile meşgul olmuş ve oğulları İmâm Kalân ile İshâk Veli de bunu devam ettirmişlerdir. Bu iki kardeşin ictihadlarında görülen bâzı farklar, talebeleri arasında iki grubun teşekkülüne sebep olmuştur. Bunlardan İmâm Kalân taraftarları "Ak-Tağlık,, ve İshâk Velik taraftarları ise, "Kara-Tağlık,, olarak tanınmıştır (D. Boulger, *The Life of Yakoob Beg*, London, 1878, s. 37).

Şarkî Türkistan'ın, Garbî Türkistan'da olduğu gibi, bilhassa son devirlerinde görülen siyâsî istikrarsızlık, ayrı şehir ve eyâlet hâkimleri arasındaki devamlı mücâdele ve bunun doğurduğu iktisâdî durum, ahâliyi idâre işlerine karşı ister istemez kayıtsız kalmağa ve selâmeti, dinî zümreler içinde aramağa sevk etmiş ve bu zümre reislerinin halk arasındaki şöhreti, ülke hâkimlerini tedirgin edecek bir dereceye gelmiş idi. Emîr İsmail'in, saltanat endişesi ile Ak-Tağlık fırkasının reisi olan Apak Hoca'yı Kaşgâr'dan çıkarması, bu hareketin başlangıcı olmuştur.

Halk arasında büyük nüfuz sâhibi olan Apak Hoca, Emîr İsmail'den intikam almak maksadıyla Cungarya Kalmukları lideri Galdan'ı Kâşgarı işgale teşvik etmişti. Zâten böyle bir fırsatı beklemekte olan Kalmuk lideri de 1678'de Kâşgar'ı ele geçirerek, idâreyi kendisine yardım eden Apak Hoca'ya vermiştir (Boulger, *ayn. esr.*, s. 44). Fakat yeni hâkimlerinden de memnun kalmayan Apak Hoca'nın, idâreyi İsmail'in kardeşi Muhammed İmil'e devrederek, onu Kalmuklar aleyhine kışkırtması hem Muhammed İmil'in, hem de Ak-Tağlık fırkasının sonu olmuştur. Kâşgar emâretinin başına Kara-Tağlık fırkasının reisi Hoca Danyal getirilmiş (1721), onun ve oğullarının idâresi Kalmuklarca sıkı bir murâkabeye tâbi tutulmuştur. Danyal'ın ölümünden sonra başa geçen Yûnus Hoca, daha dirâyetli davranarak kısa zamanda Kâşgar, Aksu ve Yarkent'de nüfûzunu sağlamlaştırdı. Mahallî hükûmetin yeniden kuvvetlenmesini istemiyen Kalmuklar, bu defa Yûnus Hoca'ya karşı rakîbi olan Ak-Tağlık fırkasından Hoca Burhaneddin'i destekleyerek, onun önce Aksu ve sonra da Kâşgar'ı almasına yardım ettiler (Boulger, *ayn. esr.*, s. 44-46).

XVII. asırda Şarkî Türkistan'ın Hami ve Turfan kasabalarını ellerine geçirmiş olan Çinliler, 1754'te Kalmukları da yenince, 1759'da tam bir keşmekeş içinde bulunan Kâşgar ve civârını işgal ederek, buralara kendi garnizonlarını yerleştirdiler. 1756-1760 yılları arasında şimâle doğru gelişen Çin istîlâsı, Kazakların Orta ve Küçük Ordaları ile Hokand hanlarını kendi tâbiyetleri altına almalariyle sona ermişti. Fakat, bilâhire, buraları Rus nüfuz bölgesi olarak kabûl edildiğinden Çinliler geri çekildiler (C. Hambly, *Central Asia*, London, 1969 s. 297 v.d.; Hayıt, *Rusya ile Çin Arasında, Türkistan*, İstanbul, 1975, s. 136 v.d.).

Bu arada, memleketin her yanına dağılmak zorunda kalan her iki tarafa mensup "hocalar,, vatanlarını Çinlilerin elinden kurtarabilmek için büyük bir propagandaya giriştiler ve böylece uzun bir müddet "hocalar,,'ın Çinlilere karşı kıyâm teşebbüsleri ile geçti. 1826'da Burhâneddin'in torunu Cihângîr, Kırgızların yardımı ile Kâşgar'ı ele geçirmeğe muvaffak olmuş ise de, sonra Çinlilere esir düşmüş ve demir kafes içinde Pekin'e gönderilerek, orada idâm edilmiştir. Kuvvetli düşmana karşı bir türlü birleşemeyen "hocalar,,'dan, Muhammed Ali Han ile Yûsuf, emirlerindeki kuvvetlerle 1829 ve 1830'da Çinlileri bâzı kasabalardan uzaklaştırmağa muvaffak olmuşlardır. 1847 ve 1854'te Muhammed Emîn, iki defa Kâşgar'ı ele geçirmiş ise de, Çinlileri temelli olarak kovmağa muvaffak olamamıştır (C. Hambly, *ayn. esr.*, s. 299). Türk müslümanların bu başarısız mücâdeleleri devam ederken, nihâyet, 1862'de "Döngenler,, (veya Dunganlar, islâmiyeti kabûl etmiş Çinliler)'in büyük isyânı patlak vermiştir (Wen-Djang Chu, *The Moslem Rebellion in Northwest China 1862-1878*, The Hague - Paris, 1966, s.

20 TEMMUZ 1994

The golden Key to the mystory of World Civilization lies burjed in the Taklamakan desert whenever it is Uneardhed the clue to the mystory world be at hand.

W. Morgan

شەرقىي تۈركىستان ۋەخپى تەتقىقات مەركىزى تۈزدى ۋە نەشر قىلدى

ئىستانبول — 1994

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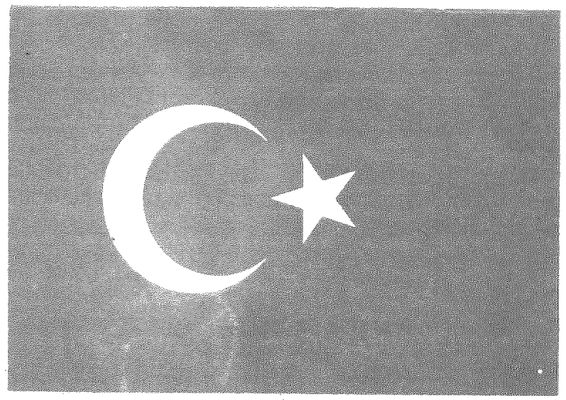
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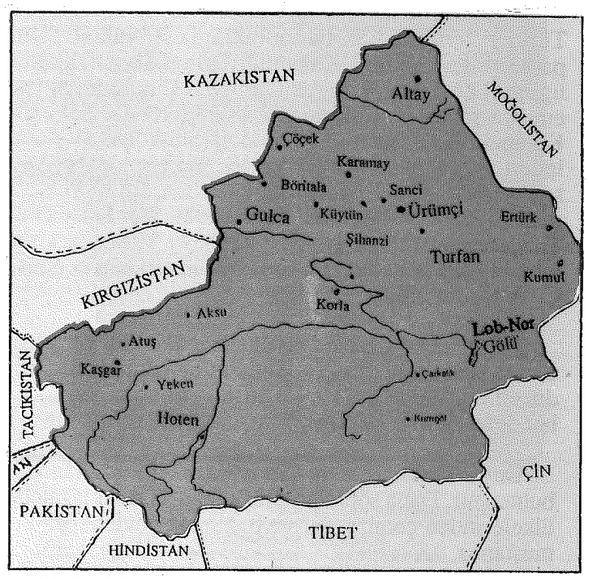
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Günümüzde Çinliler tarafından " **Şincang Uygur Otonom Bölgesi** " olarak adlandırılan Doğu Türkistan Kızıl Çin esaretindeki müslüman halklardan, Türklerin tarihi anavatanıdır.Doğu Türkistan tabii güzelliği, doğal zenginlikleri,tarihten beri sahip olduğu renkli medeniyeti ile ünlü bir Türk-İslam beldesidir. Müslüman Türklerin çekmekte olduğu zülmü tarih, daha kaydetme-miştir.Çinli bir Yöneticinin ifadesi ile Doğu Türkistan Müslümanları " **Altın Kapla Dilenen Bir Kişi** " durumuna düşürülmüştür.



COĞRAFİ KONUMU



Doğu Türkistan, Çinli işgalciler tarafından zorla Çin sınırlarına dahil edilen bir ülkedir.Orta Asya'da,Batı Türkistan'ın doğusunda yer alır. Doğu Türkistan, Çin, Moğolistan,Kazakistan,Kırgızistan,Tacikistan,Afganistan,Pakistan,Hindistan ve Tibet gibi ülkelerle komşudur.

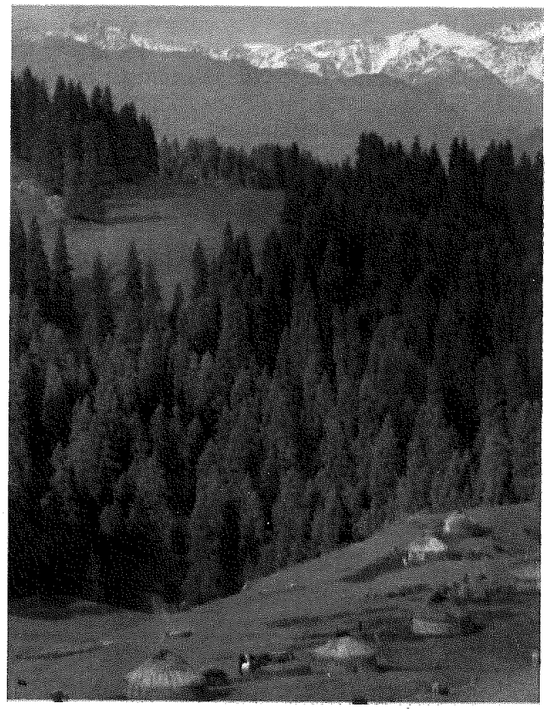
Tanrı dağları,Altay ve Kurum dağları arasındaki Cungarya Havzası,Tarım ve Turfan Havzasını da içine alan 1.828.418 Km2 yüzölçümündedir. Doğu Türkistan,bütün Çin toprağının 1/5'ini teşkil eder. Avrupa'nın en büyük devletlerinden Fransa'nın 3 katı, Macaristan'ın 17 kat büyüklüğündedir. Toprak büyüklüğü bakımından dünya ülkeleri içerisinde 19. sırada yer alır.

Dünya Medeniyetinin Altın Beşiği diye anılan Taklamakan Çölü, Tabiat'ın Cenneti olarak bilinen Altuntağ Doğal Parkı,Avrasya Köprüsü olarak anılan İpek Yolu,dünyanın en yüksek göllerinden Tanrı ve Buğda gölleri, dünyanın deniz seviyesinden en düşük çukurluğu olan Aydınköl, ayrıca Kıduran antik şehir harabeleri, Miret, Çerçen Uzuntat, Hanöy (Hanevi) Eşşar, Subaş, Üçkat Rumtay Kadım Şehri, Kumtura, Kızıl, Onbaş Togtuz,Hücra ve Bezeklik Mingöy (Binev) harabaları gibi daha dünyada sırrı açılmayan medeniyet merkezleri bu ülkede bulunur. Doğu Türkistan'da Lob-Nor, Boğraş, Barsköl Buğda,Sayram,İbnur ve Ulunkur gölleri ile Tarım, Yarkent, Hoten, Konci, İli, Manas ve İrtiş ırmakları vardır.

Sınırsız nehir vadilerinde, göllerin sahillerinde, dağların ve ormanların etrafında yaşayan Müslüman Türkler tarihten beri bu topraklarda tarım ve hayvancılık yaparak yaşaya gelmişlerdir.

Günümüzde Doğu Türkistan'da 16 şehir ve 86 ilçe mevcut olup,Çinliler bu toprakları 1 merkezi şehir,8 vilayet ve 5 özerk ilçeye bölerek idare etmektedir.

Doğu Türkistan'ın nüfusu 1949 yılında 9 milyon olup,bunlardan 600.000'ni azınlıklar (Çinli,Mançu, Sive,Moğul vb.) teşkil ediyordu. Günümüzde ise, Doğu Türkistan'da 26 milyon Müslüman Türk'ün yaşadığı

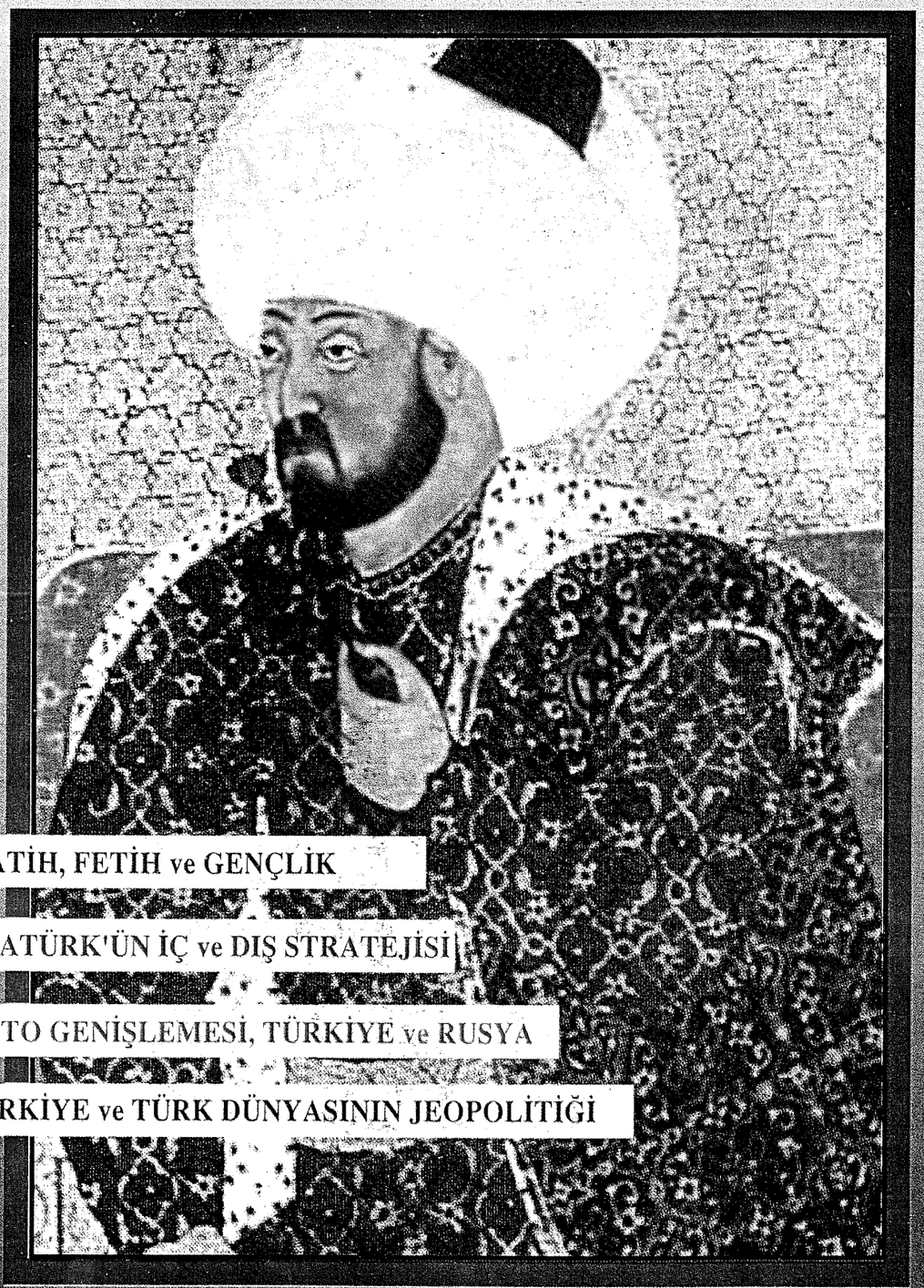


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FATİH, FETİH ve GENÇLİK

ATATÜRK'ÜN İÇ ve DIŞ STRATEJİSİ

NATO GENİŞLEMESİ, TÜRKİYE ve RUSYA

TÜRKİYE ve TÜRK DÜNYASININ JEOPOLİTİĞİ

Ata Yurdu Kan Ağlar

*Hakan KARAGÖZ**

Bugün, dünya Türkleri'nin büyük çoğunluğu Türkiye sınırlarının dışında bulunmaktadır. Orta Avrupa içlerinden Orta Asya içlerine kadar geniş bir sahayı, mübarek kanları ile kendilerine vatan yapan Türkler, Türkiye'nin dışında hatta öz anayurdunda dahi esaret içinde yaşamaktadırlar.

Bütün düşman milletler, komşumuz, müttefikimiz ve dostumuz da olsa her vesileden faydalanarak, tarihi zaferlerimizin mirasından bizi uzaklaştırmak istemektedirler. İşte bu esas göz önünde tutulursa; bugün Türkiye'nin dışında bütün Türk Dünyası; tarihinden, vatanından ve istiklalinden mahrum kalmanın ızdırabını çekmektedir.

Hiçbir tarihi geçmişi olmayan, herhangi bir medeniyetin yapıcıları arasında bulunmayan, millet olma şuurundan uzak birçok Asya ve Afrika topluluğu; çağımızda hürriyet bayrağına sahip olurlar ve istiklal türküleri söylerlerken, tarihin en tanınmış topluluğu ve nice medeniyetlerin kurucusu olan Türk milleti'nin büyük bir parçası, bugün hala esir muamelesi görmektedir.

Azerbaycan, İdil, Ural ve Batı Türkistan'ı oluşturan Özbekistan, Kazakistan, Kırgısiztan, Türkmenistan ve Tacikistan bağımsızlıklarını ilan ettiler. Söz konusu Türk Cumhuriyetleri, içinde bulundukları bazı siyasi, ekonomik ve sosyal sıkıntılara rağmen dünya siyasi platformundaki şerefli yerlerini almak için büyük adımlar atarken, Türk Cumhuriyetlerindeki bağımsızlık hareketlerinin DOĞU TÜRKİSTAN'a sıçramasından son derece korkan Çinliler, Doğu Türkistan'da olağanüstü güvenlik tedbirleri almaya devam etmektedirler.

Günümüzde Kominist Çin toprağının altıda birini kapsayan (1.828.418 Km2 yüzölçümlü) ve 35 milyon civarında Müslüman Türk'ün yaşadığı Doğu Türkistan, Türk Dünyasının ayrılmaz bir parçasıdır. Orta Asya'nın tam göbeğinde, Çin, Hint, İran, Türk ve Yunan medeniyetleri arasında köprü olma vazifesini görmüş, tarihi "İpek Yolu"nun düğüm noktasında, Tanrı Dağları'yla Altay Dağları ve tarım ovasında zengin toprakları içine almaktadır. Doğu Türkistan, 1876 Mançu-Çin istilasına kadar binlerce yıl müstakil yaşamış, tarihinde dünyaca meşhur imparatorlukları kurmuştur. Gök Türk Devleti'nde Orhun'dan Bilge Hakan, Karahanlılar devrinde Kaşgar'dan Sultan Satuk Buğra Han, Yusuf Kadir Han ve Kılıç Buğra Han'lar meşhur simalarıyla Türk tarihinde derin izler açmışlardır. İlmi sahada ise Mahmut Kaşgarlı, büyük Kamus "Divanü Lugati't - Türk"ü (eser kaşgar civarında yani bugünkü Doğu Türkistan'da kullanılan Hakaniye Türkçesi'ne dayanmaktadır.) Yusuf Has Hacip ise dilimizin abidevi eserlerinden Türk'ün Altın Kitabı "Kutadgu Bilig"i yazmıştır.

Siyasi olarak Çin sınırları içinde olan lakin tarihi Çin ile hiç bir ilgisi olmayan Uygur Türkleri bugün ne alemde? Onların başlıca dert ve devaları nelerden ibarettir? İşte bu yazımızda bunlara cevap vermeye çalışacağız.

Doğu Türkistan'da 4 Şubat 1997'de Kadir Gecesi için Camilere toplanan Uygur bahane eden Çin askerlirenin, camiye gelmek için dışarı çıkan insanları evlerine dönme yolunda zorlaması Uygur Türkleri'nin protestolarına neden olmuştu. Bir çok yerde ayaklanmalar baş gösterdi. 7 Şubat günü ayaklanmayı yöneten 30 Uygur Türkü'nün Doğu Türkistan'ın Urumçi şehrinde idam edilmesi nedeniyle de Doğu Türkistan'ın bütün yerleşim yerlerinde gıyabi cenaze namazı kılındı. Ancak namaza müdahele etmek isteyen Çin askerleri ile halk arasında başlayan yeni çatışmalar sonunda 100'den fazla Uygur Türkü, Gulca Şehrine bağlı Kipekyüzü ve Celiyüzü Köylerinde kurşuna dizildi.

"Gül açmayı unutmuş, bülbül şakımayı,
Türk'ün cennet yurdunda dört mevsim katliam."

21. asrın eşiğinde, Çin'in batısında bulunan Doğu Türkistan'da bir insanlık suçu cereyan etmektedir. Bu olaylar göstermiştir ki insanların hak ve özgürlüğü söz konusu olduğunda, insan denilen mukaddes varlık, sadece insan olma vasfı ile ele alınmamaktadır. Onu insan olarak kabul etmede, dini, ırkı, rengi, yaşadığı bölge, ülkesi, tabi olduğu rejim, hatta o ülke üzerindeki çok yönlü çıkarlar gibi bir çok unsur rol oynamaktadır.

SORUNLAR YUMAĞI DOĞU TÜRKİSTAN

- Kimlik Problemi:

1882 senesinde Doğu Türkistan'ın tarihi ve

* SDÜ Fen - Edebiyat Fakültesi Tarih Bölümü Öğrencisi.

HINDU-MUSLIM RELATIONS

IN ALL-INDIA POLITICS
1913-1925

DİA İSAM Tasarruf Nobi

T. L. Sharma

Türkiye Diyanet Vakfı
İslâm Ansiklopedisi
Kütüphanesi
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The Khilafat

The Hindu-Muslim friendship, despite some occasional abrasions, went on gaining strength with the march of time. The 'Lucknow Pact' the 'Home Rule Movement' and the 'Rowlatt Agitation' were fine examples of communal amity, which reached the climax during the 'Khilafat Movement'. The Sultan of Turkey was the spiritual head, the Caliph, or the 'Khalifa' of the entire Muslim world. But this did not prevent either Mehmat Ali of Egypt and his son Ibrahim to wage war against the Sultan in 1832 and 1939,*1 or the Arabs, under their leader Sheriff Hussain of Mecca, to revolt against Turkey, during the world war I.*2 This also did not prevent the Turks themselves, under their leader Mustafa Kemal Pasha from abolishing not only the Sultanate, but also the Khilafat itself. The remarks of Mustafa Kemal are significant.

> It is improper to be so occupied with the Caliphate and the Sultanate, the Caliph and the Sultan. At present our higher interests demand no mention of these.*3

An apostle of democracy and secularism in Turkey, Kemal Pasha could not stand the idea of subordinating the will of the people to the authority of any individual, who might, even be a Sultan or a Caliph. He declared:

> I repeat once more quite definitely that the people of Turkey possess unconditional sovereignty... Sovereignty does not admit any sharing in any meaning or form, any shade or kind. Let a man be Caliph let

MUSLIMS UNDER THE CZARS AND THE SOVIETS

Türkiye Diyanet Vakfı
Kütüphanesi
İslâm Ansiklopedisi

Türkistan

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INTRODUCTION
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The Russian advance in Central Asia which began in 1830, in the course of less than half a century, resulted in the total annexation of the territory of Kokand Khanate and the reduction of Emirate of Bukhara and Khanate of Khiva to vassal states. The rulers of these two states, according to the treaties of capitulation with Russia, renounced their right to enter into relation with any foreign power, conceded a number of commercial concessions to Russians and agreed to the stationing of Russian political agents on their territories, thus making themselves semi-independent states existing on mere sufferance on the part of Russian emperor. However unlike the Soviets, the imperial government adopted a policy of non-interference in the internal affairs of the two states.

Administration of Turkestan

In view of the hostile character of the Muslims and the confiscatory and coercive measures of their rule, the Russians set up a purely military administration in Turkestan. In the Regulations for the Administration of Turkestan region it was specifically stated that the incumbent of the office of governor of the oblast must necessarily be a military officer.[12] The Governor was always a top-ranking military general. Both he and the oblast governors were invested with wide civil and military powers. Even in the lower levels of administration there was preponderance of military elements. The Governor General of Turkestan was vested with powers which his counter-parts in the empire did not possess. In addition to the general administrative powers and the prerogatives he enjoyed, he was given the authority to suspend or make modifications in any regulation. As the Head of the administration of Turkestan, he enjoyed supreme powers and possessed the authority to commence, wage and suspend a war within the region without previous sanction of authorities in St. Petersburg. He enjoyed the rank of minister plenipotentionary in relation to neighbouring regions.[13]

The governorship of oblasts of Turkestan was meant to be a sort of reward to high military officers and delimitation of the boundaries of oblasts were frequently made according to the nature

MUSLIMS UNDER THE CZARS AND THE SOVIETS

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of the reward to be given, irrespective of the requirements of administrative efficiency and wishes of the people. This kind of arbitrariness gave rise to widespread corruption. Schuyle[14] reports that the virus of corruption had spread from top to bottom in Turkestan administration and that the army of the regime had become the refuge for the scum of the military society.

During the period of Governor General Kaufman's rule all attempts to eradicate the evil of corruption were discouraged because of the fear that a large scale probe might not lead to the discrediting of Russians in the eyes of the natives. At last in 1908 the Paten Commission succeeded in subjecting the entire Turkestan administration to a thoroughgoing investigation. The facts brought to light by the Commission shocked everyone in Tashkent and Petersburg. In Transcaspean oblast, in particular, corruption was at its worst. A corrupt military clique was running the administration only to suit itself. The Commission suspended no less than two-third of the officials of the oblast and subsequently all of them were convicted.[15]

The administrative divisions of the state of Turkestan cut across the areas of homogenous population in order to obliterate traditional loyalties and to weaken social cohesion. Distinctions between nomads and sedantic people, between languages and culture were ignored and people were herded in composite administrative units, creating a sort of Balkanisation which hampered the growth of a united opposition to Russian domination. "..the gerrymandering of boundary lines..split every local nationality into a number of groups each with a different kind of administration to face."[16]

Colonization of Turkestan

According to the opinion of one of the ablest senators of the imperial regime, Turkestan was conquered by Russia to serve a two-fold purpose. On the one hand, according to him, the Turkestan regime was to provide revenues to the imperial government and a market for Russia's manufactured article, while, on the other, the region was to absorb a part of the surplus population of the central gubernias of the Russian empire.[17]

The region was thrown open for colonization first to Don and Ural Cossacks and latter to peasants. In this way the central government decreased the pressure of surplus population at home which was becoming politically restive. This also helped the problem of uneconomic peasant holding and of the rural unemployed in European Russia. By implanting Russians in the newly conquered colonies, the government set up colonies of its supporters to deal with the hostile population. Because of their ferocious character and militant nationalism, Cossacks were given first preference. In course of time, these Russian settlements of Cossacks and peasants proved bastions of Russian strength needed to quel local disturbance and dissemination centres for Christianity and Slavic culture. In short, colonization became a panacea for revolutionary upsurge at home and nationalist movement within the colonies.

During the initial stages of occupation of Turkestan, dictated by the exigencies of security, tough Cossacks were encouraged to settle in the region most along the main roads and rails along Syr Darya and in Semirechie oblast.

The first Cossack settlement sprang up in the lower Syr Darya region after the building up railway line in 1847. In the Semirechie oblast Cossack settlement began under the supervision of the army. In 1867, there were 14 Cossack Stanitsas (large villages) in the oblast with a population of 14,413. By the close of the century Cossack population in the rural area of the oblast rose to 29,323, and, by 1906, to 34,468 persons.[18] These figures do not include illegal Cossack settlement toward which the government turned a Nelson eye.

Because of the rising tide of national consciousness, instead of poor peasants, the government encouraged settlement of *kulak* peasants so that the settlers may dominate the region more successfully and spread Slavic culture more vigorously.[19] Large number of economically affluent and politically reliable elements began to treck from European Russia to colonize the borderlands. These new colonisers under 1889 Settlement Law were provided with adequate food and medical aid and special provisions were

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preuve vivante de cette générosité ? puisque la France, après m'avoir donné l'instruction supérieure dans ses Médersas, après m'avoir envoyé ici pour professer, m'appelle aujourd'hui dans une de ses plus belles colonies et m'y donne un poste de confiance à Saint-Louis du Sénégal.

N'est-ce pas aussi, Messieurs, grâce à la France, par cette instruction donnée par elle, que la magistrature musulmane, jadis si décriée et non sans raison, hélas ! a acquis une plus grande valeur intellectuelle et morale ? Cette valeur ne fera que croître et la mettra un jour, si Dieu le permet, au même niveau de probité et d'honneur que la magistrature française.

Oui, Messieurs, il se forme en Algérie parmi la population indigène, lentement mais sûrement, selon l'expression de Gambetta, une élite intellectuelle dont l'influence, toute imprégnée d'amour pour la France, se répandra parmi les masses profondes.

Et comment ne pas être ébloui par l'avenir qui se prépare pour ce pays, le vôtre, Messieurs, comme le nôtre, en songeant que nous sommes seulement à l'aube de cette ère de progrès, commencée par le Sénatus-consulte de 1865 ? Comment ne pas être profondément, religieusement reconnaissants envers la nation qui nous a pris par la main pour nous faire suivre avec elle ce merveilleux chemin ?

Partout, en tout, on nous aide, on nous encourage ; il n'est pas jusqu'aux arts indigènes qui ne soient l'objet d'une sollicitude éclairée.

Elle est déjà longue, Messieurs, la liste de ceux à qui fut confiée la mission de présider aux destinées algériennes ; les noms d'illustres soldats : le duc d'Orléans, Bugeaud, Mac-Mahon, Chanzy, y brillent d'un éclat glorieux. Mais l'histoire impartiale écrira une page plus belle encore peut-être pour un autre nom. Ce nom est celui d'un homme qui s'identifie à l'Algérie, qui lutte pour elle, qui ne néglige rien dans l'ensemble ou dans les détails de ses intérêts, d'un homme dont la sollicitude vigilante s'étend partout et sur tous et qui, en un mot, voudrait faire pénétrer le bien-être matériel et moral jusqu'au fond du moindre gourbi.

Ce nom, Messieurs, je le prononce avec respect et admiration : c'est — vous l'avez compris —, celui de M. le Gouverneur général Jonnart, qui personnifie la France à nos yeux et nous la fait aimer davantage.

Qu'il soit permis à un fonctionnaire indigène, profondément pénétré de ce qu'il dit, de crier :

VIVE LA FRANCE !

Gloire et grandeur à la France !

SECTION RUSSE

Turkestan russe.

Nous sommes redevables des ouvrages analysés ci-dessous à S. E. le chef de la « Région du Turkestan » qui a bien voulu nous les faire envoyer par les « Comités Statistiques » des provinces qu'ils concernent. La Revue du Monde musulman *s'empresse d'adresser à l'éminent représentant du Gouvernement impérial dans l'Asie centrale, l'expression de sa reconnaissance. Elle présente en même temps ses remerciements tout particuliers à M. le colonel Vladimir Andreïevitch Moustafin, de Tachkent, et à MM. les présidents des Comités Statistiques de Syr-Daria, Samarkand et Ferghana* (1).

R. M. M.

Depuis 1857, la Russie possède sous le nom de « Comité central statistique » une institution chargée de recueillir tous les renseignementsstatistiques. Modifiée en 1863, elle dépend du Ministère de l'Intérieur et a, comme organes locaux, les comités provinciaux. Indépendamment des relevés statistiques destinés au Comité central, ces derniers font des descriptions détaillées des provinces au point de vue topographique, historique, économique, etc., et publient ces travaux. Pour les recherches nécessaires, ils ont droit aux concours des administrations locales. Mais en fait, les comités provinciaux montrent peu d'activité, dans leur tâche particulière. Ils se bornent généralement à publier un Annuaire, un Livre d'adresses ou l'Almanach de la province. Leurs ressources sont d'ailleurs des plus mo-

(1) SECTION RUSSE. Afin de pouvoir mieux faire connaître aux lecteurs de la Revue les travaux si importants, à tous égards, que les savants russes consacrent à l'Islam et à ses peuples, nous nous proposons de réunir sous le titre de *Section russe*, une succession d'analyses documentaires qui, pour le moment, sont effectuées sous forme de « travail dirigé ».

La *Section russe* présente tous ses remerciements aux amis de la Revue qui ont bien voulu lui communiquer les photographies qu'elle utilise.

S. R.

31 MARS 2003

M.20

العالم الإسلامي

في العصر العباسي

TÜRKISTAN
(170-180)

دكتور حسن أحمد محمود
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الطبعة الخامسة

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ملتزم الطبع والنشر
دار الفكر العربي

واكتسبت منطقة الثغور استقلالا فى الادارة وقدرة على الحركة ، وفى مكنتها أن تقوم بمهمة الدفاع عن الحدود بعد أن فترت الرغبة فى الهجوم • يضاف الى هذا أن ثمة أمورا داخلية بدأت تميز عصر الواثق وتستحق مزيدا من الاهتمام ، فقد ثار القيسية بدمشق (١) وانتشرت ثورات العرب بعد اسقاطهم من العطاء ، وبدأ الأتراك تزداد متاعبهم ومشاكلهم • وكانت الدولة البيزنطية من ناحيتها أشد رغبة فى التفاهم بعد صدمة عمورية وفقدانها أغلب قواعدها فى البحر الأبيض المتوسط وخاصة كريت وصقلية • ومن حسن الحظ أن هذا السلام أعطى مزيدا من فرص التبادل الفكرى والثقافى وأنه حدث فى وقت آذنت فيه أوضاع الخلافة بالاختلال وانتهت فترة العصر العباسى الأول ولاحت نذر العصر العباسى الثانى •

* * *

قطاع التركستان ووسط آسيا :

وللعباسيين دورهم المرسوم فى تاريخ العلاقات العربية التركية وفى انتشار الاسلام بين أوطان الترك ، ودورهم هذا لا يقل أثرا عن الدور الذى اضطلع به الأمويون •

فقد كان واضحا أن خطر الأتراك الشرقيين المتدافع نحو حدود اقليم ما وراء النهر يدفعه خطر أقوى ، هو الخطر الصينى ، فقد كانت الأطماع الصينية لا تقف عند حد ، بسط الصينيون نفوذهم السياسى على الأتراك الغربيين أيضا وان كنا نعتقد أن المطامع الصينية ليست لمجرد فرض السيطرة السياسية ، انما القصد منها الاستيلاء على طرق القوافل التى تعبرها متاجر الشرق الأقصى الى ما وراء النهر والشرق الأوسط وأوربا •

وكان لابد لكى تقهر مقاومة الأتراك الشرقيين أن تعزل الصين عن المعركة وأن يقضى على أطماعها قضاء تاما وهذا هو ما استطاعه العباسيون فعلا •

(١) اليعقوبى : ج ٣ ، ص ٢٠ .

فقيام الدولة العباسية صحبه ظهور الأطماع الصينية سافرة (١) ، فقد ألبوا الأتراك الشرقيين وبدأوا يغيرون على أطراف اقليم ما وراء النهر ، فقد استولوا على سوباب وخربوها ، ثم هاجموا اقليم الشاش وقتلوا عامله ، وبدأ النفوذ الصينى يزحف نحو الغرب زحفا مطردا ، على أن العباسيين نهضوا بالأمانة كاملة واستطاع عاملهم زياد بن صالح الخزاعى أن يهزم جيش الصين الذى كان يقوده (كاو ــ هين ــ شيه) فى يوليو عام ٧٥١ م (٢) •

وكان هذا النصر من أعظم الانتصارات العربية فى تاريخ آسيا الوسطى من حيث الهزائم التى لحقت بجيش الصين ، ومن حيث النتائج العامة التى ترتبت عليه فى تاريخ آسيا الوسطى ، وتذكر الروايات العربية أنه قد سقط فى المعركة نحو من خمسين ألف قتيل من جيش الصين ، ووقع أكثر من عشرين ألفا فى الأسر ، ويعلق بارتولد على هذا النصر وعلى أهميته القصوى فيذكر أن تركستان فى ذلك الوقت كان عليها أن تقرر الى أى المدينتين تنحاز ، الى المدينة الصينية أو الاسلامية (٣) •

ويبدو أن هذا النصر الحاسم لم يضع حدا لأطماع أهل الصين فقد عاودوا الظهور وقاموا بمحاولة أخرى لتأليب الحكام الوطنيين على العرب ، وان كانوا لم يجرءوا على الاشتباك المسلح ، ومراجع الصين تشير الى نصر أحرزه أهل الصين على العرب فى أقصى الجنوب الشرقى عند حدود الهند ، ولكن هذه الأخبار لا تؤيدها المصادر العربية •

(١) ابن الأثير : ج ٥ ، ص ٢١٤ .
(٢) المقدسى : أحسن التقاسيم ، ص ٧٤ ــ ٧٥ ، الطبرى : ج ٩ ، ص ١٤٩ ، ١٥٠ .
(٣) Barthold; Hist. of Central Asia p. 11—12.

Dr. Baymirza HAYİT

Türkistan (91-121)

SOVYETLER BİRLİĞİNDE'Kİ TÜRKLÜĞÜN VE İSLAMIN BAZI MESELELERİ

Türkiye Diyanet Vakfı
İslâm Ansiklopedisi
Kütüphanesi
Kayıt No. : 9845
Tasnif No. : 958 HAY.S

TÜRK DÜNYASI ARAŞTIRMALARI VAKFI

Partisi'nin 1. Sekreteri Şaraf Rasidov rejimin taleplerini şöyle ifade etmekteydi:

"Bazı insanlar Stalin'in şahsına inanmaya karşı mücadele ile beraber, ceditçilik ve onun gayesini de himaye etmek isteğindeler. Biz buna hayırhahlık göstermeyeceğiz ve yol da vermeyeceğiz. Şahsa sığınmak zamanında bazı ceditçiler ve onlara yakın bulunan öğretmenler , yazarlar ve gazeteciler baskı altında kalmışlardır. Son zamanlarda onlar affedildiler. Ama gerici ve karşı inkılâpçı olan Cedidizm affedilmedi. Panislâmizm ve Pantürkizm ceditçiliğin esas gayesi idi. Kim ki, ceditçiliği himaye etmek hareketinde bulunursa, o düşmanı himaye etmiş olacaktır [25]".

Bu günkü Türkistan'da cedidizm yoktur.Yalnız Sovyet rejiminde cedidizm korkusu mevcuttur. Cedidizm mefkûresinin bıraktığı tesir vardır. Türkistan'da zamanın ceditçileri, şair Abdullah Avlanî dilinder. **"Tur** (kalk) **ey millet uykudan, hasretleselim [26]"** diyorlardı. Bu günkü münevverler. milletin uykudan kalktığını seziyorlar. Bunun için milleti kalkmaya çağırmıyorlar, lâkin milleti istiklâl almaya davet ediyorlar.

25- **"Pravda Vostoka"**, gazete Taşkent. 26.1.1962. Ayrıca bakınz: Küzetüvçi (=B.Hayit). Nege (necin) **Ceditcilikten korkmaktalar? "millî Türkistan"** 1963. No:94. s.28-30

26- **"Şark Yıldızı"**, Dergi. Taşkent. 1980. No:8. s.100

Türkiye Diyanet Vakfı
Kütüphanesi
İslâm Ansiklopedisi

BU GÜNKÜ TÜRKİSTAN'IN SİYASÎ VE SOSYAL MANZARASI*

Türkistan, Türkler'in beşiği, Asya'nın kalbinde, eski zamanlardan beri yaşamakta bulunan Şark ve Türk-İslâm kültürünün ocağı, 16 Türk devletinden 14'ünü kurabilen, Türkler'in dünyaya yayılması için temel olarak hizmet eden, Türk dünyasının büyük bir mıntıkasıdır. Büyüklüğü 5.754.400 km^2. Bu büyük toprakların 1.760.000 km^2'si Doğu Türkistan,Çin hâkimiyeti altındadır. 3.994.400 km^2'si ise Batı Türkistan'dır ve bu Rusya hâkimiyeti altındadır.

Büyük Türkistan, Rusya ve Çin arasında, onların hâkimiyeti altında yaşamak ve kendi varlığını korumak için bütün zahmetleri gördüğü halde millî mağrurluğundan vaz geçmeyen Türk ana yurdudur[1]. Bu gün Türkistan'ın hâkimleri, iki millet ve bir Komünizm rejimi- kendilerinin Türkistan'da yürüttükleri siyasetleri ile birbirlerinden farklıdırlar. Umum Türkistan meselelerini öğrenmek için her iki hâkim milletin hâkimiyet yolları, uslûbu ve taktiklerine de dikkat edilmelidir.

Bu makale, Batı Türkistan meselesi ile meşgûl olacaktır.

Batı Türkistan, dünya araştırmacıları tarafından yalnız Türkistan (Batı Türkistan demiyorlar) olarak ifade edilmiştir. Sonunda ise Batı Türkistan,dünyadaTürkistan terminolojisi altında tanınmıştır. Büyük Türkistan'ın, bu büyük parçası, Sovyetler Birliği'nin mühim strateji bölgesidir. Türkistan yoluyla Güney Sibirya, Moğolistan, Doğu Türkistan memleketlerine gelinir. Türkistan Orta Doğu'nun anahtarı mevkisindedir. Türkis-

*- İlk baskısı. "Millî Eğitim ve Kültür", Ankara 1982. No:14. s.5-27 ve "Türk Dünyası Arastırmaları" 1982. No:17. s.193-220'de "Bu günkü Türkistan" başlığıyla yayınlandı.

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MADDE TAYIMLANDIĞTAN SONRA GELEN DOKÜMAN 4 TEM 2013

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La deuxième partie de l'ouvrage est un catalogue de 33 ensembles architecturaux ou monuments du Turkestan russe, d'Afghanistan et d'Iran. Chacun d'eux est décrit et analysé sommairement avec plan, coupe et photos. On regrettera que chaque monument n'ait pas fait l'objet d'une étude plus systématique et plus détaillée. Il faudra donc se reporter pour l'étude de chacun d'eux aux articles en russe (dans la revue *Tiutake* notamment) et aux monographies parues en russe ou dans d'autres langues. La bibliographie contient surtout des titres d'ouvrages en russe mais dont les plus récents datent de 1974-75. Elle aurait donc besoin d'une mise à jour.

Ce livre, attendu depuis plusieurs années, a le mérite de mettre un certain nombre d'informations sur les monuments en territoire afghan ou soviétique, difficiles d'accès, à la portée des étudiants et des spécialistes.

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ما نتائج حملة روسيا الحضارية في أراضي المسلمين التركستان

للدكتور محمد ساراي

الرياض ١٩٨٦

٤٨٩

أبحاث وقائع المؤتمر العالمي الخامس للندوة العالمية للشباب الإسلامي المنعقد في الرياض في الفترة من ١٣–١٧ جمادى الأولى ١٤٠٦هـ الموافق ٢٣–٢٧ يناير ١٩٨٦م

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للأستاذ محمد أركن ألبتكن

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مج، أ، الرياض، ١٩٨٦

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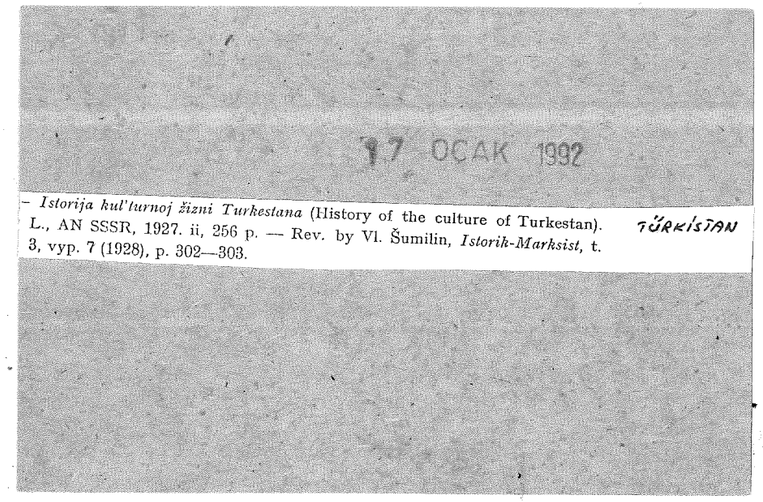
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SİNCANDA MİLLİYET POLİTİKASI

Yazan : H. B. PAKSOY

19 OCAK 1996

Çeviri : Prof. Dr. Yuluğ Tekin KURAT

ORTA DOĞU TEKNİK ÜNİVERSİTESİ

Asya - Afrika Araştırmaları Grubu

Yayın No: 37

SİNCAN'DA MİLLİYET POLİTİKASI

Çeviren:
PROF.Dr. YULUĞ TEKİN KURAT

(18 Mayıs'ta -1984- İngiltere Televizyonu, Sincan eyaletinde yaşayan Kazaklar hakkında bir belgesel göstermiştir. Bu filmin adı Çin Kazakları olup, Granada Televizyonu'nun "Kaybolan Dünya" adlı program ekibi tarafından gerçekleştirilmiş ve filmin yapımı ile yönetmenliğini Dr. Andre Singer üstlenmiştir. Bu filmin yapım süresi olan altı ay boyunca, Dr. Singer ve danışmanı Dr. Şirin Akıner Tien-Şan dağlarında kalmışlardır. Gerek Kazak, gerekse Çinli yetkililer, bu çok duyarlı sınır bölgesinde var olan sürtüşmeleri dile getirmek yerine, ilişkilerin olumlu yönleri üzerinde durmayı tercih etmişlerdir. Dr. Singer bu filmde "Hükümetin Kazaklar ve diğer azınlıklara ilişkin politikasını" göstermek amacı ile resmi bir sözcü ile görüşmek istemiştir. Böylece Urumçi'deki Azınlık İşleri Bakanlığından, Çinli bir şube müdürü ile röportaj yapılmış, ancak bu olay, televizyonda gösterilen filme yansıtılmamıştır.)

Ben bir müslüman Çinli olduğumdan ve Sincan'da doğup büyüdüğümden benim Çincem o kadar güçlü değildir. Birinci sorunuza gelecek olursak, Sincan'daki ulusal azınlıklar, eskiden o tutucu hükümet tarafından farklı bir muameleye tabi tutulmakta ve çeşitli baskılar altında ezilmekteydiler. Bu durum her ne kadar, bütün ulusal azınlıklar için geçerli idiyse de, Kazakların durumu daha da fena idi. İşte bu yüzden, Kazakların eğitim düzeyi ve ekonomik standartları daha düşüktü. Onlara dağlarda yaşadıklarından ötürü tam anlamıyla haydut gözü ile bakılıyor ve sürekli olarak baskı altında tutuluyorlardı.

Kurtuluştan sonra, diğer bir deyimle Sincan'a barış yolu ile gelen kurtuluştan sonra, Sincan'ın dağlık bölgesi olan İli'de, Çin'deki merkezi hükümete (Kuomintang) karşı bir devrim yapıldı. Bu devrimde Kazak ulusu, Kazak gençlik teşkilatındaki üyeleri ve memurları da dahil olduğu halde büyük bir rol oynadılar. Kurtuluş tam anlamıyla gerçekleştikten sonra, biz ulusların eşitliği politikasını benimsedik. Oysa, ortada geçmişten kaynaklanan bir sürü eşitsizlik vardı. Kurtuluştan sonra uluslar kendi yörelerinin efendileri oldular. Örneğin Kazak eyaleti 1954'de kuruldu. Sincan'da özerk Kazak bölgesi ve bunun içinde de üç özel bölge vardır. Ayrıca iki Kazak özerk ili daha bulunmaktadır. Ba Li Gon özerk ili ve Mu Li özerk ili. Kazak toplumlarının bulundukları yörelerde kendi özerk teşki-

372. VÄLIDI TUĠAN, Ähmätzäki. *Xätirälär. Törköstandyŋ häm baška könsyġyš töröktärźeŋ milli bulmyš häm kul'tura ösön köräše.* Transl. from Turkish to Bashkir by Ämir Juldašbaev, Ufa, Kitap, 1996, 656 p., ill. in black.
[Memoirs. The Fight of Turkestan and the Other Eastern Turks for their Existence and National Culture]

Turkistan

Recently, at least three different translations of Walîdî's memoirs have been published in Russia, besides one Bashkir edition by Ä. Juldašbaev, a shortened Russian translation by the same historian and his colleague Šafikovin (Zaki-Validi Togan, *Vospominanija. Bor'ba musul'man Turkestana i drugix vostočnyx musul'man-tjurok za nacional'noe bytie i soxranenie kul'tury*, vol. 1, Oufa, Kitap, 1994, 400 p.) and a complete Russian translation originally prepared by the Institute of Russian History of the Academy of Sciences of Russia in 1990, but published in Moscow only in 1997 (Zaki Validi Togan, *Vospominanija. Bor'ba musul'man Turkestana i drugix vostočnyx Tjurok za nacional'noe suščestvovanie i kul'turu*, transl. from Turkish to Russian by V. B. Feonova, notes, postface and index by S. M. Isxakov, Moscow, n. n., 1997, 650 p.). As the original is widely accessible, there is no need to comment on the content of Walîdî's rather subjective, but extremely readable memoirs. They are simply a must for students and scholars on the history of the Muslim peoples in the late Russian Empire and early Soviet Union. Rather, we constrain ourselves to a brief description of the editions and some commentaries on the present historiographical debate on Walîdî, as far as they touch editorial questions.

The Russian translation by Feonova is generally acceptable, and it should be the first choice for students to whom Turkic texts are inaccessible. The printing and binding of the paperback are poor, though. The typing is narrow and the quality of the reproductions disappointing. The historian S. M. Isxakov from the Academic Institute of Russian History provided the edition with extensive footnotes on the personalities who are mentioned, for about 500 pages of text there are no less than 90 pages of explanations. The same Isxakov provided the epilog, reflecting his interpretation of the development of the Muslim and Bashkir movements in a Moscow-centered perspective. This epilog is to a large degree identical to his contribution on Walîdî in the renowned Russian historical journal, *Obščestvennaja istorija* (1997/6). Certainly subjective and selective sometimes, Isxakov, not without reason, criticizes the contemporary historiography on Walîdî in Ufa. From 1990 onwards, numerous conferences and symposiums on Walîdî have been held at Ufa, including regular « Validovskie čtenija » (Walîdî lectures).

460. KHALID, Adeeb. *The Politics of Muslim Cultural Reform. Jadidism in Central Asia.* Berkeley-Los Angeles-Londres, University of California Press, 1998, xxiv-335 p., 2 cartes, 8 tab., bibliographie, index.

La thèse soutenue par l'A. en 1994, et publiée ici sans grandes modifications, constitue-t-elle le premier ouvrage d'une nouvelle génération, ou le dernier d'une époque révolue ? L'ouvrage paraît à première vue assez conforme à la tradition d'études sur le « djadidisme » qui s'est développée en URSS puis à l'Ouest depuis le milieu des années 1970. En effet les mouvements modernistes apparus au Turkestan et dans les protectorats russes dans les années 1890 sont isolés à la fois de leurs racines historiques en Asie Centrale même, auxquelles l'A. ne s'est pas du tout intéressé, et des régions du monde musulman – l'Islam de Russie en particulier – avec lesquelles celle-ci se trouvait en échanges constants (les allusions à l'influence des milieux intellectuels du Caire sur Behbûdî ou ceux d'Istanbul sur Fitrat ne compensent pas le faible intérêt général de l'A. pour cet aspect de l'histoire des idées de modernisation en Asie Centrale). L'A. tend par ailleurs souvent à paraphraser sans distance le discours des auteurs qu'il identifie comme « djadids », à commencer par le slogan maintes fois répété d'une « réforme pour éviter une extinction » culturelle. Enfin, la thèse d'A. Khalid est entièrement centrée sur l'un des aspects de ces mouvements de modernisation, qui est une insistance sur la diffusion des connaissances modernes comme panacée contre les maux dont souffrent les sociétés musulmanes centrasiatiques. Tous ces arguments ont été depuis longtemps développés dans l'historiographie soviétique du « djadidisme », et ils demeurent aujourd'hui des termes de référence obligés pour les historiens qui, en Asie Centrale, s'intéressent à cette période des passés nationaux.

Outre une attention particulière portée à l'évolution très rapide des identités communautaires et à l'apparition de frontières à l'intérieur des communautés islamiques d'Asie Centrale, la nouveauté la plus intéressante proposée par l'A. est une discussion du concept de « capital culturel » cher à Pierre Bourdieu. Très attentif à l'évolution rapide des

The MWL Journal, Vol 10 (10), July/August 1988, Makkah
DOKÜMANTASYON MERKEZİ 33
-Türkistan

The Muslims of Turkistan — II

Demographic and Economic Situation

Baymirza Hayit

It can thus be seen, from the preceding table that the birth-rate increased very slowly, in the course of the nine years in question, i.e. by 0.62 per 1,000 persons, whereas the death rate increased by 1.36 per 1,000 persons.

The composition of the population of Turkistan, broken down into groups according to age, has not yet been made public following the Census of 1979. The only official information about the years of birth of the native, Muslim population of Turkistan (an information which is provisional) is based on the results of the Census of 1970. The foregoing Table shows the break-down of the Muslim population of Turkistan according to age.

It can thus be seen from the Table that 21,29,184 persons of the native Muslim population of Turkistan belong to the age group of 60 years and higher. It is also remarkable that in the year 1970 among 1,62,27,000 Muslims there were about 59 percent, i.e., 95,42,684 children of the age group 0-15 years.

Of the 4,01,64,000 persons living in Turkistan in 1979, 2,18,22,000 persons lived in rural areas and 1,82,82,000 in towns. It is predominantly the Muslim population of Turkistan which lives in the rural areas. The entire rural population is arranged in 3,404 Sowkhozs (State farms) and 1,922 Kolkhozs (collective farms), in other words, Farmers' Cooperatives, in which the agricultural workers are not paid a weekly wage but live, instead, on the proceeds of the sale of their products; and 526 mixed agricultural enterprises. This rural population cultivates (the position in 1978) 4,27,00,000 hectares of arable land, including 28,98,000 hectares of cotton plantations. In the Northern agricultural regions of Turkistan, particularly in the Soviet Republic of Kazakhistan, however, the Russians constitute the absolute majority of the rural population, because these areas were settled expressly by the Russians under the slogan "Opening up of the country." In 1979 there were 23,36,000 persons working in mixed agricultural enterprises

Those accounting for the increase in the urban population have come mainly from the ranks of the Russians or the Ukrainians. Turkistan has currently got 220 towns. In the large towns, for example in the capital cities of the Soviet Republics of Turkistan, the majority of the population is Russian, and the Muslims, on the other hand, have remained in the minority in their own towns. The following Soviet statistics help to prove this: There were 5,64,584 Russians and 5,12,962 Uzbeks living in Tashkent in 1970; — now the Uzbeks are in this city in majority; there were 5,12,900 Russians and only 88,237 Kazakhs living in Alma-Ata; there were 2,84,676 Russians and 53,059 Kirghiz living in Frunze (formerly Pishpek); there were 1,57,083 Russians and 98,114 Tadjiks living in Dushanbe; and, finally, there were 1,08,144 Russians and 96,752 Turkmens living in Ashkabad. The Russians either occupy positions of authority or act as specialists, using Turkistanian towns as their bases. The towns of Turkistan can, thus, be considered as centres of power of the Soviet government of Russia.

Russian industrial workers are in the majority, too, compared with their native Turkistanian worker colleagues. In 1959, only 27.68 per cent of the workers in Turkistan were Turkistanians. The situation has not changed drastically up to the present day. The government of the Soviet Union sent industrial workers to Turkistan on an intensive scale. The Soviet Republic of Kazakhistan has been particularly affected by this settlement policy. The number of urban dwellers in this region of Turkistan, for example, increased in the year 1946-1956 at the expense of the Russian Federative Soviet Republic (54.2 per cent); others came from the Soviet Republic of the Ukraine (16.1 per cent). This state of affairs is regarded by Soviet sociologists as the "mechanical growth" of the urban population. Soviet academics admitted openly that the Russianization of the towns had come about as a result of the influx of Russians and Ukrainians. In the period 1926-1970, for example, over 1,60,000 Russians and Ukrainians were

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1921 (Germany)

IN RUSSIAN TURKESTAN UNDER THE BOLSHEVIKS.

A MEETING of the Central Asian Society was held at 74, Grosvenor Street, London, W. 1, on Thursday, November 18, 1920, the principal business being to hear a lecture read by Major F. M. Bailey, C.I.E. The chair was occupied by General Sir Edmund Barrow.

The formal business of the meeting having been disposed of, the Chairman called on Major Bailey to deliver his address.

I PROPOSE to carry on the story which Sir George Macartney told the Society last year of the mission sent to Russian Turkestan in 1918, and to give a short account of events in Russian Turkestan up to the time of my escape to Persia in January last.

After the departure of Sir George Macartney and Major Blacker, the position of Mr. Tredwell, the Consul for the United States, and myself became increasingly difficult. The Bolsheviks were exasperated at our action in sending troops against them both on the Morman coast and in Transcaspia. Permission to leave the country had been refused me, and Kolisoff, the Chief Kommissar, told me that "the Government" had grave suspicions of me.

Mr. Tredwell and I, together with some other foreign subjects, had once been arrested by the Extraordinary Enquiry Commission, a gang of rascals who had power to do what they liked in cases of danger to the republic. Mr. Tredwell had been once released, and Kolisoff and Damagatsky, the Foreign Kommissar, had personally apologized to him. Some days before this the Central Government at Moscow had telegraphed ordering the arrest of all Allied officials, and their "destruction" if they could not be kept safely. To the credit of the Turkestan Government, they refused to carry out this order at once, but telegraphed to Moscow for further instructions, in the meantime keeping six clumsy spies each on Mr. Tredwell and myself. Finally, on October 20, 1918, we heard that the reply from Moscow had been received, directing our arrest, and I disappeared as arranged, and a few days later Mr. Tredwell was arrested and kept under a guard in his own house until he was sent to Moscow and on to America in March, 1919. There had been 110,000 Austrian prisoners in Russian Turkestan, but owing to the dreadful state of the camps, many of these had died of typhus, neglect, and starvation. On the outbreak of the revolution the survivors were set free, and there were about 30,000 in Turkestan at the time of our arrival.

freed from the most tyrannical oppression. Further, an anti-Bolshevik army would have been formed, which would have advanced along the Orenburg railway, and Kolchak would have found allies on his left flank instead of enemies, and would have been able to draw supplies from Turkestan, and the whole future of Russia might have been altered.

The Bolsheviks in Turkestan formed a very small minority of the whole population. Except for a few adventurers, none of the Mohammedans, who form about 95 per cent. of the population, were Bolshevik, though some of the lower classes were driven by hunger to join the Red army. Bolshevism is directly opposed to the Moslem religion, and it should be noted that the anti-clericalism of the Bolsheviks was as much directed against the Mohammedan clergy as against the Christian, though anti-Christian action was more open. A friend of mine who was in the service of the Bolsheviks wished to get married, but this could not be done in church without getting him into trouble with his employers, and the lady would not be satisfied with the civil marriage which had been instituted by the Government. One great advantage of the Bolshevik marriage was that it entitled the pair to a permit to purchase four bottles of wine to celebrate the event, and people who had been properly married for years would go through a Bolshevik marriage, which only cost seven roubles, for the sake of the liquor. Marriage was accomplished by signing a document in the presence of a notary, and divorce by cancelling the agreement in the same way.

On my disappearance the Bolsheviks at first thought I had been murdered by German agents, or that I had met with an accident. Actually I had left the town and attempted to reach Kashgar via Ferghana, but found this impossible, and I was obliged to remain hidden for some time outside the town.

Our only source of information about the outside world and the war was the Bolshevik Press. This contained telegrams collected by the Moscow wireless and passed on by wireless to Tashkent. According to these messages every country was on the verge of revolution, and strikes and conflicts between the "workers" and the police were reported from all over Europe.

In the summer of 1919 great hopes were centred on strikes which were to take place in Great Britain and France to force the Governments to make peace with and recognize the Russian Soviet Governments. When the strikes failed to materialize and the leaders said things disapproving of the Russian Soviet system, the papers were filled with diatribes against the Western proletariat who had "betrayed" them. There was usually a paragraph in a corner of the newspaper headed "Imperialists' War," from which we gathered that things were going all right for us on the Western front. Then one

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TURKESTAN AND THE SOVIET REGIME

By MUSTAFA CHOKAYEV

LENIN and all the leaders of the October Revolution after him were very fond of laying particular emphasis on the double rôle of Turkestan in the Soviet political system. Turkestan, in the first place, was to serve as "an experimental field" for the practical application of the Soviet policy for different nationalities; and it was, in the second place, to become an imitable example for the solution of a more general and more important problem of the dictatorship of the proletariat—namely, "the revolution for colonial liberation." Almost the entire literature devoted by the Bolsheviks to Turkestan affirms this exemplary character of the "revolutionary liberation policy" carried out in Turkestan by the Bolsheviks. Such an affirmation imposes upon the author of this article the duty to be exceptionally accurate in describing the state of Turkestan under the Soviet power.

I. The Theory of Deception.

Though it is not our intention to embark upon a theoretical discussion with the Moscow Bolsheviks, it is difficult to pass over the double meaning the Bolsheviks have come to attach to their theory of "national self-determination."

"By self-determination of nations is understood," wrote Lenin in April, 1914, "their state separation from national foreign collectives; in other words, the formation of a national independent state" (see "Collection of the Works of Lenin," vol. xix., p. 98).

At the factional Conference of the Bolsheviks in 1917 (April)—the Bolsheviks then constituted only a faction of the Social Democratic Party—which took place in St. Petersburg, Stalin firmly declared that:

"The oppressed peoples comprised within Russia must be given the right to decide for themselves the question whether they want to remain within the composition of the State of Russia, or to separate and form their own independent states" (see "Revolution and the Question of Nationalities," published by the Communist Academy, 1930, vol. iii., p. 8).

In the resolution on the national question adopted at this Conference is found, among others, the following declaration:

"All the nations comprising the State of Russia must be granted the right to free separation and the right to form their own independent states. The denial of such a right and the refusal to adopt measures guaranteeing its practical realization would be equivalent to supporting the policy of annexation" (*ibid.*, p. 26).

In his article on Finland, Lenin wrote in *Pravda* (The Tenth) of May 2, 1917:

> "The conscious proletariat and the social democrats *faithful* to their programme stand *for the right to separation* of Finland, as well of all other oppressed peoples, from Russia" (italics of the original quoted, *ibid.*, p. 28).

Well, the Bolsheviks at last found themselves in power. Decrees and appeals were immediately published in profusion confirming the right to Russia's subject nations to free separation from Russia. Moreover, in a

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-Turkistan

Although this genre was not developed extensively in Timurid Persia, it became quite popular under the Safavid Shah ʿAbbās I (996-1038/1588-1629) and remained in favor until the 13th/19th centuries (see, e.g., "Bird on a Branch," by Reżā, ca. 1019/1610, Seattle Art Museum, "Birds, Butterflies and Blossoms," by Šafīʿ ʿAbbāsī, 1062/1651-52, The Cleveland Museum of Art, Welch, pls. 11, 58 respectively; and "Rose and Nightingale," 12-13th/18-19th century, and "Withering Plants and Insects," 1151/1738-39, Fogg Art Museum, Cambridge, Mass., Simpson and Welch, pls. 41-42).

Persian painters tended to borrow small isolated elements from Chinese painting and to reorganize them, assimilating them to their own traditional aesthetic concerns. For example, a flowering branch, sometimes behind a balustrade or fence, a motif borrowed from Chinese painting, was often combined with a more traditional figural composition (e.g., "An Attempted Murder Frustrated," from a copy of *Kalīla wa Demna* in the library of Istanbul University, no. F.1422, fol. 11v; Gray, 1961, p. 38; "Couple under a Flowering Tree," a painting on silk in the Museum of Fine Arts, Boston, no. 14.545; Grube, pl. 15).

Despite Persian admiration of Chinese style and adoption of a considerable number of Chinese motifs, Chinese influence did not fundamentally alter the themes, style, iconography, and technique of Persian manuscript painting.

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(Toh Sugimura)

CHINESE TURKESTAN (Sinkiang, Xin-jiang), IRANIAN ELEMENTS IN

i. *Geographical overview.*
ii. *In pre-Islamic times.*
iii. *From the advent of Islam to the Mongols*
iv. *In the Mongol period.*
v. *Under the Khojas.*
vi. *Iranian groups in Sinkiang since the 1750s.*
vii. *Manicheism in Chinese Turkestan and China.*
viii. *Turkish-Iranian language contacts.*

14 MAYIS 1994

The Muslims of Turkistan

Demographic and Economic Situation

Dr. Baymirza Hayit

The Muslims of Turkistan form a majority in their own regions, but within the total population of the Soviet Union they are in a minority. According to the Soviet Government statistics, there were 262,084,654 persons living in the Soviet Union in 1979. Out of these people 40,167,390 persons were living in Turkistan, particularly in the so-called Soviet Socialist Republic of Uzbekistan 15,389,307; in Kazakhistan 14,684,283; in Tadjikistan 3,806,220; in Kirgizistan 3,522,832 and in Turkmenistan 2,764,748 persons. This means that over 15 percent of the entire population of the Soviet Union lives in Turkistan at the present time.

The population of Turkistan is made up of four different ethnic groups. The Turkistanians and the Muslims, the original inhabitants of Turkistan, head the list. It is a well-known fact that the Soviet authorities have, since 1924, categorically rejected the term *Turkistan*. Instead, they use the term Uzbekistan, Kazakhistan, Kirgizistan, Tadjikistan and Turkmenistan, or generally Middle Asia and Kazakhistan, while the British and American terminology at present is also "Central Asia." We will use the term Turkistanian because it is a term which is universally accepted by the Muslims in Turkistan when they want to express their racial, cultural, historical and religious solidarity. On a local scale, they regard themselves as Uzbeks, Kazakhs, Kirgiz's Tadjiks, Turkmens, etc. From the published results of the Soviet Census of 1979, it is revealed that there were 26,409,931 Turkistanians living in the Soviet Union in the year 1979. There were 12,455,978 Uzbeks; 6,556,442 Kazakhs; 2,897,697 Tadjiks; 1,906,271 Kirgiz; 2,027,913 Turkmens; 303,324 Kara-Kalpaks; 210,612 Uighurs; and 51,694 Dungans. Of these, again, there were 25,624,314 Turkistanians living in Turkistan; 785,617 persons on the other hand were living beyond its borders, in other regions of the Soviet Union. The number of Kazakh-Muslims who live outside their homeland is considerable: 539,976 Kazakh-Muslims and 90,643 Uzbek-Muslims were living beyond the boundaries of Turkistan. The Uzbeks with a population of 12,365,335 are a supporting column of the total Islamic population of *Turkistan*. As a consequence of the Soviet deportation policy, 1,322,430 Muslims from other Islamic countries of the Soviet Union (*Tatars:* 1,154,203; *Azerbaijanis:* 156,672; *Daghistanis:* 11,555) were compelled to live in Turkistan. Beludjens and Persians have been living in Turkistan, too, for centuries, as a component part of the Muslim population. Together with all other Muslim-groups 27,766,490 *Muslims* were living in Turkistan in the year 1979.

As regard numbers, the Russians constitute the second most powerful group in the population of present-day Turkistan. In the year 1979, 9,312,825 Russians were living in the Soviet Republics of Turkistan, out of whom 5,991,205 of them are to be found living in the Soviet Republic of Kazakhistan; 1,655,658 in Uzbekistan; 911,703 in Kirgizistan; 395,089 in Tadjikistan and 349,170 in Turkmenistan. These Russians occupy posts as civil servants in the State administration, as skilled workers in the industries and specialists in all branches of economic life as scientists, soldiers and skilled farm workers and as leading functionaries of the Communist Party organizations in Turkistan. Out of the total Russian population of the Soviet Union, 137,397,089 persons, i.e. 1.37 percent live in Turkistan currently. The Russians with a figure of 5,991,205 are already in the majority in the Soviet Republic of Kazakhistan vis-a-vis a figure of 5,289,349 for the original Kazakh-Muslim population. The population of this Soviet Republic is made up of 40.8 percent Russian and 36 percent Kazakhs, while the non-Muslim segment of the population of this Soviet Republic is 48.9 percent. The colonization and Russianization of this region of

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Urban Transformation

JEAN-PAUL LOUBES

Transformation of the Hui district in Xi'an

Located in a metropolitan area of Xi'an, ancient capital of several majors dynasties in China, is the famous Great Mosque. This edifice, in the heart of the Hui district, provides one of the more important tourist sites of Xi'an. The resulting wealth of the district, also adding to the economic vitality generated through commerce, lies at the origin of a remarkable architectural transformation. This study focuses on the Hui people, whose centuries-old Muslim identity has recently come to express itself through contemporary vernacular architecture.



Transformation of urban form. The beginning of the transformation on the narrow parcel network. Some 'Chinese' houses still remain between the new houses.

The great economic power of the Hui Muslims, when considered in conjunction with the fact that there is a total lack of building regulations (uniquely within the Hui district), is conducive to the development of an uncontrolled transformation of the 'urban form'. Observing this local 'outlaw' situation offers an excellent context in which to analyse what is called 'contemporary vernacular architecture'. This term consists in two parts: Vernacular architecture refers to architectural work by the local people, without any institutional or professional help. The process is based on the cultural background of the residents, as well as their technical and economic resources. 'Contemporary' refers to the architecture of today, made of modern material and techniques such as reinforced concrete, glazed tiles, modern metal windows, and includes the invention of new solutions for plan and design, in other words, new types of houses.

The beginning of transformation

From the eighties, a great change occurred in the 'urban form' of the famous Drum Tower (emblematic monument of the Hui district) area. This change was relatively progressive at the outset (1985-90), achieving greater momentum with the strong economic development in China from 1990 onwards. It is in this last decade that one can speak of a 'new urban form'. This form is mainly characterized by three, four or five-storey houses and flat roofs with accessible terraces. The district now has many common traits with medinas – in the habitual typology of urban form.

The transformation can be observed at two levels: urban structure and public space; and architectural form (the emergence of a new architectural type and new terminology). The new type of architecture is based on the inhabitants' large capacity to invest, which has lead to the transformation of the ancient traditional Chinese town. This latter term signifies the regular city inherited from the ancient urban network of structures consisting in low courtyard houses (one or two floors), with tiled Chinese roofs. These Hui houses, which once composed the urban fabric of the district, were identical to the Chinese houses (often cited in literature as 'traditional house' from the North of China). That is to say, they expressed the Chinese ethnic identity rather than the Muslim religious identity of the Hui.

The ancient urban network maintained a plot of greenery in the empty spaces, such as in the main courtyards, back yards with gardens, and public spaces with trees lined along the streets. The present rebuilding process in this area has saturated these former empty spaces by, for example, filling up the courtyard with additional constructions. Complete saturation of the urban network was attained at the end of the seventies, the first observable consequence of the lack of space. Of course this did not concern only the Muslim district, but rather all the Xi'an districts inside the perimeters of the city wall and all Chinese cities during this period. The great economic vitality of the Hui, however, made the transformation more rapid and precipitated the move to yet another phase: substitution of the ancient courtyard house by an altogether new type of dwelling. The narrow parcel of land of the former is taken up and used to build the latter. From a professional point of view (of an architect or an urban planner), this narrow patch is generally thought too narrow to be used. If the new rebuilt district needs three, four or five-storey houses in order to accommodate increased density, an architect would usually suggest grouping several parcels together, allowing for more efficient use of the land and a more rational plan of housing. With the urgency of housing problems and, as mentioned before, the fact that there is no housing regulation, the inhabitants simply cannot wait for a solution. They thus take matters into their own hands.

The narrowness of the parcel necessitates new organization of space, new geometry for the rooms with new proportions which professionals such as architects could never normally accept. The constraints of shared property and local agreements amongst neighbours are at the origin of what we call 'invention', which in this case can be considered a successful process of densification. With three, four or five-storey houses, accommodation of a higher population density is obtainable. But the challenge for the authorities in charge of rehabilitation or rebuilding programmes is to make it sustainable.

Accessible terraced roofs characterize the new architecture, with annexes like storage space, cellars, and shelters for animals. Certain prior uses of the courtyards are now found on the terraces. The new multi-storeyed house is organized around a patio, smaller than the ancient courtyard and used mainly to provide light and to distribute the various flats. The level of sanitation equipment has increased considerably. Sanitary installations and toilets appear on the first floor with a water point at each level.

The turning point

By 1997, 60 to 70% of the district area was estimated to have been transformed according to new vernacular architectural design. Though not respecting the habitual architectural figures, the new architectural type offers solutions where the authorities in charge of urban issues fail to do so. But this is not all.

Until recently, the Hui people were wary of expressing their Muslim identity by way of architecture. One could not observe differences between Han houses and Hui houses. The revival of pilgrimages to Mecca, authorized since the eighties, and the increased contacts of the Hui with other Muslims in the world, has opened them up to new architectural references. The Hui have now experienced the Arabo-Islamic architecture found in many countries of the East. They take these references and imitate the figures. After centuries of simply producing typically Chinese architecture, the Hui architecture now emphasizes differentiation. In this way, the Hui affirm their identity and reinforce their distinct characteristics.

The current period represents a fundamental turning point in the history of Hui architecture, and is not limited to housing. In several mosques, domes and cupolas are erected instead of the tiled roofs of ancient Hui mosques. A progressive transformation of these mosques has occurred. In the past, they were organized according to norms of the Chinese temple. There is a new urban scenery: arches incorporated in the design of windows and doors, vaults, and cupolas. These signs clearly manifest that one is in an Islamic space.

It seems paradoxical that inside of this Muslim district of Xi'an, all Chinese authority in the field of urban regulation and control is disappearing. Perhaps the delicate situation between Hui and Chinese municipal authorities explains the fact that regulation stops at the limits of the district. Building licences do not exist in this zone and there is no control over, or even knowledge of, how many square metres are built each year. Such a phenomena merits further research by anthropologists and architects in terms of the anthropology of space as there are many more general questions remaining to be answered. What type of space do people create when there is no control? What patterns or foundational structures do people choose under these conditions? What is the place of architecture in (in this case Muslim) group identity? Vernacular modern architecture offers a most fertile terrain for further research into these questions, in this case concerning identity and the expression thereof through the re-forming of urban space by a Muslim minority group. ◆

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TÜRKİSTAN

117- Şarkî Türkistan Cumhuriyeti (1944-1949). 120 s. 11 Fotokopi Yüksek Lisans

İklil KURBAN

Tez Dan.: Doç.Dr. Mehmet SARAY
Kabul Tarihi: 28.12.1987
(Yakınçağ Tarihi) M.Ü.

1944-1949 yılları arasında Doğu Türkistan'ın kuzey batıdaki üç vilayetinde, o tarihlerde Rusya ve Çin arasındaki gergin siyasal ilişkilerden istifade eden Türkler tarafından kurulan Şarkî Türkistan Cumhuriyeti, kısa ömürlü olmasına ramen Doğu Türkistan halkının hafızasına derin izler bırakmıştır. Bu araştırmanın konusunu teşkil eden Şarkî Türkistan Cumhuriyeti'nin kuruluşu sırasındaki olaylar, ihtilal günleri, SSCB ve Çin müdahaleleriyle cumhuriyete son verilmesi, kendisi de o bölgede Nılkı nahiyesinde doğan araştırmacının gözlemlerine ve yazılı kaynaklara dayanılarak anlatılmaktadır.

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ABSTRACTA IRANICA, XXVI, 2003 TEHERAN, pp. 117-118

253. BROWER, Daniel. *Turkestan and the Fate of the Russian Empire.* Londres, RoutledgeCurzon, 2003, 240 p., bibliographie, index.

Spécialiste reconnu de l'histoire des politiques russes de domination de l'Asie Centrale, l'A. a animé le Borderland Research Group, qui a puissamment contribué au renouveau actuel des études sur le colonialisme russe (cf. D. Brower & E. Lazzerini, eds., *Russia's Orient. Imperial Borderlands and Peoples*, Bloomington, IN: Indiana University Press, 1997). D.B. propose ici un recueil d'articles de synthèse sur l'évolution du « discours colonial » en Russie, à travers les débats idéologiques et décisions stratégiques qui ont successivement orienté la définition des relations entre les populations du Turkestan et leurs conquérants entre 1860 et 1920. Même si l'ouvrage n'est pas à proprement parler une monographie, l'absence de discussion de quelques contributions majeures sur la question (outre la périodisation esquissée par H. Carrère d'Encausse, *Réforme et révolution chez les musulmans de l'Empire russe*, Paris, FNSP, 1966, on mentionnera une récente tentative de typologie régionale dans S. G. Agadžanov, ed., *Nacional'nye okrainy Rossijskoj imperii. Stanovlenie i razvitie sistemy upravlenija*, Moscou, Slavjanskij dialog, 1997) amène l'A. à un certain nombre de redites. L'idée centrale du recueil est la constante d'une opposition entre « conservateurs », partisans de la manière autoritaire, et « réformistes », soucieux d'une meilleure intégration politique des populations conquises dans l'Empire russe. Nourri de longues recherches dans les Archives centrales d'Etat d'Ouzbékistan, les Archives d'histoire militaire de la Fédération de Russie à Moscou et les Archives historiques d'Etat de Saint-Pétersbourg, l'ouvrage présente, notamment, le grand intérêt de mettre en relief des logiques de la colonisation agricole russe de l'Asie Centrale, et son poids dans les débats du tournant du 20e s. Il restitue également la grande porosité entre tendances conservatrices et réformistes de l'administration coloniale, s'efforçant d'élucider les mobiles politiques des uns et des autres, et trace d'intéressantes perspectives sur les continuités de la politique des nationalités en Asie Centrale russe, entre la veille de la Première Guerre mondiale et le début de la période soviétique. Une synthèse stimulante et qui échappe totalement au manichéisme de rigueur dans une grande majorité d'études sur cette thématique. S.A.D.

Turkestan

254. GOLENDER, Boris. *Okno v prošloe. Turkestan na starinnyh počtovyh otkrytkah.* Tachkent, RIA R. Elinina (Kul'tura Srednej Azii v pis'mennyh istočnikah, dokumentah i materialah), 2002, 246 p., 341 ill. en noir, bibliographie, annexes.
[Une fenêtre sur le passé. Le Turkestan sur les cartes postales anciennes]

Collectionneur privé connu et estimé pour son rôle dans la transmission de la mémoire du Tachkent pré-soviétique, l'A. met à la disposition d'un vaste lectorat les ressources de sa collection de cartes postales anciennes, illustrant le passé des villes de Tachkent, Samarcande, Boukhara et Khiva, ainsi que sur les cités de la vallée de Ferghana. Les annexes permettent l'identification des éditeurs et celle des principales rues de ces diverses localités selon leur nomenclature actuelle. S.A.D.

20 ARA 2006

ABSTRACTA IRANICA, XXVI, 2003 TEHERAN, pp. 18-19

28. SKJÆRVØ, Prods Oktor. *Khotanese manuscripts from Chinese Turkestan in the British Library: A complete catalogue with texts and translations.* With contributions by Ursula Sims-Williams (Corpus inscriptionum Iranicarum, pt. 2: Inscriptions of the Seleucid and Parthian periods and of Eastern Iran and Central Asia, vol. 5: Saka, Texts 6). London, The British Library, 2002 (corrected repr., 2003), lxxviii, 609 pp., 8 pls.

This catalogue enables scholars to gain access safely to the London Khotanese materials, both published and unpublished, thus fulfilling a long-felt need. It is preceded by an introduction dealing with the Khotanese collections of the British Library, the history of Khotan and the Khotanese manuscripts described, their language, script, chronology and terminology. A bibliography and biographical notes on persons involved in the study of the collections are also included. For each item (manuscript or fragment) the following information is provided: new shelf number, original signatures commonly used by Iranists, references to previous publications (not always complete), title or type of text. The catalogue offers re-editions and new translations of most of the texts already edited as well as an edition and translation of many previously unpublished fragments. Concordances of signatures and shelf numbers, of numbers in H. W. Bailey's *Khotanese texts* and *Khotanese Buddhist texts* and shelf numbers, of photo publications and shelf numbers, and a subject index complete the volume. The main changes in the corrected reprint are listed on p. x. Among the unpublished texts the substantial fragments of the *Śūraṅgamasamādhisūtra* may be mentioned. The new transcriptions of many fragments improve greatly on previous ones and allow a better comprehension of the texts. E.g., in f. 150 of the main manuscript of the *Book of Zambasta* Skjærvø reads *Z* 1.80 *haṃtsa hīñe jsa pva'[* (Or 9614.4 r2, p. 79) instead of E. Leumann's and R. E. Emmerick's *haṃtsa hīñe jsa tva'[*. The new reading can easily be supplemented as *haṃtsa hīñe jsa pva'[stä]* 'together with his army he feared', a reference to Māra and his demons taking flight at the Buddha's awakening. Although the quality of transcriptions and translations varies, as is admitted by Skjærvø, and the often innovative and enlightening translations are at times quite tentative, the work marks a great step forward in the research on Khotanese. If the transcriptions contained in Bailey's editions provided a rough guide for reading the manuscripts, now Skjærvø's translations provide a first orientation with regard to their contents. Unfortunately, the editions of some texts tacitly accept emendations already proposed by Bailey without signaling that the manuscript reading is different. This depends on the fact that at least some texts essentially reproduce a philologically unsatisfying electronic text resulting from the input directed by Emmerick in the 1960's and a revision by H. Kumamoto in the early 1990's (available in TITUS, the *Thesaurus indogermanischer Text- und Sprachmaterialien* of Frankfurt University: http://titus.uni-frankfurt.de). A few annotations: H. 143a NS 99 (IOL Khot 161/4) probably belongs in the lacuna of *Zambasta* 24.126-161; Khot (IO) 9 (IOL Khot 174/10) is the last folio of a manuscript of the *Aparimitāyuḥsūtra*; the manuscripts Godfrey 2 and 3 are not in the "Musée Guimet, Paris", but in the Bibliothèque nationale de France.

M.M.

20 ARA 2006

274. DUDOIGNON, Stéphane A. « La question scolaire à Boukhara et au Turkestan russe, du 'premier renouveau' à la soviétisation (fin du XVIII[e] siècle-1937) », in : Nicole Grandin et Marc Gaborieau éds., *Madrasa. La transmission du savoir dans le monde musulman.* Paris, Arguments, 1997, pp. 295-370.

-Turkestan-

Cet article est la réédition d'un texte identique publié un an plus tôt dans les *CMR* (37/1-2, pp. 133-210) – texte qui reprenait pour l'essentiel un chapitre d'une thèse soutenue en décembre 1996 (c.r. par J.C. dans *Abs. Ir.* 20-21, n° 320). Il faut déplorer que l'A. n'ait pas cherché à profiter de l'occasion très rare représentée par cette réédition pour resserrer son propos, ni corriger les nombreuses imperfections de son étude, en particulier de trop visibles coquilles (le *Qimiyâ-yi sa'âdat* attribué à Sa'dî ; une confusion entre Aḥmed Midḥat et Midḥat Paşa, etc.).

R.

01 MART 2004

Abstracta Iranica, XXII, 1999 Tahran. Ss. 123

285. GILENSEN, V. M. « Turkestanskoe bjuro Kominterna (osen' 1920 - osen' 1921) ». *Vostok*, (1999/1), pp. 59-77.
[The Turkestan Bureau of the Comintern]

Far from providing a systematic description of the short-lived Turkestan Bureau of the Comintern in Tashkent, its organization, functions and activities, this article basically is a presentation of some findings about this institution in the *fond* 544 (content?) of the former Central Party Archive in Moscow. Gilensen's interpretations are partly rather speculative, because it is evident that there is a lack of sufficient knowledge about the general historical situation, related circumstances (the Anglo-Soviet negotiations), or the role of and the interrelations with other Moscow institutions in Turkestan, e. g. *Turkkomissija*, *Turkbjuro CK* ; that the Turkestan bureau of the Comintern followed in the footsteps of *Sovinterprop* (the Council of International Propaganda) is not even mentioned. Nevertheless, these document findings deserve some interest. They show rather clearly that this undertaking of the Comintern, besides causing some internal trouble, was almost totally inefficient, and that lots of money was wasted on more or less doubtful revolutionary efforts and figures.

R.E.

278. LÉTOLLE, René. « Les expéditions de Békovitch-Tcherkassky (1714-1717) en Turkestan et le début de l'infiltration russe en Asie centrale ». *CAC*, 5-6 (1998), pp. 259-284.

Turkestan

Une tentative – assez scolaire – de coordination des sources russes du début du 18e s. et d'études plus tardives, pour présenter un tableau d'ensemble des expéditions de Bekovič vers Khiva, et de leurs incidences sur les expéditions russes postérieures en Asie centrale.

S.A.D.

289. ÔISHI, Shin'ichiro. « Nushiruvan Yaushehu no Torukisutan shûyû ni tsuite ». *Kôbe Daigaku Shigaku Nenpû* [*Kobe University Annals of Historical Studies*], 13 (1998), pp. 20-36 (bibliography pp. 32-36).
[Nûširwân Yâ'ušef's Trips to Turkistan]

Turkistan

Nûširwân Yâ'ušef (mid. 1880's-1917) has been one of the forgotten reformist-Jadidist Tatar intellectuals. However in the pre-revolutionary period his name was very popular among Turkistan Muslims by his number of articles and travel accounts on contemporary affairs in Turkistan, especially in Eastern Turkistan. Under the influence of Abdürreşid Ibrahim, who had accomplished a great travel through Eurasia, Yâ'ušef decided to travel extensively in the still unknown Eastern Turkistan, and contributed many articles to famous Muslim periodicals such as the *Waqt*, *Šûrâ*, *Âyîna* and others. Although in his writings he criticized severely the decadence and ignorance prevailing among the Muslim populations of Turkistan, as a Jadid journalist he intended to enlighten the people for cultural and social reform. He himself engaged in teachings in 'New Method' schools opened in Eastern Turkistanian cities. The A. succeeds in reconstructing Yâ'ušef's life, activities and legacy in Eastern Turkistan. In the attached bibliography we find the comprehensive lists of Yâ'ušef's writings and related articles. Unfortunately the titles are shown only in Japanese translation. H.K.

382. PRIVATSKY, Bruce. « Turkistan : Muslim Landscapes and Kazak Identity ». *JCAS*, 2/1 (1997), pp. 46-61.

Dans la meilleure lignée des travaux de Devin DeWeese et de Robert D. McChesney, cette étude novatrice et séduisante est due à l'un des meilleurs connaisseurs actuels de l'islam au Qazaqstan, où il a résidé cinq années entières et dont il connaît parfaitement la langue. À partir d'une étude des pratiques et des discours religieux autour du mausolée d'Aḥmad Yasawî, dans la ville de Turkestan, l'A. remet en question l'idée reçue présentant les Qazaqs comme un peuple superficiellement islamisé, dans la culture duquel la religion n'occuperait qu'une place périphérique. L'analyse du niveau de connaissance locale de la tradition de Yasawî, d'une part, et de l'autre une réflexion sur la pertinence de divers signes d'islamité (*musulmanšiliq*) comme marqueurs culturels de l'identité qazaque incitent l'A. à conclure sur le rôle déterminant des paysages balisés par les sanctuaires de l'islam sur les notions les plus actuelles de communauté nationale au Qazaqstan. S.A.D.

Turkistan

365. KOCAOŞLU, Timur. « A National Identity Abroad : the Turkistani Emigree Press (1927-1997) ». *Central Asian Monitor*, n° 1, (1998), pp. 21-23.

Bien qu'il nous paraisse très discutable de rassembler dans une seule et même catégorie historique toute la presse « turkestanaise » publiée hors d'Asie Centrale depuis la fin de la NEP, on retiendra cet article pour les repères utiles qu'il offre sur les principaux périodiques édités par différentes vagues d'émigrés de différentes régions d'Asie Centrale, y compris plusieurs journaux et revues de mouvements d'opposition actuels (principalement ouzbeks), sans oublier quelques sites du réseau électronique.

S.A.D.

29 MARS 2004

Turkestan

551. ZARCONE, Thierry. « Le Turkestan chinois », in : Alexandre Popovic & Gilles Veinstein éds., *Les Voies d'Allah. Les ordres mystiques dans l'islam des origines à aujourd'hui*. Paris, Fayard, 1996, pp. 268-273.

L'A. le dit d'entrée de jeu, et continue de le suggérer dans tout le reste de son article : c'est bien en relation avec l'ensemble de l'Asie Centrale qu'il faut comprendre l'histoire des ordres mystiques musulmans au Turkestan oriental (ou chinois), dans la mesure où la grande majorité des derviches qui sont venus là, jusqu'à la famille régnante des Makhdûmzâda aux 16e-19e s., étaient originaires de Transoxiane. Commençant par démythifier l'une des principales légendes de conversion (celle de Sâtiq Bughrâ Khân), l'A. étudie le rôle déterminant joué par les derviches marginaux dans l'islamisation de l'actuel Xinjang, en s'étendant plus particulièrement sur le syncrétisme religieux des *qalandar*, entre bouddhisme, chamanisme et islam, et en évoquant la proximité entre Yasawiya et Qalandariya ou les échanges de cette dernière avec le courant uwaysî, caractéristiques de la mystique musulmane au Turkestan oriental. L'A. souligne bien la charnière chronologique majeure du 14e s., et la collusion de plus en plus marquée de la Naqšbandiya avec le politique, à partir de cette date. C'est un contexte culturel neuf qui se découvre d'ailleurs à partir du 16e s., avec l'islamisation totale du Turkestan oriental et le remplacement du code de la steppe des anciens souverains türks par les commandements de l'islam. Au point qu'une tentative de pansislamisme politique pût être lancée à Kachghar sous Ya'qûb Khân, entre 1869 et 1877 : on retrouve les réseaux transcontinentaux de la Naqšbandiya au coeur de cette tentative de rapprochement avec l'Empire ottoman. L'histoire de l'islam au 20e s. reste certes à écrire pour le Turkestan oriental (on renverra en particulier aux travaux récents de chercheurs comme Yasushi Shinmen ou Wang Ke, au Japon, sur les soulèvements armés et les républiques musulmanes des années 1930-40), mais il est vrai que le présent article a été écrit à l'aube d'une redécouverte de cette vaste région, et que l'A. s'est attaché, depuis, à compléter cette première étude introductive par ses travaux de terrain et publications plus récentes. Un vrai travail d'explorateur, à suivre à mesure de ses découvertes... S.A.D.

— **Voir également** dans les chapitres : *Recueils d'articles* : n° 36 et 48 — *Histoire, Asie Centrale, dynasties uzbekes* : n° 317 et 318 — *Islam* : n° 459 — *Littérature persane classique* : n° 677, 689 et 702.

Afghanistan
Turkistan

804. SHAHRANI, Nazif. "Local knowledge of Islam and social discourse in Afghanistan and Turkistan in the modern period", in: Robert L. Canfield ed., *Turko-Persia in historical perspective*. Cambridge, Cambridge University Press, 1991, pp. 161-188 (School of American Research Advanced Seminar Series)

Souvent négligée, la littérature religieuse édifiante est habilement réhabilitée par l'A. qui propose une révision des études sur l'islam populaire, trop centrées sur des aspects de comportement ("behavioral") plutôt que sur la pratique des masses peu éduquées ou illettrées. L'analyse porte sur la connaissance "locale" de l'islam transmise par les *mollâ* ou les conteurs d'après des textes en langues vernaculaires (turc, persan, pashtu, etc.). Outre les compilations du genre cathéchisme (*Islamic guide-books*), ce sont surtout des textes édifiants: biographies, hagiographies, divans de poètes soufis, contes héroïques, romans imprégnés de morale islamique véhiculée aussi oralement par les proverbes, les contes, les histoires. Les textes de base (*Panj ganj* "Cinq trésors"; *Kolliyât*) utilisés comme manuels par les *mollâ* dans le *maktab*, sont largement diffusés, y compris par les radio-cassettes, ce qui en permet l'accès aux illettrés. Tout comme les chanteurs populaires, les chantres panégyristes du Prophète (*na't kh"ân*) ont beaucoup de succès. L'impact de cet enseignement islamique est important sur les masses, avec des prolongements au plan socio-politique. Son influence conditionne en partie le comportement des musulmans sous domination soviétique et chinoise (l'A. écrit au milieu des années 1980). J.C.

Abstracta Iranica *(Suppl. Studia Iranica)*, **c. 15-16, 1992-1993, Tehran 1997. p. 193-194**

30 AVRIL 1997

1070 GEISS, Paul Georg. Islam and political community in Central Asia. *Zentralasien und Islam. Central Asia and Islam.* Andrea Strasser, Siegfried Hass, Gerhard Mangott, Valeria Heuberger (Hrsg.). Hamburg: Deutsches Orient-Institut, 2002, (Deutsches Orient-Institut Mitteilungen, 63), pp.173-189.

1071 HALBACH, Uwe. Islam in Zentralasien in nachsowjetischer Zeit: eine "Wiedergeburt"? *Zentralasien und Islam. Central Asia and Islam.* Andrea Strasser, Siegfried Hass, Gerhard Mangott, Valeria Heuberger (Hrsg.). Hamburg: Deutsches Orient-Institut, 2002, (Deutsches Orient-Institut Mitteilungen, 63), pp.9-20.

1072 KARASAR, Hasan Ali. Chicherin on the delimitation of Turkestan: native Bolsheviks versus Soviet foreign policy. Seven letters from the Russian archives on *razmezhevanie. Central Asian Survey,* 21 ii (2002) pp.199-209. Also online at http:// www.ingentaselect.com

1073 KOMATSU, Hisao. Reform and rebellion in Central Asia at the turn of the 20th century: the search for a true Islam. *Zentralasien und Islam. Central Asia and Islam.* Andrea Strasser, Siegfried Hass, Gerhard Mangott, Valeria Heuberger (Hrsg.). Hamburg: Deutsches Orient-Institut, 2002, (Deutsches Orient-Institut Mitteilungen, 63), pp.59-65.

1074 LIN YING. Western Turks and Byzantine gold coins found in China. *Transoxiana,* 6 (2003) Online at http:// www.transoxiana.com.ar

1075 MENON, Rajan. The new great game in Central Asia. *Survival,* 45 ii (2003) pp.187-204. Also online at http:// www.ingentaselect.com [United States,]

1076 RUMER, Boris. The powers in Central Asia. *Survival,* 44 iii (2002) pp.57-68. Also online at http:// www.ingentaselect.com

1077 RZEHAK, Lutz. Bolschewismus als Glaubensform: Absichten und Wirkungen des sowjetischen Atheismus in Mittelasien. *Zentralasien und Islam. Central Asia and Islam.* Andrea Strasser, Siegfried Hass, Gerhard Mangott, Valeria Heuberger (Hrsg.). Hamburg: Deutsches Orient-Institut, 2002, (Deutsches Orient-Institut Mitteilungen, 63), pp.30-58.

1078 SILVERSTEIN, Brian. Discipline, knowledge and imperial power in Central Asia: 19th century notes for a genealogy of social forms. *Central Asian Survey,* 21 i (2002) pp.91-105. Also online at http:// www.ingentaselect.com

Asian Affairs c.54(s.1) S:105-[illegible],1967/GERMANY

of herself". Buddhism, and its expression in art, seems the sole link. After all, there is a stupa in the Khaibar Pass.

Good stuff all; pay and take your choice.

OLAF CAROE.

East Turkistan to the Twelfth Century. By W. Samolin. Central Asiatic Studies, IX. Mouton and Co., The Hague, 1964. Pp. 100. Bibliog. Index. Map.

This is a useful summary of what may be broadly described as the political history of Sinkiang, beginning with the earliest Chinese records of the area in the second century B.C. and ending with the period of Kara-Khitan domination in the twelfth century A.D. The author was probably wise to break off his narrative just prior to the rise of the Mongols as a ruling race in Central Asia, since it is arguable that the career of Chingiz Khan marks one of the most decisive breaks in Central Asian history; he was also wise not to restrict his survey to Kashgaria, since, in almost all periods, developments in Jungaria north of the Tien Shan have tended to produce some sort of reaction among the oasis-settlements of the Tarim Basin to the south.

One of the greatest problems facing the historian of Central Asia is the fact that he often has to rely so heavily on source-material derived from one of Central Asia's neighbouring civilizations—China, Iran or, in later times, Russia—with the result that he can easily exaggerate the role in Central Asian affairs of that peripheral civilization which has provided him with his principal sources. In the case of this book, for example, there is a clear orientation towards China, which is only to be expected in view of the areas of Central Asia with which the author is dealing and in view of the period he covers. He must expect, therefore, that when he is dealing with events about which the Chinese did not have direct knowledge and on which Chinese source-material throws little light he may find himself challenged by those historians who approach the subject using different source-material and therefore applying different criteria. This is not so much a criticism of this particular book as a reminder that the early history of Central Asia is still a subject of serious and often irreconcilable controversy, and in a very reasonable attempt to illuminate the early history of Sinkiang the author has not feared to state opinions which colleagues may not yet be willing to accept. An attempt to produce a narrative history of this sort in an age when historians are often too timid to risk their reputations by printing unpopular or novel points of view seems to me to deserve nothing but praise.

G. R. G. HAMBLY.

Turkestan

786. BUTTINO, Marco. "Study of the economic crisis and depopulation in Turkestan 1917-1920". *Central Asian Survey* 9, 4 (1990) pp. 59-74.

Article très utile pour comprendre la période de l'instauration du pouvoir soviétique en Asie centrale. Illustré de nombreux tableaux et d'un appareil de notes conséquent, basé sur les statistiques russes et les données économiques et démographiques parfois contradictoires de l'époque, il trace les contours de la crise économique et sociale dramatique qui a touché le Turkestan après la Révolution de 1917, et dont les racines sont à rechercher dans la domination coloniale russe qui l'a précédée de plus d'un demi-siècle, ce qui amène l'A. à conclure sur les effets dévastateurs que la domination russe a eus sur les peuples du Turkestan. La première partie suggère, à partir des données économiques, une interprétation de la dynamique de la guerre civile au Turkestan, la seconde des effets de la famine sur la population. C.P.

Abstracta Iranica *(Suppl. Studia Iranica)*, **c. 15-16, 1992-1993, Tehran 1997. p. 183**

16 APR 1997

791. GERMANOV, V.A. "Novyj dokument po istorii sovetskogo Turkestana načala 20-x godov". *Obščestvennye Nauki v Uzbekistane* [Tashkent], fasc. n° 4 (1991) pp. 41-47. [Un nouveau document sur l'histoire du Turkestan soviétique au début des années vingt]

Les deux documents présentés par l'A. sont le texte, conservé aux Archives Centrales du Parti, à l'Institut du Marxisme-Léninisme de Moscou, de deux mémorandums rédigés en juin 1920 par Grigorij Isaakovich Brojdo (1883-1956), chef des relations extérieures de la Commission du Turkestan près le Comité Central du parti bolchevique, et adressés par leur auteur à Lénine, qui a apposé sur le premiers ses annotations personnelles. Nommé à son poste de représentant du Comité Central au Turkestan au lendemain de la défaite du général rouge Kolesov devant l'armée de l'émir de Boukhara (automne 1918), Brojdo exhorte ses pairs, dans différents textes de l'époque, à ne pas précipiter l'assaut sur les khanats de Boukhara et Khiva. A ses yeux, en effet, une attaque militaire prématurée aurait déclenché une résistance armée longue et difficile, et compromis la situation des organisations réformistes locales (les "partis" des Jeunes-Boukhares et des Jeunes-Khivains), dont les bolchéviques ne surestimaient guère la force (Brojdo traite le second de "gamin rachitique"), mais qu'ils comptaient utiliser dans la mise en place d'institutions nouvelles. Brojdo reproche en particulier à G.B. Skalov, responsable pour Khiva et le district de l'Amû Daryâ du Conseil militaire révolutionnaire de la RSSA du Turkestan, de ne faire pas assez confiance aux forces révolutionnaires indigènes. Le texte du second mémorandum est une suite de recommmandations pratiques pour la formation accélérée de collaborateurs politiques spécialistes de l'Asie Centrale. S.A.D.

Abstracta Iranica ***(Suppl. Studia Iranica)*****, c. 15-16, 1992-1993, Tehran 1997. p.** 19

TÜRKİSTAN

442. [XIDOJATOV, G. A. ed. *Voprosy social'no-èkonomičeskoj istorii dorevoljucionnogo Turkestana*. Taškent, Taškent Gosudarstvo Univ., 1985, 80 p. [Questions d'histoire socio-économique dans le Turkestan pré-révolutionnaire]]

— Voir également dans les chapitres *Bibliographie*: LEJVI et BUBNOVA n° 17, RADŽABOV n° 25 — *Recueils d'articles*: Iz istorii... n° 46, LITVINSKIJ n° 52.

359. TAPPER, N., «Abd al-Rahman's North-West frontier : the Pashtun colonisation of Afghan Turkistan» in : R. TAPPER (éd.) *The conflict of tribe and state in Iran and Afghanistan*, London, Croom Helm, 1983, p. 233-261.

TURKISTAN

La colonisation pashtoune de la frontière du nord-ouest de l'Afghanistan à la fin du

19e siècle a été, plus de force que de gré, mise en route par Abdul Rahman, d'abord pour implanter dans le Bâdghis et le Morghâb des populations qu'il considérait plus sûres et capables de garder la frontière contre les incursions turkmènes et l'avance, à partir de Marv, de la Russie vers Pandjdeh et Hérat, plus tard aussi pour transplanter des Pashtounes trop turbulents ou pour faire profiter de terres à d'autres, dans le Turkestan afghan jusqu'à Mazâr-i Sharif. Les problèmes avec les groupes Aymâq et les Hazâras ne sont pas négligés. Une intéressante et minutieuse reconstitution de l'histoire de la colonisation pashtoune et de la politique d'Abdul Rahman. Il serait intéressant d'avoir la suite de l'histoire de cette colonisation à Kunduz, Baghlân et jusque vers les pâturages d'été du Badakhshân. M. R.

BLIND, K. The Turcomans and the Skytho-Germanic race. **Asiatic quarterly review** 7 (1889), 357-380.

BLOCQUEVILLE, H. de. Quatorze mois de captivité chez les Turcomans, 1860-1861. **Le tour du monde** 7 i (1886), 225-272.

BODE, K. O Turkmenskikh pokoleniiakh: ſAmudakh i Goklanakh. **Zapiski** Imperatorskago russkago geograficheskago obshchestva 1/2 (1849), pp. 267-292.

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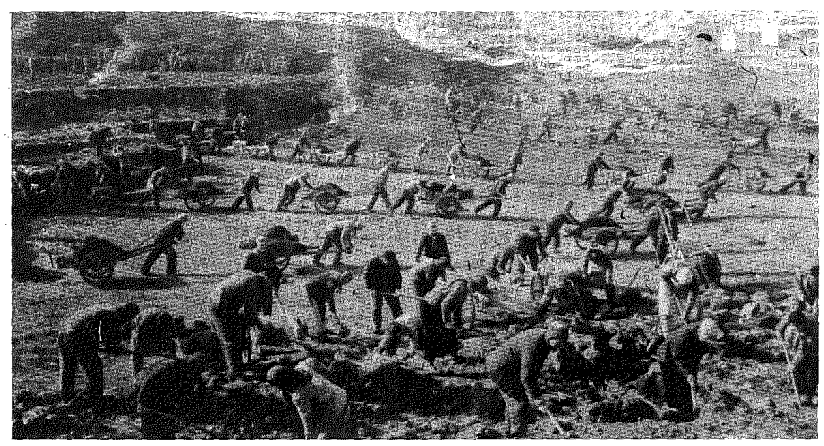
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28 EYLOL 1992

İNSAN HAKLARI BEYANNAMESİNE GÖRE DOĞU TÜRKİSTAN'IN HUKUKİ DURUMU

İsmail Cengiz



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10 Aralık 1948'de kabul edilen İnsan Hakları Beyannamesi'nde ve 26.2.1945 tarihli Birleşmiş Milletler Andlaşması'nın giriş kısmında; "***İnsan Haklarına, şahsın haysiyet ve değerine olan inançlara saygı gösterilmelidir***" denilmesine ve "***Milletler arasında milletlerin hak ve eşitliği olduğu" ve "Hiç bir kimsenin işkenceye, gayri insani yahut haysiyet kırıcı muamelelere tabi tutulamayacağı***" vurgulanmış olmasına rağmen, Doğu Türkistan halkı, ikinci sınıf insan muamelesi görmekte ve yıllardır Çin işgali altında gayri insani ve onur kırıcı muamelelere maruz kalmaktadır **(1).**

1) Konuyla ilgili yüzlerce kitap ve makale mevcuttur. Bazıları için Bk.: M.Emin Buğra, *Şarki Türkistan Tarihi*, Keşmir 1942; İsmail Cengiz, *Çin'de İslamiyet ve Türkler*, İstanbul 1983; İsa Alptekin, *Doğu Türkistan Davası*, İstanbul 1992; Baymirza Hayit, *Türkistan:Rusya ile Çin Arasında*, İstanbul 1975; İklil Kurban, *Şarki Türkistan Cumhuriyeti*, Ankara 1992; İsmail Cengiz, *Country Report:Esatern Turkistan*, İstanbul 1996

Land of Fire

Pivot of Asia

Bed of Empires

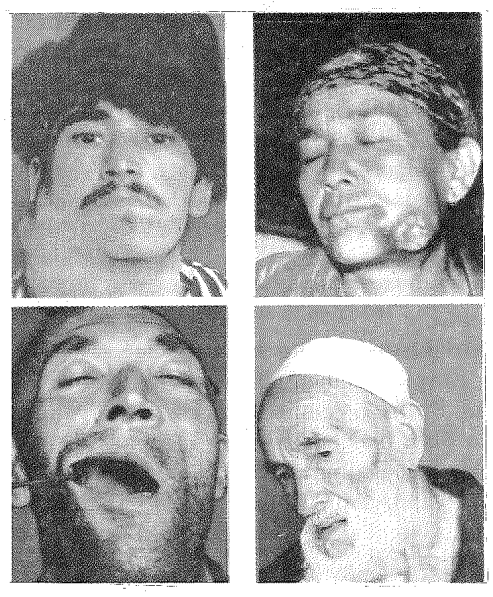
Westgate of the East

A country of Contrasts

Core of the "Silk Road"

A place where religions peacefully unite

EASTERN TURKESTAN COUNTRY REPORT



Prepared by
İsmail Cengiz

Eastern Turkestan Refugees Association
58. Bulvar Str. 130/1 Z.burnu-İstanbul-Türkiye
Tel: 90.212.558 69 63 Fax: 90.212.558 27 09

National EASTERN

Surface area :
1.824.418 sq.km.
(The nineteenth in terms of territorial surface area the world over, Eastern Turkestan is about 2.5 times larger than Turkey)

Neighbors :
Turkestan has people's Republic of China in the oast, Pakistan in the south, Afghanistan in the southwest, Inner Mongolia in the northeast, and Russian Federation in the north as neighbors.

Major Mountains :
Karakourum, Karanlıkdağ, Tanrı mountains, Altay mountains, and Altundağ.

Major Rıvers :
Tarım, İli, Manas, Ertis, Yarkent, and Könci

Major Lakes :
Lopnor, Boğda, Sayram, Ulunkur, Boğraş, İbnur

Natural Resources :
Oil, uranium, iron, coal, gold, wolfram, sat and natural gas.
(118 different types of metal extraction occurs at about 5000 sites.)

Established in the history :
Hun Empire, Türgiş State, Göktürk Empire, Kutluk State, Uyghur State, Second Uyghur State, Karahanlılar State, Karahıtaylar State, Mongol Empire, Kalmuk State, Seidiye State, Kasgharian (East Turkestan) State, First Republic of Eastern Turkestan, Second Republic of Eastern Turkestan, Third Republic of Eastern Turkestan.

Old Civilizations Sites :
Bezeklik Ming Oy Ruins, Kıduran Antique city, old Kasghar city, Çerçen, Uzuntat, Hanöy, and Rumtay antique cities, Kumtura, Niye, Hücra and Kızıl ruins, Turfan, Kuçar, Hoten and Yarkent

Identity TURKESTAN

Official Name :
Eastern Turkestan
(Name of our State is changed by Chinese invasion forces as Sinkiang Uygur Autonomous Region)

National Flag :
Blue flag with crescent and star
(However, we have been unable to use our flag since 1949)

Religion :
Islam
(adopted by the 90 % of the population)

Language :
Turkish

Population :
30 million inhabitants

Ethnic Fabric :
Uyghur, Kazakh, Kırghiz, Uzbek, Tajik, Salar, Tungan, Mahchu, Tartar, Dolan, Bielorussian, Chinese, etc.

Mode of Administration :
Republic
(However, it is an artificially created autonomous region under invasion of China since 1949)

Capital city :
Urumçi

Major Cities :
Kashgar, Hoten, İli, Turfan, Yarkent, Altay, Karamay, Kumul and Çöçek

Eminent Figures :
Bilge Kağan (Hakan of Uighur State), Mahmoud of Kasghar (author of Divan-ı Lügat-it Türk), Yusuf Has Hacip (author of Kutadqu Bilig), Saltuk Buğra Khan (founder of Karahanlılar State), Dilşad Sultan (a Turkish princess), Ahmet Yükneki (author of Atabetü'l Hakaayık), and the famous writers Hirketi, Zelili, Ziyayi, Nevayi, and Osman Batur, Mahmut Muhiti, etc.

Revue du Monde Musulman c. 50, s. 28, 1922, (PARIS)

1007: Makale sayfa 28–73 arasindadir.

LE TURKESTAN
DEPUIS LA RÉVOLUTION RUSSE (1917-1921)

PREMIÈRE PARTIE

Le Turkestan à la chute du Tsarisme.

Les émeutes de février 1917 à Petrograd avaient eu leur écho au Turkestan. Les ouvriers de Tachkent et tout particulièrement ceux du chemin de fer suivaient très attentivement les événements qui se déroulaient là-bas, à l'autre bout de l'Empire, sur les bords de la Néva. Une effervescence générale se manifestait en ces derniers jours de tsarisme parmi les ouvriers du chemin de fer, le personnel des postes et télégraphes et, chose plus grave, chez certains éléments de la garnison de Tachkent.

La nouvelle de l'abdication du tsar, connue le 2 mars, fut accueillie dans tous les milieux de Tachkent avec une joie qui tenait du délire. L'événement était si important, si inattendu, si gros de conséquences qu'on se refusait à y croire. Qui serait tsar — telle était la question que chacun se posait. Il aurait été encore trop hardi de penser qu'il n'y

اولوالْعَزْم، تعبیری قرآنی در اشاره به پیامبران شکیبا، کوشا و دوراندیش که در بیشتر آثار اسلامی در مرتبه‌ای بالاتر از دیگر انبیا جای گرفته‌اند. این تعبیر تنها یک بار در *قرآن کریم* به کار رفته است (احقاف/ ۳۵/۴۶) و نزد بیشتر مفسران، اشاره به پیامبرانی است که استوار و با اراده‌ای قوی در برابر بدکرداری قوم خود، و نیز مکاید شیطان، صبر و بردباری پیشه کرده‌اند و در اجرای امر پروردگارشان، از سختیها پریشان نگشته‌اند (مثلاً نک: طبری، ۲۴/۲۶؛ زمخشری، ۳۱۳/۴-۳۱۴؛ شوکانی، ۲۷/۵). همچنین در برخی منابع، اولوالعزم به پیامبرانی اطلاق می‌شود که دارای شریعت و کتاب هستند و شریعت پیامبران پیش از خود را نسخ کرده‌اند (شیخ طوسی، ۲۸۷/۹؛ سیوطی، ۵۸/۲) و نیز آنهایی که امر به قتال شده‌اند (نک: ابولیث، ۲۳۷/۳)؛ و یا پیامبرانی که برای به جای آوردن واجبات و اجتناب از محارم قیام می‌کنند (شیخ طوسی، ۲۸۶/۹-۲۸۷).

بیشتر مفسران برآنند که واژهٔ «من» در عبارت «اولوالعزم من الرسل» برای تبعیض است و بدین‌ترتیب تنها گروه ویژه‌ای از پیامبران اولوالعزم به شمار می‌آیند (تنویر...، ۴۲۶؛ شیخ طوسی، ۲۸۷/۹؛ زمخشری، ۳۱۳/۴؛ فخرالدین، ۳۵/۲۷). گروه دیگری از مفسران اعتقاد دارند که واژهٔ «من» بیانی است و صبر و پایداری و مورد آزمایش الٰهی قرار گرفتن، نشانهٔ تمامی انبیاست و خداوند، پیامبری را برنگزید، مگر دارندهٔ این صفات و برخوردار از عزمی قوی و اراده‌ای استوار (طبری، زمخشری، فخرالدین، همانجاها).

دربارهٔ برشماری نام انبیای اولوالعزم، اختلاف‌نظر وجود دارد و در روایاتی، به ۵ تن: نوح، ابراهیم، موسیٰ، عیسیٰ(ع) و رسول‌اکرم(ص) اشاره شده، و برخی دیگر پیامبرانی چون آدم، یوسف، ایوب، هود و صالح را نیز به عنوان اولوالعزم معرفی کرده‌اند (نک: تنویر، زمخشری، فخرالدین، همانجاها؛ شوکانی، ۲۷/۵؛ حمدالله، ۱۸). حمدالله مستوفی فهرستی از نام پیامبرانی را که در آثار گوناگون حدیثی، به عنوان پیامبران اولوالعزم معرفی شده‌اند، آورده است (ص ۲۰).

گفتنی است که مبحث انبیای اولوالعزم و پیوند آن به مبحث ولایت ائمهٔ معصومین(ع) در منابع امامیه بسط و گسترش یافته است (مثلاً نک: صفار، ۶۱؛ کلینی، ۴۱۶/۱؛ مجلسی، ۳۸۲/۲۶، ۲۲۶/۴۴)؛ از جمله باید به روایاتی اشاره کرد، بدین مضمون که امامان(ع)، وارث علم و فضیلت پیامبران اولوالعزمند (همو، ۲۰۵/۲).

مآخذ: ابولیث سمرقندی، نصر، *تفسیر*، به کوشش علی محمد معوض و عادل احمد عبدالموجود، بیروت، ۱۴۱۳ق/۱۹۹۳م؛ *تنویر المقباس*، منسوب به ابن عباس، قاهره، ۱۳۹۳ق/۱۹۷۲م؛ حمدالله مستوفی، *تاریخ گزیده*، به کوشش عبدالحسین نوایی، تهران، ۱۳۶۷ش؛ زمخشری، محمود، *الکشاف*، قاهره، ۱۳۶۶ق/۱۹۴۷م؛ سیوطی، *اتحاف الاخصاء*، به کوشش احمد رمضان احمد، قاهره، ۱۹۸۴م؛ شوکانی، محمد، *فتح القدیر*، بیروت، داراحیاء التراث العربی؛ شیخ طوسی، محمد، *التبیان*، به کوشش احمد حبیب قصیر عاملی، بیروت، داراحیاء التراث العربی؛ صفار، محمد، *بصائر الدرجات*، تهران، ۱۴۰۴ق؛ طبری، *تفسیر*؛ فخرالدین رازی، *تفسیر*، قاهره، ۱۳۱۳ق؛ *قرآن کریم*؛ کلینی، محمد، *الکافی*، به کوشش علی‌اکبر غفاری، بیروت، ۱۳۸۸ق؛ مجلسی، محمدباقر، *بحارالانوار*، بیروت، ۱۴۰۳ق/۱۹۸۳م.

فرامرز حاج منوچهری

اولیاء، نک: ولی.

اولیاآتا، شهری در ترکستان در منطقهٔ سیر دریا. این نام از آرامگاه قراخان قدیس در آن شهر گرفته شده، و در ترکی به معنای پدر مقدس است. اولیاآتا در ۱۹۳۶م/۱۳۱۵ش به نام یکی از شاعران، قزاق جمبول[1] نامیده شد که مرکز استانی به همین نام در جمهوری قزاقستان است («دائرةالمعارف...[2]»، I/535).

در محدودهٔ اولیاآتا شهر باستانی طراز (هم) وجود داشته است. به گفتهٔ بارتولد، در سدهٔ ۵ق/۱۱م مردم این ناحیه به زبانهای ترکی و سغدی سخن می‌گفتند (II(2)/476, 507). وی محل اولیاآتا را در فاصلهٔ یانی[3] (طلاس) تا سوران نوشته، و بر آن است که قلعهٔ قاچار باشی در محل اولیاآتا قرار داشته است (II(2)/93, 282). در ۱۲۲۵ق/۱۸۱۰م واحدهای نظامی روسی مقیم تاشکند، محدودهٔ وسیعی تا اولیاآتا را غارت کردند (همو، II(2)/334). در بهار ۱۲۸۰/۱۸۶۴م دوهنگ یکی از جانب سیبری و آلاتائو[4] و دیگری از جانب سیر دریا عازم ترکستان شدند. هنگ نخست در ذیحجهٔ ۱۲۸۰ق/ژوئن ۱۸۶۴ شهر اولیاآتا را تصرف کرد («تاریخ...[5]»، I/77, 78). این شهر پس از تصرف آن توسط نیروهای روسیه شهرت یافت. از ۱۳۱۴ق/۱۸۹۶م باستان‌شناسان در این منطقه به کاوش پرداختند (بارتولد، III/340). در ۱۹۳۶م و پس از آن حفاریهایی در منطقهٔ شهرباستانی طراز، از سوی هیأت باستان شناسان روس صورت گرفت. در این منطقه سنگهایی از گورهای ترکان به دست آمده که بر آنها نام و مشخصات مردهٔ مدفون منعکس است. آرامگاهی در شهر اولیاآتا با نام «کوچوک اولیا» (قدیس کوچک) وجود دارد که کتیبهٔ آن متعلق به ۶۶۰ق/۱۲۶۲م است. این آرامگاه به الغ ـ بیلگه اقبال خان تعلق دارد (بارتولد، III/340). آرامگاه باباجا ـ حاتم (سدهٔ ۵ق/۱۱م) و عایشه بی‌بی (سدهٔ ۶ق/۱۲م) در جوار این شهر قرار دارد («دائرةالمعارف»، همانجا).

مآخذ:

Barthold, W.W., *Sochineniya*, Moscow, 1964-1965; *Istoriya Uzbekskoi SSR*, Tashkent, 1956; *Kratkaya geograficheskaya entsiklopediya*, Moscow, 1960.

عنایت‌الله رضا

اولیاءُاللّٰهِ آمُلی، تاریخ‌نگار ایرانی سدهٔ ۸ق/۱۴م و نویسندهٔ کتاب *تاریخ رویان*. آگاهیهای ما دربارهٔ زندگی اولیاءالله بیشتر مبتنی بر اشارات خود وی در *تاریخ رویان* است. اولیاءالله چنانکه خود اشاره کرده (ص ۵)، در شهر آمل زاده شد و همانجا پرورش یافت. وی

1. Jambul 2. *Kratkaya...* 3. Iani 4. Alatau 5. *Istoriya...*

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- Rusya (S.S.C.B) (Türkistan)
- Buhara.

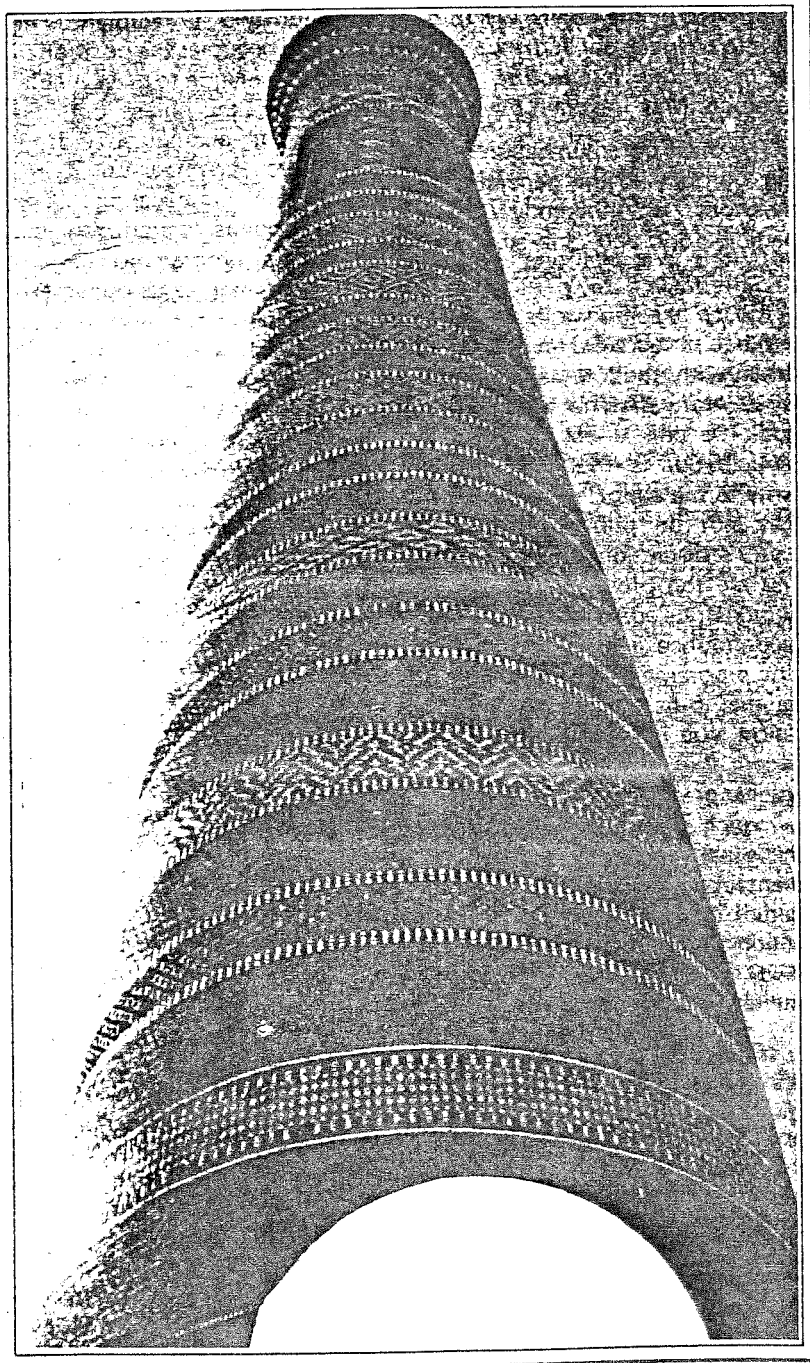
Russia's Illegal Occupation of Bukhara

Habeeb Malik

Central Asia has in centuries past possessed one tremendous advantage — its location. After the diffusion of civilization westward and eastward, the most convenient routes linking the Mediterranean world, India and China led through Central Asia. As long as these routes remained the principal arteries of trade and communication among the three main centres of the civilized life, 'Central Asia,' says Becker Seymour, 'was assured a leading role in world history.'[1]

The word Transoxania is translation of the Arabic *Mavera-an-nehr* (that which lies beyond or across the river). That river is called by three names; Oxus, Amu Darya and Jahun.[2] And what lies across the river Oxus is Bukhara. Bukhara is said during its prosperity to have been the largest city of the Islamic world. The inner town surrounded by a wall with seven gates, and the suburbs watered by innumerable canals, and enriched with buildings and natural beauties of the scenery, were all the more magnificent. Bukhara was not, however, merely distinguished by great natural advantages, it was also the principal emporium for the trade between China and Western Asia, in addition to the warehouses for silks, brocades, and cotton stuffs, for the finest carpets, and all kinds of gold and silversmith's work.[3]

It is not my intention to give a survey in great detail of centuries long Islamic history of Bukhara. However, it is necessary to know that when and how at first it came under Islam. The raids of the Arab governor of Khurasan, Umayya



NOT: Makale "BUHARA" başlığındadır.

Editörler: Hasan Celal Güzel, Kemal Çiçek, Salim Koca
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D. Türkistan'daki Türk Toplulukları

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Türkmenler

DOKÜMANTASYON MERKEZİ

REVUE DU MONDE MUSULMAN

DÉCEMBRE 1923. VOLUME LVI.

PREMIÈRE PARTIE

I

Les Causes politiques de l'islamisation en Russie.

PARIS

ÉDITIONS ERNEST LEROUX

28, RUE BONAPARTE (VI^e^)

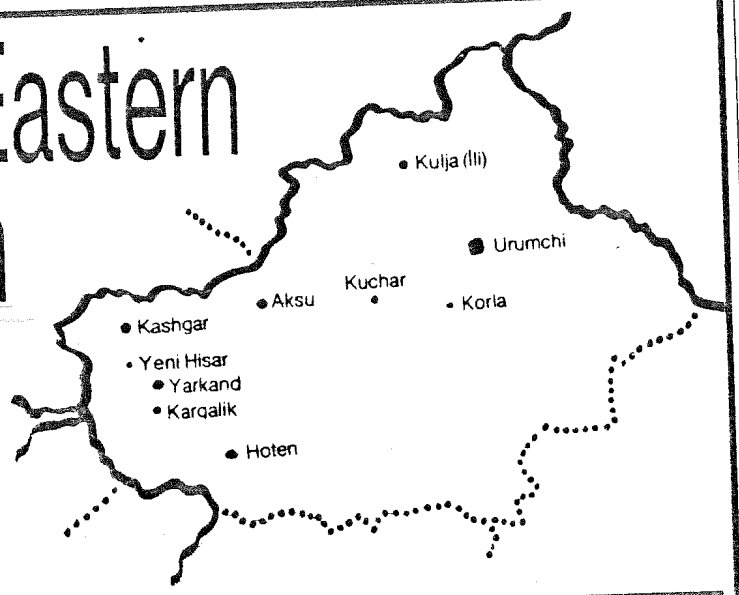
KRAUS REPRINT

Nendeln/Liechtenstein

1974

70

Eastern Turkistan Or Sinkiang?



(Our readers are warned that statements of figures originating from Chinese, or Soviet, official sources, which we cannot investigate or confirm, should be always regarded with caution, Voice of Eastern Turkistan.)

Central Asia is a region little known to most people. It conjures up the image of remote steppe-lands and mounted Tartars; dimly remembered tales of the hordes of the golden Khanate, of a land that lies somewhere east between the mighty river Volga and the great Chinese Wall. It is a land so far removed from the world. We know that its landscapes have become the stuff of poetry, and romance. Here are to be found, according to popular myth, all manner of Shangrillas, Shamans, and semi-human creatures, Yetis and the like. The truth is always far different. Though no less a land of poetry and mystery, Turkistan today is a political reality that occupies a vast region at least the size of Europe.

What is known as the Soviet Socialist Republics of Kazakhistan, Kirgizistan, Tajikistan/Turkmenistan and Uzbekistan together with the autonomous Uighur Region in China represent the far northern and north-eastern limits of the Muslim world in Asia. Turkistan, lying as it does astride the Sino-Soviet frontier, with smaller Turkic minorities in Iran, Afghanistan, and Kashmir, one might expect to find a decimated culture, but not so.. the Turkic people and the Turkic culture are still very much alive, and nowhere more so than in the heartland of Uighur autonomous Region, which is named by China "Sinkiang" or "Xinjiang".

The historical name of Sinkiang or Xinjiang is "Eastern Turkistan" and it is known as such among its natives and their kinsmen across the borders in Western Turkistan (Central Asia). The Chinese named it "Sinkiang" in the last quarter of the 19th century; and in 1955, it was called: "Xinjiang Uighur Autonomous Region". The word "Sinkiang or Xinjiang" in Chinese means "New Land". Thus, it signifies that this area was not a part of China prior to its annexation in 1884.

Eastern Turkistan has been a scene of rivalry between the indigenous inhabitants and the Chinese long before the dawn of Islam in this area. The Chinese finally succeeded in establishing their rule in 1759 A.D. Since then, the Turkic Muslims, the inhabitants of this area, have rebelled 42 times against them, and declared "Eastern Turkistan" independent on three occasions as follows:

1. Emirate (1865-1877)
2. Muslim Republic of Eastern Turkistan (1933-34)
3. Eastern Turkistan Republic (1944-49).

The Muslim Republic (1933-34) was invaded by the Chinese with active support of the Russians whose forces carried out a large-scale massacre of the Muslims. The last Republic (1944-49) was about to gain international recognition, when again the Russians colluded with Nationalist Chinese and ultimately the Republic fell to the Communists in 1949. In fact, the Russians have never liked an independent Muslim State to exist in this area. They are seized with the apprehension that an independent Muslim State of Eastern Turkistan shall be a source of inspiration for the Muslims of Western Turkistan to demand independence or maximum autonomy.

The July 1982 census gives the population of Eastern Turkistan as slightly over 13 million (13,081,681); 7 millions being Muslims. *(Impartial observers are unanimous in declaring the official figures greatly inaccurate, but differ in what the real figure should be-V.E.T.)* The Muslim population consists of Turkic ethnic

, Vol 13(5-6) Jan/Feb 1986, Makkah

NOT: Makale "sin" posta indadır.

THE ENCYCLOPAEDIA OF ISLAM (New Edition), Vol. X, Fasc. 167-168, 1998 LEIDEN. pp. 802.

cautiously acknowledges the adoption of Islam by most peoples of Indonesia as a step forward in the nation's social and cultural development, but down-plays the role of Islam as a unifying political force. It sees the adoption of Islam as but a prelude to the defining narrative of Indonesia's national identity: that is, heroic opposition to colonial rule.

Bibliography: Soedjatmoko (ed.), *An introduction to Indonesian historiography*, Ithaca and London 1965; Th. Pigeaud, *Literature of Java*, 3 vols., The Hague 1967; Ann Kumar and J. McGlynn (ed.), *Illuminations: the writing traditions of Indonesia*, New York 1966.

(I. PROUDFOOT)

III. IN THE SENSE OF "CHRONOGRAM"

This is a device much used in Persian and Turkish poetry to indicate the date of some event by means of the sum of the numerical values of the letters that make up a word or phrase. A simple example is the verse inscribed on the tomb of Ḥāfiẓ:

ču dar k̲hāk-i Muṣallē sāk̲ht manzil
bid̲j̲ō tārīk̲h-as̲h az k̲hāk-i Muṣallē

"Since he made his home in the earth of (the place called) Muṣallā, seek then its date from (the words) 'earth of Muṣallā' ", where the value of the letters in *k̲hāk-i Muṣallē* indicates the date of the poet's death, 791/1389. This is an explicit chronogram, where the reader is told very clearly which words need to have their letters counted, but things are not always so easy, many chronograms having more the character of elaborate riddles.

Sometimes the date of composition of a poetic work is indicated by a chronogram, generally in the last verse, though such verses have not infrequently been added, or tampered with, by copyists. But more commonly, as in the example cited above, the chronogram is in a separate short poem composed expressly to date some important event, though in this case, too, the chronogram can only be considered as sound historical evidence if it can be demonstrated that the author was a contemporary, and arithmetically competent, witness.

For comparable phenomena in Arabic, see ḤISĀB AL-DJUMMAL.

Bibliography: Browne, *LHP*, ii, 76-7; Gibb, *HOP* (see the index, s.v. "Chronograms").

(F.C. DE BLOIS)

TARIM, a river in the Sinkiang Uighur Autonomous Region of China (Eastern Turkestan). It is formed at the confluence of the Kāshghar and Yarkand rivers, and flows through the northern part of the Tarim basin until it reaches, on the east, the Lob Nor lake. The river's historical importance lies chiefly in the name associated with this unique area.

The Tarim basin, an elevated ellipsoid depression (1280 km/800 miles from east to west, 640 km/400 miles from north to south) bordered by massive mountain complexes (Kunlun, Altyntagh and Nanshan on the south, Pamir on the west, Tianshan on the north), consists of three or more distinct segments: the Takla Makan desert as its core, the string of mostly piedmont oases surrounding this desert, and the Lob Nor lake, the eastern limit of the basin; the smaller but deep Turfan depression on the north-east is included by some in the Tarim basin. The important cities of Kāshghar in the west and Turfan in the east [*q.vv.*] can be viewed as its longitudinal brackets.

Agricultural civilisation, nourished by irrigation derived from streams or underground conduits (*kārīz* [see ḲANĀT] descending from the mountains, has flourished in the oases of the Tarim basin since antiquity, and the population used to speak chiefly Indo-European languages: the *satem* group in the southwest and west (Iranian Khotanese), and the *kentum* group in the north and northeast (Tocharian of Turfan). Today, most autochthonous inhabitants speak Turkic languages, mainly Uyghur. This has resulted from a penetration of pre-Islamic Uyghur and Islamic Ḳarak̲hānid dominance that started in the 9th century, and linguistic transformation may have been completed by the time of the Mongol conquests (13th century). The attendant influx of nomadic Turkic groups, however, remained below a degree sufficient to change the predominantly sedentary agricultural lifestyle of the inhabitants. Conversion to Islam of the mostly Buddhist population accompanied Turkicisation in the case of Khotan [*q.v.*] and other oases of the west, but occurred only later in Turfan (14th-15th centuries), where the pagan or Manichaean Uyghurs had first converted to Buddhism. In the latter case, a body of both lay and religious (Buddhist and Manichaean) literature had come into being, and is now a precious source for the study of pre-Islamic Turkic.

Another facet of the Tarim basin's historical importance is its unique geographical position between China, India, the Middle East, and the European and Mediterranean West. The lofty mountains surrounding it could be crossed through numerous passes, thus enabling merchant caravans and pilgrims to use the basin as a corridor leading to their destinations. Commodities of high value and small weight or bulk were the choice articles of this trade, above all, silk, whence the term Silk Road for this network of trade routes.

The oases functioned as so many way-stations in this traffic, but several absorbed portions of the cultural and religious values carried by it to the point where they became centres of exquisite spiritual and artistic creativity. This occurred, however, chiefly in their pre-Islamic past. Unlike its neighbour, Western Turkestan, the Tarim basin of Eastern Turkestan failed to produce much cultural florescence since its Islamisation, and the Silk Road traffic abated with the rise of competitive sea routes and restructuring of world trade in the 16th century. Moreover, the Turkic and Muslim identity of its population is now integrated in the political, social and economic structure of the People's Republic of China, with a massive influx of Chinese-speaking residents as one of the results (40% for the entire province; most Chinese, however, live in the northern, Dzhungarian part of Sinkiang, and the percentage must be considerably lower for the Tarim basin). For Chinese influences in the region, and its modern positon within China, see SINKIANG.

Bibliography: W. Samolin, *East Turkistan to the twelfth century*, The Hague 1964; Annemarie von Gabain, *Das Leben im Uigurischen Königreich von Qočo* (850-1250), Wiesbaden 1973; A.N. Kuropatkin, *Kashgaria. Historical-geographical sketch of the country*, Calcutta 1882; M. Hartmann, *Chinesisch-Turkestan. Geschichte, Verwaltung, Geistesleben und Wirtschaft*, Halle 1908: M. Rossabi, *China and Inner Asia from 1368 to the present day*, London 1975; J. Fletcher, *China and Central Asia, 1368-1884*, in *The Chinese world order*, Cambridge 1968, 206-24; *Cambridge history of China*, Cambridge 1978- (see tables of contents for chapters covering Sinkiang). See also ALTĪ SHAHR; ḲOČO, in Suppl.; TURKS. I. History.

(S. SOUCEK)

TARĪM, a well-known town in Wādī Ḥaḍramawt [*q.v.*], situated about 40 km/25 miles from Shibām, east, slightly north, and about 25 km/15 miles from Say'ūn [*q.v.*] in the same direction (see

Turkistan

رسائل صحفية

مراسل صحفي يتحدث عن أوضاع المسلمين في تركستان الشرقية (٣):

مخطط لتوطين (٥) ملايين صيني في تركستان

07 KASIM 1996

- تحديد النسل (بصرامة) على المسلمين أولاً
- ملايين الصينيين نقلوا إلى تركستان المسلمة بدعوى نقص الأيدي العاملة هناك

اسطنبول - الدعوة من :
توختي اخون اركين:

الأحداث الدامية التي وقعت في منطقة اسلامية في الصين ظلت الأجهزة الإعلامية تكتب عنها على مدى اسبوع دون ذكر اسمها وكأنها بدون اسم.

وتبقى هذه المدينة الإسلامية جزءاً من امتداد العالم الإسلامي في آسيا وقد عرفت في أمهات المصادر الإسلامية باسم تركستان ولا يزال ابناؤها يصرون على أنهم تركستانيون إلا أن الشيوعيين حرفوا اسمها الى شينجانغ وهو اسم مركب من كلمتين صينيتين هما: شين وتعني جديدة وجيانغ وتعني مستعمرة فأصبح ذلك اسمها الذي أطلقه عليها الصينيون بعد احتلال تركستان الشرقية عام ١٨٧٨م.

سياسة مزدوجة

تمارس الصين سياسة سكانية مزدوجة لمحاربة المسلمين التركستانيين فهي تطبق سياسة تحديد النسل بصرامة عليهم أولاً وتهجّر ملايين الصينيين وتوطّنهم في تركستان ثانيا تحقيقا لعملية الامتصاص والإذابة العنصرية والثقافية لمسلمي تركستان.

يقوم النظام الصيني بتحديد طفل واحد للزوجين إذا كان كلاهما من قومية «هان» ويسكنان في المدينة وأما إذا كانا فلاحين فلهما الحق في طفلين وأما الأقليات القومية والمسلمون منهم فالزوجان لهما الحق في طفلين إذا كانا يقيمان في مدينة وأما إذا كانا فلاحين فلهما الحق في ثلاثة أطفال ومن يخالف ذلك يلزم بدفع غرامة مالية مع اسقاط حق المواطنة عن الطفل الزائد.

ولكن هذا الحق وهذا النظام يبقى حبراً على ورق إذ إن ما يطبق على المسلمين يأتي بتحديد زيادة سكانية معينة سنويا فمثلاً بلدة سكانها ١٨٠ ألف نسمة يحدد لها الزيادة السنوية أربعة آلاف نسمة ويشترط ألا يزيد سكانها عن ١٩٠ ألف نسمة خلال ٣ سنوات.

وفي عام ١٩٩١ قدرت الاحصائية الحكومية بأن عدد سكان بلدة ينكي صار حوالي مائتي ألف نسمة وأن عدد النساء اللاتي بلغن سن الانجاب ٣٥ ألف امرأة فقامت السلطات الصينية بالآتي:

- ٩٣٦٠ امرأة أجبرن على استخدام اللولب.
- ٤٢٠٠ امرأة أجبرن على ربط مبايضهن.
- ٩٥٣٠ امرأة أجبرن على الأجهاض.
- ٧٤٢٠ امرأة أجبرن على أخذ حقن منع الحمل.
- ١٠٧٠ امرأة توفين بسبب الاجهاض الأجباري.
- ١٤٩٣ امرأة خضعن لتجارب منع الحمل.

والنتيجة أن من تم السماح لهن من النساء بالحمل هن أقل من الفين ومن حرم منهن من الذرية أكثر من ٣٣ ألف امرأة.

وفي عام ١٩٩٢م بلغ عدد الرجال والنساء الذين فرض عليهم عمليات منع الحمل ٢٧٩٠٠ شخص وتم اسقاط جنين ٧١٠٠ امرأة في خوتن وقد أدت هذه الاجراءات الى انخفاض عدد المواليد الى ٩٧٠٠ مولود أي بنقص ١١٧٣٩ مولود عن عام ١٩٩١م.

تهجير جماعي

في مقابل هذا التحديد الاجباري لنسل المسلمين في بلادهم تركستان تقوم السلطات الصينية بنقل ملايين الصينيين وتوطينهم فيها بدعوى نقص الأيدي العاملة.

These two lines are still existing in Xinjiang. They experienced some important changes after 1949, because of the antireligious policy of the Peoples Republic of China, and have learned to work underground or to compromise with the new regime in order to preserve their traditions.

MADDE YAYINLANDIKTAN SONRA GELEN DOKÜMAN
03 MAR 2013

Islam in politics in Russia and Central Asia : (early eighteenth to late twentieth, edit. Stephane Dudoignon, Komatsu Hisao. -- London : Routledge, 2009. İSAM 161440

Türkistan

The Eastern Turkistan Republic (1933–1934) in Historical Perspective

SHINMEN Yasushi

Introduction

In the first half of the twentieth century Eastern Turkistan was a part of the Republic of China. However, Turkic-speaking Muslims challenged this situation twice in the 1930s and in the 1940s, by trying to establish their own independent state through nationalist movements.

A widespread revolt of the Muslim people in 1933 resulted in the establishment of the Eastern Turkistan Republic in Kashghar. What conditions made such a political event possible at that time? Under which conditions could a modern "nation state" in Central Asia be successfully realized, even though it lasted only a few months? This paper tries to throw light on the historical conditions of the time by examining the nature of the Muslim revolt and analyzing the changes of political process in the main oases located in the south-east of the Tian-Shan mountains.

In particular, we will investigate the propagation, localization and development of nationalism as a new idea for the Turkic-speaking Muslims of Eastern Turkistan, and the nature of the role played in the nationalist movement by the relationships between the Uyghurs, the main Turkic-speaking sedentary Muslim group of the Kashghar oasis, and the Qyrghyz, a Turkic-speaking nomadic people.

DOĞU TÜRKİSTAN VAKFI YAYINLARI : 1

05 KASIM 1993

Türkiye Diyanet Vakfı
Kütüphanesi
İslâm Ansiklopedisi

Türkistan

DOĞU TÜRKİSTAN'DAKİ 'HARP BEYLERİ'

(Doğu Türkistan'ın 1911-1949 arası Siyasi Tarihi)

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ISLAM AND TURKESTAN UNDER RUSSIAN RULE

02 OCAK 1995

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ISTANBUL — 1987

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Hayat Tarih Mecmuası, yıl: 7/sayı: 6, 1-Temmuz 1971
s. 83-89. D. 1053

Zât-ı hazret-i padişahîyi bu derece hiddetli ve üzgün görmemiştim. Meğer ortada daha lakırdısı yok iken, Said Paşa'nın âyân reisliğine tâyini Hâlid Bey tarafından düşünülmüş. Said Paşa çok dirayetli bir adam ise de, sadâretten daha dün istifa etmiş bir kimsenin hemen bugün âyân reisliğine tâyini pek yersiz olacağından, öteki padişahlar gibi efendimiz de istifalardan hoşlanmadıklarından, kendilerinin bu tarz hareketleri haklı görülmelidir.

13 TEMMUZ 1328 CUMA

Meclis-i Meb'ûsân'ın dünkü ictimâında Halâskârân grubuna mensup bir zâbitin Meclis Reisi Halil Bey'e bir mektup getirmesi ve bunun üzerine yapılan müzakereler, memleketin istikbali bakımından dikkate şâyân görülmüştür. Bir haftadan beri cereyan eden ahvâl ağırca ve istikbalce çok vahim görünmektedir.

14 TEMMUZ 1328 CUMARTESİ

Akşam yemeğinden sonra emir üzerine huzura dahil oldum. Mekke'ye gönderilecek surre alayı için padişah hazretlerinin bazı irâdelerini telâkki ettim.

Abdüsselâm şeyhi Yahyâ-zâde Hikmet Efendi, Kandil-i Şerîf va'zında bulunmak üzere, kavas gönderilerek dâvet olundu. Efendimize öteden beri mensup olduğundan ve biraz da devri sabıkın (Abdülhamid zamanının) memnun olacağı meslekte bulunmadığından Medine-i Münevvere'de ikamete mecbur edilen Yahyâ Efendi için «Meşrutiyet'ten sonra Istanbul'a gelmiş ve biraz sonra vefat etmiş» dediler. Vefat ettiği yer burası mıdır, yoksa Medine-i Münevvere midir, bilmiyorum.

SON

Tevfik Bey'in hâtıralarında bahsettiği, Meclis-i Meb'ûsân Reisi Halil Bey'e getirilen ve meclisi karıştıran mektubun metnini — başka bir kaynaktan alarak — aşağıya koyuyoruz:

Meclis-i Meb'ûsân Reisi Halil Bey'e,

Gerek İttihad ve Terakki muhitinde ve gerek Meclis-i Meb'ûsân sahasında vatan için hiç de hayırlı olmaksızın vukua gelen bunca harekâtı şakîmenize zamîmeten bu defa nezd-i şâhânede sebk eden teşebbüsât ve entrikalarınız grubumuzca mâlûm olmakla ve bu da cezayı azîm görülmekle beraber, pis kanlarınızla lekelenmeyi arzu etmediğimiz için ihtara lüzum görüyoruz ki, milletle beraber bütün ordunun metâlibâtı muhikkasının en mühimmini teşkil eden meclis-i hâzır-ı meb'ûsânın ve daha doğrusu Fındıklı kulüp ve tiyatrosunun feshi hususunda bir engel olmadığınızı ve hattâ tervici matlabımız yolunda bilfiil çalıştığınızı kırk sekiz saatte izhar ve ispat etmezseniz, üzerimize terettüp eden vazife-i vataniyyeyi tamamen ifa edeceğimizi ihbar ediyoruz.

Hâşiye: Şurası da mâlûm ola ki, kendilerinde hiçbir kıymet ve meziyet görmediğimiz eşhâsa hitaptan kendimizi müstağni addediyoruz.

11 temmuz 1328
Halâskârân Zâbitan Grubu

Bu hâdiselerin geçtiği günlerde Başkâtip Hâlid Ziyâ (Uşaklıgil) ve Başmâbeynci Lütfi Simavi Bey aleyhinde de bir cereyan başgöstermiş, neticede her ikisi de görevlerinden ayrılmak zorunda kalmışlardır. 14 temmuz 1328 (1912) günü hâtıra defterine son satırlarını yazan Mehmet Tevfik Bey, 17 temmuz 1328 günü, Lütfi Simavi Bey'in yerine Başmâbeynci olmuştur. Tevfik Bey'in başmâbeynci olduktan sonra da hâtıra defteri tutup tutmadığı hakkında bilgimiz yoktur. Elimizdeki dört defter onun ikinci mabeynciliği zamanına aittir ve burada bitmektedir.

Cumhuriyetin ilânından sonra vefat eden Mehmet Tevfik Bey'in değerli bir hukukçu olduğu, zamanının bir gazetesinden herhalde kendisinin kesip hâtıra defteri arasına koyduğu, şu gazete kupüründen de anlaşılmaktadır:

HUKUK-U DÜVEL MÜDERRİSLİĞİ

Ahîren irtihal-i dâr-ı bakaa eden merhum Ahmed Salâhaddin Bey'den Hukuk Fakültesi'nde münhal Hukuk-u düvel müderrisliğine irâe edilecek iki namzedin intihabı evvelki gün mezkûr medrese (fakülte) meclisi müdîriyyeti tarafından icra edilmiştir. Netice-i intihapta, vaktiyle hukuk-u düvel müderrisliğinde bulunmuş olan sabık başmâbeynci Tevfik Bey, on iki ve yine hukuk-u düvel müderrisliğinde bulunan Çemil Bey (eski rektörlerden Cemil Bilsel) on bir rey ile namzed intihap edilmişlerdir. Dün toplanan Dârü'l - fünûn dîvânı bunları tasdik ile ikisinden birinin tercihi için nezârete arzedecektir.

Tevfik Bey'in el yazısı ile tarih: 7 şubat 1337 (1921).

I. Dünya Savaşı'nda Ruslar'a esir düşen bir subayın Türkistan Hâtıraları: 1

Türkistan'da Kadın

Yazan: Süleyman Tevfik Harputlu

1867 SENESİNDEN BERİ, Rus idaresi altında hürriyetsiz kalan halk, dinî taassuba ve hurâfelere fazla temâyül etmiş bir durumdaydı. Çalışabilecek insanların % 90'ını, «Dehkan», yani çiftçi teşkil ediyordu. Memleketin serveti ve mahsûlün bereketi, büyük bir refah kaynağı idi. Türkistan çiftçilerinin maharet ve çalışkanlıkları ve bilhassa meyvacılık ile pamukçuluk sahasındaki yüksek bilgileri takdire şâyândır.

Türkistan pamukçuluğu deyip geçmiyelim. Bu ülkede, senede 1,5 milyon balya, yani 300 bin ton pamuk istihsal edilirdi.

Türkistan Türkleri, çalışmasını bildikleri gibi, zevk ve eğlenceyi de pek severler. Ekseriyetle, akarsu başlarında, ağaç gölgelerinde kurulu çayhanelerde, güzel sesli hânendelerin ve sâzendelerin tatlı nağmeleri arasında, çay, nargile, müselles içer, eğlenirler. Türkistan'da, nargileye «Çilim» denir. Bunun marpucu, yarım metre kadar uzunluktadır. Su konulacak kısmı, kabaktan yapılmıştır. Bunun içine, tömbeki konulduğu gibi, «köknarı» yani esrar da koyup içenlere tesadüf olunur.

Erkekler, bilhassa yazın, hâlis ipekten hafif elbiseler giyerler. Pardesüye «Çapan», altına giyilen üç peşli elbiseye de «Kemzül» derler. Türkistan halkı, erkekli, kadınlı güzel kokulara düşkündür. Güzel kokuyu çok severler. Ekseriyetle, gülyağı kullanırlar. Üzerlerinde, misk taşırlar.

Berberler, saçları ustura ile keserler. Sabun kullanmazlar.

Kadınlar, kaşlarına «Ösme» denilen bir nevi rastık çekerler. Bu rastık, kaşların arasını da kapatıp birleştirir. Ösme, iki, üç günde bir tazelenir. Bu rastığın rengi, evvelâ açık yeşil iken, sonraları maviye yakın, siyahımtrak bir renk alır. Kadınlar ve erkekler, gözlerine sürme çekerler. Taşkent hanımları kınayı çok sever. Bunu, âdî kına çiçeğinden yaparlar. Kına çiçeğinin yapraklarını ezip, bir miktar şap ile karıştırırlar. Lâpa hâline geldikten sonra, el ve ayak tırnaklarına sürerler.

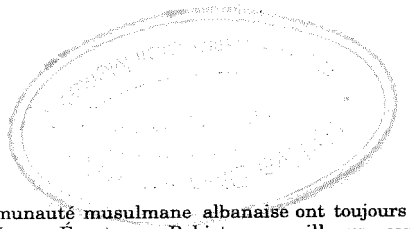
Türkistanlılar, istisnâsız olarak, misafiri çok severler. Bilhassa, Kırgızlar, misafirin îtibar derecesine göre at, deve, koyun, keçi kesip ikram ederler. Bu tasnif; Türkistan'da, çeşitli etlerin makbûliyet derecesini gösterir. Sığır eti, dördüncü derecede sayılır. Tavuk ve sair kümes hayvanlarına fazla iltifat etmezler. Kırgızların evlerinde yiyecek olarak kıymetli ne varsa, misafirin önüne çıkarılıp ikram edilmesi; millî bir âdettir. Hattâ, komşusu bir günde on defa gelse, her gelişinde, ona «Destarhan» çıkarması gerektir.

Destarhan, her çeşit taze ve kuru meyvalarla, reçellerle donatılmış bir sofranın adıdır. Çay ile ekmek de, bu sofrada mu-

Malgré le soutien financier des pays musulmans, les conditions dans lesquelles se déroulent les enseignements sont généralement précaires, du fait de l'inadaptation des locaux ou du manque de livres scolaires. À Tirana, par exemple, les cours ont lieu dans d'anciens dépôts, la plupart sans fenêtres, accolés à la mosquée de Kokonozi. Par ailleurs, les *medrese* telles qu'elles sont conçues, comme des établissements secondaires, ne peuvent que fournir une culture musulmane générale aux jeunes générations et former au plus vite, grâce à des cours spéciaux, le personnel des mosquées. En fait, la Communauté musulmane albanaise attend de se voir restituer les locaux de l'ancienne *Medrese e Përgjithshme* (*Medrese* Générale) de Tirana, afin de remettre en service une véritable école théologique dans le pays. Le bâtiment avait été donné sous le régime communiste à la Faculté de stomatologie, et jusqu'à présent les négociations menées par la Communauté avec le président de la République, Sali Berisha, n'ont pas encore abouti à sa restitution. En attendant, les dirigeants musulmans misent surtout, pour la formation des cadres, sur les étudiants à l'étranger[20].

Ces jeunes gens, de même que, dans une moindre mesure, les mille élèves des *medrese* du pays, sont en effet considérés comme le « sang nouveau » de l'islam albanais. Ils sont aussi souvent les descendants de l'élite religieuse du pays qui se reconstitue. La formation qu'ils — ou leurs parents — ont choisi représente, en tous cas, pour eux un espoir, un nouveau système de valeurs, voire un débouché professionnel, dans une société sans perspectives, où la situation économique est l'une des plus mauvaises d'Europe.

sous la direction de
NICOLE GRANDIN ET MARC GABORIEAU
MADRASA
LA TRANSMISSION DU SAVOIR DANS LE
MONDE MUSULMAN, Paris, 1997,
s. 295-367.
DN: 63221



[20] Les plus hauts cadres de la Communauté musulmane albanaise ont toujours complété leur formation à l'étranger, en Turquie, en Égypte, au Pakistan ou ailleurs, car il n'y a jamais eu de faculté théologique sur le sol albanais.

07 EYLÜL 1999

LA QUESTION SCOLAIRE À BOUKHARA ET AU TURKESTAN RUSSE DU PREMIER RENOUVEAU À LA SOVIÉTISATION (FIN DU XVIII[e] SIÈCLE-1937)*

Stéphane A. DUDOIGNON

Éduquer peu à peu les allogènes, les rapprocher du peuple et de l'esprit russes sont une tâche de toute première importance politique.
Comte Dmitrij Andreevič Tolstoj, ministre russe de l'Instruction publique, 1870.

Dieu ait pitié de votre déchéance et vous garde d'une servitude délétère. Sinon je vous prédis que d'ici peu l'islam sera anéanti en Transoxiane sous l'oppression des infidèles. Et lorsque vous rouvrirez les yeux, ce sera pour voir vos mosquées transformées en églises et vos enfants christianisés.
Fiṭrat, Débat d'un mudarris boukhare et d'un Européen, en Inde, à propos des écoles nouvelles, 1909.

Les prémices du même processus historique qui a conduit les peuples d'Europe à la puissance et à la prospérité existaient dans le khanat musulman de Boukhara. Et il fallut à ce dernier une série de circonstances étonnamment contraires pour mettre un coup d'arrêt à son essor culturel.»
D. N. Logofet, *Le khanat de Boukhara sous protectorat russe,* 1911.

Au lendemain des manifestations violemment réprimées de février 1990 à Douchanbeh, capitale du Tadjikistan alors soviétique, un juge d'instruction perquisitionnant dans la maison d'un mollah rural du Hissār, à la recherche de tracts de propagande islamiste, découvrait en tout et pour tout quelques vieux Coran et un exemplaire fané des *Żarūriyāt-i dīniya (Obligations religieuses)* de Munawwar Qārī (1878-1931), un pédagogue turkestanais moderniste du début de ce siècle[1]. Quelques semaines plus tard, j'apercevais dans la bibliothèque personnelle d'un mollah non officiel de la banlieue de Tachkent (Ouzbékistan) une copie photographique de l'édition de 1915 du *Précis*

* Cet article a été précédemment publié dans un numéro spécial des *Cahiers du monde russe* (vol. XXXVII (1-2), 1996, p.133-210) sur « Le réformisme musulman en Asie centrale ». Nous remercions les *Cahiers du monde russe* de nous avoir permis de le reproduire ici.

[1] Munawwar Qārī b. 'Abd ar-Rasīd Xān, *Żarūriyāt-i dīniya. Ta'līm-i īmān (Obligations religieuses. L'apprentissage de la foi)*, Samarcande, Širkat-i Buxārā-yi Šarīf (Compagnie de la Noble Boukhara), 1332/1913-14. Sur la perquisition, voir le film de commande d'Evgenij V. Kuzin, vidéaste officiel du parti communiste tadjik (cop. Vidéofilm, Douchanbeh, 1990), cité dans le documentaire *Asie Centrale, États d'urgence*, de Stéphane A. Dudoignon, Ludovic Segarra et Jean-Michel Meurice, SFP, 1991 (diffusion sur France 3 le 4 mars 1992).

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Türkiye Diyanet Vakfı
İslâm Araştırmaları Merkezi
Kütüphanesi

N. Terletsky

A PERSIAN-LANGUAGE WORK ON THE "CENTRAL ASIAN MAKKA"

On the 11th of December 1912, a regular meeting of the Turkistān circle of lovers of archaeology was held in the building of the Turkistān District Engineering Department, where a member of this learned assembly, the famous orientalist L. A. Zimin, gave a report entitled "The Story of the City of Ūsh" [1]. This report was based on data given in the treatise *Ūsh shahrī risālasī* ("The Legend of the City of Ūsh") printed in 1885 in *Turkestanskaia tuzemnaia gazeta* ("Turkistān Indigenous Newspaper") in Turkic. The reading of the Russian translation of it and the accompanying commentaries made up the main part of the report. The data that we have regarding this work is very scanty. It is a collection in which an anonymous author gives more than ten (manifestly fabricated) *ḥadīth*s connected with the city of Ūsh that glorify this settlement and its inhabitants, tell about numerous Muslim righteous men and prophets that visited it. These legends that make up the collection speak of the blessedness of this city and also contain information on the blessings that the pilgrims will be rewarded with for accomplishing pious deeds there. The compilation of this collection can be dated to the 13th/18th century [2].

The SPIOS collection contains a work very close in its character and partly in its content to the one that was used by L. A. Zimin. This small (three folios: 42a—44a) treatise in Persian titled *Dar bayān-i risāla-yi Ūsh* ("From the Legend of Ūsh") is registered with the number C 2038. The anonymous work, which is an unfinished copy, is part of a combined manuscript sized 24.7×14.2 cm in Oriental pasteboard binding covered with leather. The text is written in *nasta'līq* in black Indian ink on Oriental (Central Asian) paper with a size of 19.5×9.5 cm. The copy was created in the 19th century in Central Asia and arrived at the SPIOS manuscript collection in 1934 as part of the acquisitions of the Archaeological expedition of the USSR Academy of Sciences [3].

In view of the fact that the work *Dar bayān-i risāla-yi Ūsh* has not been properly studied and is very little known to the general learned public, it seems suitable to dwell longer on its content, and in particular compare it to the content of the treatise in Turkic. The comparative table given here clearly illustrates the similarities and differences in content which we find in the works under consideration (ŪSHR — *Ūsh shahrī risālasī*, DBRŪ — *Dar bayān-i risāla-yi Ūsh*):

Table 1

	ŪSHR	DBRŪ
Explanation of the name of Ūsh	+	–
Explanation of the name of *Khayr al-buldān*	+	+
Tales of the superiority of Ūsh and its inhabitants over other cities and people, their high morals, etc.	+	+
Tale of the prophet Sulaymān's visit to Ūsh	+	+
Tale of how Sulaymān built a mosque in Ūsh	+	–
Tales of the struggle of the people of Ūsh for their faith	+	+
Tale of Āṣāf b. Barakhyā's stay in Ūsh and his death and burial in that city	+	–
Tale from Zayd al-Anṣārī [4] about Muḥammad's words on the abundance of Ūsh	+	+
Mention of the Mountain of Barākūh in Ūsh	+	+
Tale of the visit of the prophets and the messengers of God to the Mountain of Barākūh	+	+
Tale of the amazing qualities of the water in Ūsh	+	+
Tale from the *ḥaḍrat* 'Umar about the establishment of the true faith in Ūsh in the time of the prophet 'Īsā and about how one of the prophet 'Īsā's followers was martyred in Ūsh	+	–
Tale from Kh^{w}āja Yamānī about the great *mujtahid* and his tomb near the Simkish (?) pond	+	–
Tale of how the prophet Ibrāhīm built in Ūsh a mosque similar to the mosque in Makka	+	–
Tale of the prophet Yūnus's stay in Ūsh	+	+
Tale of how Yūnus restored a mosque in Ūsh	+	–
Tale of the argument between Sulaymān and Yūnus	+	–
Tale of how Sulaymān brought water to Ūsh	+	+
Tale of the prophets who the inhabitants of Ūsh came to believe in	+	–
Tale from 'Alī [5] about the light that emanated from Ūsh and was noted by Muḥammad during *mi'rāj*	+	+
Tale of the elevation of the city of Ūsh to the heaven and of how Muḥammad said a prayer in that city	+	+
Tale of the righteous Kh^{w}āja Aḥmad Arkām and Kh^{w}āja Aḥmad Naram (?)	+	–
Tale of the righteous Kh^{w}āja Isḥāq Walī	+	+
Tale of the righteous Kh^{w}āja Humāī Ghāzī	+	+
Tale of the righteous 'Imrān Khāṣ [6]	–	+
Tale of the traces left in Ūsh by Jābrā'īl	+	–
Tale from Muḥammad Jurjānī about the great number of prophets, pious and noble men buried in Ūsh	+	–

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12-24

Thus, one can talk about an obvious similarity (although not a complete coincidence) in plot of the works under consideration. One should also keep in mind that the absence of some tales in the work *Dar bayān-i risāla-yi Ūsh* can be fully explained by the fact that the copy we have is unfinished. The *ḥadīth*s presented are connected with the names of very popular characters and historical figures: 'Alī, his sons Ḥasan and Ḥusayn, Khadīja, 'Abd Allāh Anṣārī, Abū Hurayra and others.

As has already been mentioned above, essentially both works represent collections of Muslim tales glorifying the merits of the city of Ūsh. This city located in the eastern part of the Farghāna Valley, along with its outskirts, has from time immemorial been famed as a holy place which has attracted a lot of pilgrims. It should be noted that not only people from the adjacent territories came to worship the local holy places but also the inhabitants of more remote regions of Central Asia. Among the places worshipped in Ūsh, numerous *mazār*s stand out. Of special significance here is Takht-i Sulaymān (the Throne of Sulaymān) — a mountain located in the immediate vicinity of the city on the slopes of which there are several objects of worship [7] (*figs. 1—2*). The popularity of this place is also evident in the early periods of history — the unusual shape of the mountain attracted the attention of people since the late Bronze Age, and, to all appearances, this area had spiritual meaning to which testify numerous pictographic images and traces of continual lighting of fire. The religious meaning of this region is also registered in some works that belong to the Muslim period, the earliest of which dates to the 13th century AD [8]. However, the final formation of the Takht-i Sulaymān cult and hence the establishment of the city of Ūsh as one of the main places of worship in Central Asia should be dated to the 17th — the beginning of the 19th centuries. The compilation of the works we are reviewing is dated precisely to this period (the most probable date seems to be the end of the 18th century).

We can try to give a partial explanation of this fact by the events of the political history of the region. The Farghāna Valley (including the area of the city of Ūsh) constituted the nucleus of the strengthening Khuqand domain which in the 18th century was gradually leaving the control of Bukhārā, and soon became a completely independent political unit — the Khuqand khānate [9]. Here a curious phenomenon should be mentioned: the presence of popular objects of pilgrimage on the territory of one's state, and hence controlling them and receiving profit from the numerous visitors to them was a very desirable, not to say indispensable, condition for the successful functioning of the supreme power in the political framework of Central Asia of those times. For the ruling elite of the forming Khuqand domain a similar condition was extremely important in terms of giving it legitimacy [10], especially taking into account the fact that there, the main cities, above all Bukhārā and Khīwa, have since time immemorial been famous as religious centres with a whole series of popular *mazār*s. The capital of the new state formation, Khuqand, was a comparatively young city that could not boast of many holy things [11]. In the Farghāna Valley, this role was given to Ūsh. In the light of the above, the desire to glorify the city and its *mazār*s in every possible way is quite understandable, and the dissemination of all kinds of legends popularizing it (including those that are part of the works we reviewed) was very useful.

The great number and popularity of the places of pilgrimage in Ūsh allowed the city to acquire the title of the second (Central Asian) Makka [12]; another name for the city mentioned in both works is *Khayr al-buldān* (literally "Best of the cities"). Among the numerous amazing qualities of this city are the following: on the Day of Resurrection, the inhabitants of Ūsh will rise up together with the fighters for the faith, and the fighters together with the prophets [13], and they will all have wreaths on their heads and will sit on Burāqs [14], the land of Ūsh is made from light [15], the air of Ūsh is like the air of Paradise, the water of Ūsh is like the water of Paradise [16], and the mosque of Ūsh (*fig. 3*) is like the mosque of Makka and was built by Ibrāhīm "for the Persian people" [17].

The performance of certain actions including rituals in Ūsh or at various *mazār*s boded many blessings to a person, some of which are listed in the table given below [18]:

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Middle East Countries

Social and Economic Indicators

	*Population Midyear (m) 1995**	*Population Growth (average annual %) 1985–90*	*1990–94*	*GDP 1994 ($m.)*	*Purchasing Power Parity Estimate of GNP per Capita 1994 ($)***	*GDP Annual Average Growth 1980–90*	*1990–94*	*Inflation (annual average, GDP deflator) 1984–94*	*Life Expectancy at Birth (years) 1985*	*1994*	*Adult Literacy (%) 1985*	*1995*
Algeria	28.55	2.7	2.9	41,941	3,550	2.9	-0.6	22.0	61	69	50	62
Bahrain	0.59	3.4	2.8	—	13,220	—	7.9[a]	0.3	69	72	73	85
Egypt	59.23	2.5	2.0	42,923	3,720	5.0	1.1	16.4	61	62	44	51
Iran	59.78	2.7	2.9	63,716	—	1.5	5.2	23.4	60	68	51	72
Iraq	19.92[b]	2.7	3.4	—	—	—	—	—	61	67	89	58
Israel	5.50	1.9	3.7	77,777	15,300	3.5	6.2	18.0	75	77	95	95[c]
Jordan	5.20[b,d]	3.3	6.0	6,105	4,100	-1.5	8.2	9.2	65	70	75	87
Kuwait	1.69	4.5	-6.8[c]	28,289	24,730	0.9	7.7[a]	—	72	76	70	79
Lebanon	2.91[a]	0.2	3.3	—	—	—	12.6[a]	—	69	69	77	92
Libya	4.90[a]	—	—	—	—	—	—	—	60	64	67	66[f]
Morocco	27.11	2.6	2.0	30.803	3,470	4.2	1.7	5.0	59	65	33	44
Oman	2.10[a]	—	4.5	11,628	8 ,590	8.3	6.7	0.1	54	70	30	35
Qatar	0.59[a]	4.2	2.6	—	—		-4.5[a]	—	72	72	76	79
Saudi Arabia	17.45[a]	4.8	3.2	117,236	9,480	-1.2	1.9	2.8	62	70	58	63
Sudan	28.95[a]	3.3	2.9	—	—	—	7.1[a]	—	54	—	27	46
Syria	14.31	2.9	3.4	—	—	—	—	22.1[g]	64	68	60	67[f]
Tunisia	8.81[a]	2.4	1.9	15,770	5,020	3.3	4.5	6.3	63	67	54	67
Turkey	61.64[a]	3.1	2.0	131,014	4,710	5.6	3.2	65.8	64	67	64	82
UAE	2.31	3.3	2.9	35,405	—	-2.0	0.0[a]	—	70	75	—	79
Yemen	12.67[a]	3.5	5.1	—	—	—	-2.1[a]	—	—	—	—	—

a 1990–93.
b 1994.

(continued)

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Dia kopyası çekilir
R. Kurbanoğlu

ALİ BÂDEMCİ

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TÜRKİSTAN

1917 - 1934

TÜRKiSTAN

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TURKESTAN AND THE FATE OF THE RUSSIAN EMPIRE

Daniel Brower

Türkiye Diyanet Vakfı
İslâm Araştırmaları Merkezi
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Prof. Dr. A. Ahat Andican

Cedidizm'den Bağımsızlığa Hariçte Türkistan Mücadelesi

Türkiye Diyanet Vakfı
İslâm Araştırmaları Merkezi
Kütüphanesi

Dem. No:	88897
Tas. No:	951.6 AND.C

Cedidizm'den Bağımsızlığa Hariçte Türkistan Mücadelesi

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Eski Roma'da bir esir pazarı.

ait olan bütün İtalya (Papalık hariç) ve İspanya kıyıları vuruldu.

1695 ilkbaharında, Kırım Hanı Selim Giray'ın 3'üncü oğlu Şehbaz Giray, 70.000 atlı ile Polonya'ya daldı. Lvov şehrine girdi. 30.000 esir ile geri döndü.

Macar Kralı Sigismund, Eflâk ve Sırbistan'ı, Osmanlı devletine karşı kışkırtıyordu. Tedibi gerekti. Sultan Murad, ünlü akıncı komutanı Evranosoğlu Ali Bey'e, Macaristan'a karşı akın emrini verdi. Bu maksatla Sırp Kralı Brankoviç ve Eflâk Beyi Drakula da, yardımcı kuvvetleriyle, Ali Bey'in emrine verilmişti. Evranosoğlu 70.000 kişilik bir akıncı kuvveti ile Semendire civarından Tuna'yı geçti. Erdel'den ilerliyerek Hermanştat'a daldı. Bu şehirde sekiz gün kalındı. Civardaki birkaç kasaba ile Hermanştat da yağma ve tahrip edildi. 45 gün süren bu harekât sırasında ele geçen 70.000 esir kız ve oğlan ile hesapsız ganimeti yurda getirdiler. Bunların bir kısmı yollardaki pazarlarda, bir kısmı da Istanbul pazarlarında satıldı. Bu şiddetli akın Sigismund'u yıldırmış ve Macar halkı üzerinde de büyük korku yaratmıştı. Bunun Avrupa'daki akisleri de uzun sürdü.

İstanbul'un en önemli esir pazarı, Çarşıkapı'dan Nuruosmaniye'ye giden yerde idi. Avratpazarı, Tavukpazarı da denilen bu ticaret merkezinde, satışların usûlüne göre yapılmasını kontrol eden bir «esirciler kethudâsı», bir de «esirciler şeyhi» bulunurdu. Birincisini esirci esnafı seçer, ikincisini de devlet tayin ederdi. Diğer iki büyük pazar da Cerrahpaşa ve Beşiktaş'ta idi. Bu pazarlara Ortadoğu'dan da esir tacirleri gelirdi.

Her işte olduğu gibi bazan bu esir ticaretine de fesat karışırdı. Güzel kızları, hizmetini kontrol bahanesiyle evlere kapatan ve dolayısıyle fuhşa sevk etmeye çalışan kadın simsarlar zuhur ederdi. Sultan III. Murad (1574 - 1595), bu hâli önlemek için şöyle bir emir vermişti:

«Avratlar esircilikten men olunsun, kefilsiz tellâllar kaldırılsın, esirci kafilesinin hâlleri ıslah edilsin».

Istanbul'daki esir pazarları 1874 yılında kapatıldı. Fakat bu ticaretin cazip kazancı, mensuplarını gizli çalışmaya sevk etmişti. Çerkes, Gürcü, Dağıstanlı beyaz kızlar, Tophane civarında, siyah kızlar da Fatih semtinde bazı evlerde gizlice alınıp satılırdı. Bunları satın alan bazı kimseler, evlerinde terbiye eder, okutur, müzik öğretir, sonra da evlâtlık veya odalık olarak yüksek fiyata satardı.

Türkiye'de bu ticaretin kat'î olarak ortadan kaldırılması 1909 yılında kabil olmuştur.

I. Dünya Savaşı'nda Ruslar'a Esir Düşen Bir Subayın:

Türkistan Hâtıraları

Yazan: Süleyman Tevfik Harputlu

1912 yılında Harbiye Mektebi'nden mezun olan Süleyman Tevfik Harputlu, I. Dünya Savaşı'nın acılarını yaşamış, çilesini çekmiş yüz binlerce Türk'ten biridir. Süleyman Tevfik, önce Rumeli'de bulunmuş, Balkan Savaşı'na katılmıştır.

8 ağustos 1914'te Sıvas'taki 88. alayın I. tabur muavinliğine getirilmiş ve aynı yıl Ruslar'a karşı savaşmaya başlamıştır. Süleyman Tevfik'in hâtıra defterinin baş kısmında şu satırlar vardır:

23 ocak 1915

Umumî taarruzda yaptığımız çevirmenin muvaffak olması üzerine Oltu kasabasını Ruslar'dan zaptettik.

30 ocak 1915

Tiflis'e doğru kaçan Rus ordusunun önünü kesip, imhâ etmek için, meşhur Allahüekber Dağı'nı aşarken, ordumuzun mühim bir kısmı, soğuktan donduğundan, Sarıkamış taarruzu muvaffak olamadı. Ric'at ettik.

Daha sonra bölük komutanlığına getirilen Süleyman Tevfik, 1915 nisanında Tortum çevresinde savaşırken Ruslar'a esir düşer.

Aşağıda, onun Rusya'daki esaret hâtıralarını okuyacaksınız.

BİRİNCİ Dünya Harbi'nde, Rus orduları Mazurya bataklıkları önünde büyük bir hezimete uğramıştı. Alman orduları kumandanı General Makenzen, 300.000 Rus askerini esir almıştı. Cephelerden gelen yaralı askerlerle, Rusya dahilindeki hastaneler hıncahınç dolmuştu. Gıda maddeleri son derece pahalılaşmış olduğundan bize verilen para ile gıdamızı temin etmek mümkün değildi. Tasfiye edilmemiş, kapkara ve ağır kokulu ayçiçeği yağında kızartılmış patates yemekten bıkmış, usanmış, «çorni hlep» dedikleri siyah çavdar ekmeğini artık yiyemez olmuştuk.

Yanıbaşımızda, müttefikimiz Alman ve Avusturya esirleri, memleketlerinden mektuplar alıyorlardı. Kızılhaç vasıtasıyla para, giyim eşyası, yiyecek yardımı görüyorlardı. Biz Türkler, ne memleketimizden bir haber ve ne de ailelerimizden bir mektup alabiliyorduk. Dünyada olup bitenlerden haberimiz yoktu. Erzincan'da

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MUSLIM TURKISTAN

Kazak Religion and Collective Memory

Bruce G. Privratsky

Türkiye Diyanet Vakfı
İslâm Araştırmaları Merkezi
Kütüphanesi
Dem. No: 9721
Tas. No: 297
PRI.M

CURZON

Surrey 2001

"Rusyadaki Türk Cumhuriyetleri"
Abdullah Battal
Türk Yurdu, c. IV, sayı: 19, Temmuz-1926, İstanbul, s. 36-50
Dergi / Kitap Kütüphanede Mevcuttur
0 8 EKİM 1993

غربی آوروپایه ترانسیت نقطه‌سنی وساده‌جه آذربایجانك دكل ، بوتون قافقاسیانك تجاری مركزینی تشكیل ایدر . خزر ده‌كیزنده باشقه امثالی بولونمایان باكو ترسانه‌لرنده كیلر ساده تعمیر ایدیلكله قالمیور ، یكیلری‌ده یاپیلیور . بیوك ترسانه‌لر ته‌كنیك جهتدن ایله‌شدرلسه‌لر، اوراده دها بویوك ومكمل كیلرده یاپیلابیله‌جكدر. كور نهرینك‌ده ٥٢٠ چاغرم مسافه‌سی كیلرك یورومه‌سنه‌صالحدر. ایلاریده بوصو یولی‌ده بویوك اهمیتی حائز اولاجقدر .

II

تورکستانده جمهوریتی

آذربایجان جمهوریتندن ده‌كیزله سیاحت ایده‌رك خزر ده‌كیزینك شرقی ساحلنه چیقارسه‌ق تورکمنستان جمهوریتنه آیاق باصارز . اورتا آسیاده سوویه‌ت حاكمیتی یرله‌شنجه أولجه اوراده اوچ جمهوریت تأسیس ایدلمشدی : تورکستان ، بوخارا وخوارزم جمهوریتلری . ١٩٢٤ سنه‌سنده بو جمهوریتلر لغو اولوناراق ، اورتا آسیاده متوطن تورك قبیله‌لری عددنجه یكی جمهوریت واولكه‌لر میدانه كتیرلمشدی، كه شونلردر: تورکمنستان ، اوزبكستان ، تاجكستان جمهوریتلری، قارا قیرغیز وقارا قالپاق مختاریتلی اولكه‌لری . بوكونلك بز آذربایجانك قارشی‌یاقاسنده بولونان تورکمنستان جمهوریتنه دائر بر پارچه معلومات ویره‌جكز .

حدود واهالی – بو جمهوریت سابق روسیه ایمپراطورلغنك ماورای خزر اولكه‌سی (زاقاسپیسكی اوبلست) عنوانیله معروف تورکمن یوردیله ، سابق بوخارا وخوارزم خانلقلری (جمهوریتلری)نك برقسمندن تشكیل ایدلمشدر، كه جنوبده ایران وافغان ایله، غربده اوزبكستان ، شمالده قازاق – قیرغیز جمهوریتیله محدوددر . غرب طرفنده ایسه اونی آذربایجان جمهوریتندن خزر ده‌كیزی آیرر . مركزی عشق آباد (آصخاباد) شهریدر، كه بوكون سوویه‌تلر لسانده (پولتوارتسق) تسمیه اولونمقده‌در . مساحهٔ سطحیه‌سی دها تثبیت ایدیله‌مش اولمالیدر ، كه بزم استفاده ایتدیكمز سوویه‌ت منبعلرنده بیله كوسته‌رلمیور .

نفوسی بر میلیون مقدارنده اولوب ، بونلردن همان یوزده دوقسانی تورکمنلر ، یوزده ٨,٦ ی اوزبكلر ویوزده ٤,٥ ی روسلردر. ایرانده واورتا آسیاده یاشایان تورکمنلرك ٩٠٠ بیكی تورکمنستان جمهوریتنده بولونیور دیمكدر . معلوم اولدیغی وجهله تورکمنلر غرب (تورکیه) تورکلری وآذری تورکلری كبی ، تورك اوغوز شعبه‌سنه منسوب اولوب ، لسانلری قدیم اوغوز لهجه‌سنك پك چوق مهم خاصه‌لرینی زمانمزه قادار محافظه ایله‌مشدر . تورکمن لهجه‌سی بزم طرفمزدن دكل ، بعضی روس عالملری طرفندن تتبع ایدیلمشه‌ده ، او لهجه‌ده عصری مطبوعات وادبیات انتشار ایتمیوردی . اوراده « جمهوریت » قورولونجه تورکمن لهجه‌سیله بر قاچ درس كتابلری طبع اولونمش (مثلا ع . آلپار ، م . كه‌لدی طرفندن ترتیب ایدیلن « دل ساباقلینی » ، « تورکمن دلینك غرامما تیكاسی ») ینه مملكتك مركزی عشق آباده « تورکمنستان، دایخان ، حامبال » اسملی غزته‌لر و« توقاق » اسملی مجموعه چیقیور . بونلر علی‌العاده اینفورماسیون و پروپاغاندا ورقه‌لری اولمقله برابر تورکمن لهجه‌سیله علاقه‌دار اولان بورا لسانیاتجیلری وتورکیاتجیلری ایچون مهم‌لسانی وثیقه‌لردر. باخصوص، كه بونلر خلق مكالمه لسانینه یاقین بر اسلوب ایله یازیلیورلر، كه اصل تورکمن خلق شیوه‌سنی اوكره‌نمك ایچون بونلر تورکمن شاعری مختوم قلی دیوانندن دها زیاده یاردیم ایدرلر ظننده‌یم .

كری اقتصادیاتی – جمهوریتك باشلیجه واردات منبعی كوی اقتصادیاتیدر . ١٩٢٣ – ١٩٢٤ سنه‌لری حسابنه كوره كوی اقتصادیاتندن حاصل اولان غیر صافی واردات ٣٣ میلیون روبله‌یه بالغ اولمشدر . ملی وارداتك یوزده ٥٢ سنی چفتچیلك ، یوزده قرق سكزینی حیوان به‌سله‌مه ویریورمش . ١٩٢٢ سنه‌سی معلوماتنه كوره بوتون تورکمنستانده مجموعی ١٩٠٦٧٢ چاروا (economie) ١٢٩٠٠٣٦ باش حیوان و ١٩٠٢٧٢ دیسه‌تینا اكیلمش طوپراق بولونمشدر . ١٩٢٢ سنه‌سی معلوماتنه كوره، بوتون تورکمنستانده هر بر نفوسی‌یه ١١,٤ باش حیوان و ١,٧ دیسه‌تینا طوپراق دوشیوردی .

Ayrıca, Giriş ve Sonuç bölümleri ile belgeler ve fotokopilerin bulunduğu bir Ekler bölümü yer almaktadır.

Birol, Nurettin. "İbn Battuta Çağında Deş-i Kıpçak ve Türkistan", Yüksek Lisans Tezi, (Danışman: Doç. Dr. Eşref BUHARALI), VII+179 s.

İbn Battuta, XIV. yüzyılın ilk yarısında Anadolu'da Sinop limanından Kırım'daki Kerç limanına çıkıp, önce Deşt-i Kıpçak bölgesini, oradan da Harezm ve Maveraünnehir'i gezerek; Horasan, Afganistan üzerinden Hindistan'a yönelmiştir. Bu dönemde Dest-i Kıpçak'ta bulunan Altın Ordu Hanlığı en parlak dönemini yaşıyor ve başında hükümdarlığı döneminde Müslüman olarak, Muhammed adını alan Özbek Han bulunuyordu. Türkistan bölgesinde ise Çağatay Hanlığı bulunuyor, hükümdar olarak da tahtta yine yakın zamanda Müslüman olarak, Alaeddin adını almış bulunan Tarmaşirin Han bulunuyordu. Bu iki hükümdar da Cengiz Hanın soyundan geliyorlardı. Özbek Han, Cengiz'in büyük oğlu Cuci'nin; Tarmaşirin de Çağatay'ın soyundan gelmekteydiler. İbn Battuta'ya göre, bu iki hükümdar da güçlü ordulara sahip ve dünya mülkünü ellerinde bulunduran yedi hükümdarlardan idiler.

Moğollar, Deşt-i Kıpçak ve Türkistan'ı fethettikleri zaman; buralarda Moğollar'dan daha ileri bir kültürel hayat hüküm sürmekteydi. Maveraünnehir ve Türkistan'da Türk-İslâm; Deşt-i Kıpçak'ta ise bazı liman şehirleri hariç, Bozkır kültürü kendini gösteriyordu. Kuzeyde Bulgar bölgesi ise yerleşik medeniyete yüzyıllar önce geçmiş bir Türk-İslâm sahasıydı. Buralara gelen Moğollar, ilk önce şehirleri tahrip ve ahalisini katletmişler; fakat sonraları üstün kültür karşısında benliklerini dahi kaybederek, Türkleşmeye başlamışlardır. Sonradan gelen Moğollar'ın nüfusu, yerli ahaliye göre oldukça azdı. İncelediğimiz dönem, Türkleşme hadisesinin devam ettiği bir dönemdir.

Tezimizde, kültür ve medeniyet konularında; devlet teşkilâtı, sosyal hayat, dinî hayat, vb. konular: İbn Battuta'nın verdiği bilgilerin ışığında yerli ve yabancı kaynaklarla bir değerlendirmeye tabi tutulmuştur. Çalışma sonunda vardığımız nokta; Hunlardan beri devam eden hayat tarzı ve müesseselerin, bu dönemde de canlı bir şekilde varlığının tespit edilmesidir. Böylece tarihî akış içinde; Türk toplumunun bir kesiminin, belli bir zaman dilimindeki varlığını belgelerle aydınlatmaya çalışmış olmaktayız.

Kaya, Mehmet Ali. "Roma Cumhuriyet Dönemi Asia Eyaleti Legatusları (M.Ö. 133-31)", Yüksek Lisans Tezi, (Danışman: Doç. Dr. Ömer ÇAPAR), XXV+158 s.

Bu çalışmamız Roma Cumhuriyet dönemi Asia eyaleti legatusları (M.Ö. 133-31) ile ilgilidir. Elçi legatusları ve askeri legatuslar olarak iki ana grupta karşımıza çıkmış olan bu dönem Asia eyaleti legatusları, "legatio libera", "legatus propraetore" gibi unvanlara sahip olan legatuslar yanısıra daima yardımcı legatuslar, proconsul ya da vali legatusları gibi değişik işlevlere sahiptirler. Bu yönleriyle Roma Cumhuriyet dönemi Asia eyaleti legatusları Roma'nın Asia eyaleti politikasında önemli rol oynamıştır.

Çalışmamızın birinci bölümünde, Asia eyaletinin organize edildiği M.Ö. 133 yılına kadar Roma-Asia ilişkileri özetlenmiştir. II. Bölümde yalnızca Roma'ya özgü bir kurum olan legati hakkında genel bilgiler verilmiştir. Bu genel bilgiler, legati'nin Roma tarihi içerisinde gelişimi ve buna bağlı olarak üstendikleri değişik görevler yanısıra sosyal düzeyleri yani senatus ile ilişkileri, hukuki durumları, seçilme ve atanmaları gibi konuları içermiştir.

Çalışmamızın üçüncü bölümünde, M.Ö. 133 yılından M.Ö. 31 yılına kadar Roma'nın Asia eyaletinde görev yapmış olan 36 legatus adı belirlenmiş ve bunlar kronolojik olarak sıralanmıştır. Bu bölümde belirlemiş olduğumuz legatusların bilinen yaşamları ve Roma'da üstlenmiş oldukları kamu görevleri kısaca özetlenmiş, "legatus" unvanını taşıyıp taşımadığı konusunda yapılan tartışmalar üzerinde durulmuş ve Asia eyaletindeki eylemlerinden söz edilmiştir.

Çalışmamızın dördüncü bölümünde, III. Bölümde kronolojik olarak sıraladığımız legatuslar, işlevleri (elçi legatuslar, legatio libera, Askeri legatuslar, legatus pro praetore ve proconsul ya da vali legatusları) ve sosyal düzeyleri (senatör olup olmadıkları ve Roma'da üstlendikleri kamu görevleri) açısından sınıflandırılmıştır.

Çalışmamızın beşinci bölümünde, Legatusların Roma'nın Asia eyaleti politikasınadaki rolü-Eyaletin organizasyonundan I. Mithridates savaşına kadar (M.Ö. 133-88; I. ve II. Mithridates savaşları sırasında (M.Ö. 88-74); III. Mithridates savaşı sırasında (M.Ö. 74-67) ve III. Mithridates savaşının bitiminden M.Ö. 31 yılına kadar olmak üzere dört kısımda belirlenmiştir.

Sonuç olarak, M.Ö. 133-31 yılları arasında Asia eyaletinde görev almış olduğunu belirlediğimiz 36 legatus'un işlevleri, siyasal ve

Ankara Üniversitesi Sosyal Bilimler Enstitüsü Tez Katalogu 1992, Ankara-1993. İSAM 64621

Zeichenerklärung.

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21 TEMMUZ 1997

Martin Hartmann
Der Islamische Orient
I. Berichte und Forschungen
Amsterdam - 1976, s. 103-145
IRCICA: 4163

Ausgegeben den 22. November 1900.

- Turkistan
- Istanbul

ZENTRALASIATISCHES AUS STAMBUL

I.

Als ich bei Durchmusterung der von General Skobelew aus dem eroberten Choqand[1]) mitgenommenen, jetzt im Historischen Museum zu Moskau verwahrten Handschriften[2]) eine grössere Anzahl Werke in čaghataischer Sprache fand, musste ich meine Ungeübtheit im Lesen und Verstehen dieser Texte bekennen. Bei dem Aufenthalt in Konstantinopel Sommer 1901 hoffte ich, durch Verkehr mit Leuten jener Gegend die Lücke ausfüllen zu können. Nicht gelang mir freilich das Einleben in die Sprache, wie ich mir es gedacht, denn ein reicher, sprechübender Verkehr mit Turkestanern wurde mir nicht zuteil. Doch ganz leer ging ich nicht aus. Ich konnte mit einem Manne arbeiten, der, das zeigte sich sofort, selbst ein lebhaftes Interesse für alle sprachlichen Dinge besass und damit ein verhältnismässig gutes Geschick verband, sich mitzuteilen und auf die Fragen des ihn Ausforschenden einzugehen.

Arif [*ʿārif*] ist in Aqsu (Chinesisch Turkestan) geboren und ist chinesischer Staatsangehöriger[3]). Über

[1]) Über das dieser Stadt gleichnamige, seit 1876 Russland einverleibte Chanat, in fränkischen Werken meist Kokan genannt, s. Schwarz 174 ff.; über die Stadt, die bedeutendes Centrum für den Baumwollhandel ist (jährlich eine grosse B.-Messe) s. Baed 446.

[2]) Siehe darüber meinen Bericht in Orientalistische Litteratur-Zeitung V (1902) Sp. 73 ff.

[3]) Ich sah seinen chinesischen Pass, der rechts chinesisch, links türkisch beschrieben war.

بسم الله الرحمن الرحیم

تاریخ ترکمنستان

جلد اول

اراز محمد سارلی

41824
958.42
SAR.T

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دفتر مطالعات سیاسی و بین المللی
تهران، ۱۳۷۳

بو سنه ظرفنده قورقاق برآديمله، وايشيتديكمه كوره اوزمان آنقره معارف مدیری اولان وشیدی آناطولی معارف کتبخانه‌سی صاحبی ادیب بك تكليفيله استانبولده «رشدیه اناث اعدادیسی» نك تمل قورولدی . بومكتبك صورت تأسیسی حقنده آلديغم معلومات شودر : ١٠ تموز ١٣٢٧ ده آقسرای یانغینده لاله‌لی تربه‌سی جوارنده‌کی دارالمعلمات بناسی‌ده یانمشدی . دارالمعلمات اوزمان نهاری ایدی . فقط بومكتبدن چیقان خانملرك اکثریسی ولایتلرده آچیلان قیز مکتبلری معلمه‌لکلرینه طالب اولمامالرینه وبك چوق منحلاته معلمه بولونمامه‌سنه مبنی معارف نظارتجه ولایتلردن بوراده معلمه یتیشدیرمك اوزره ولایات اناث مکاتب رشدیه‌سی مأذونه‌لری کتیریلش ویونلرکده دارالمعلماتك شعبه‌سی اولق اوزره چهارشنبه‌ده سعدی پاشا قوناغنده بولونان قیزصنایع مکتبدن تدریس وبیتوتلری تأمین ایدلمشدی .

یانغینی متعاقب اصل دارالمعلمات تشکیلاتی اعدادیه ولیلی قیز صنایع مکتبی‌ده لیلی دارالمعلماته قلب ایدلش وبوصورتله ایلك اناث اعدادیسی تأسیس اولونمشدی .

نافع عطوف

Dergi / Kitap
Kütüphanede Mevcuttur
08 EKİM 1993

, c. I, sayı: 1, Sene XIV, Teşrin-i evvel-1340, Ankara, s. 65-71

— Türkistan

تورکستانه احوالی هفته‌ده برتحلیل

١

انقلابه قادار

بویوك تورك قاآنلقلرینك انقراضیله اوفاق خانلق و دره بکلکلرینه انقسام ایده‌ن بویوك تورکستان اونلرك ظلم و استبدادلری آلتنده أزیلش واهالیسی‌ده دویغوجه بوغولمش ونهایت بو سیئاتك طبیعی برنتیجه‌سی اوله‌رق ١٨٨١ سنه‌سنده تورکستان تمامیله روسلرك اسارتنه دوشمشدر . بو بویوك تورك یوردی تااوته‌دن بری تورك ایلی آغالرینك وتورك متفکرلرینك نظردقتنی کندینه جلب ایده‌کلمشدر .

تورکستان مسئله‌سیله کندیلرینی علاقه‌دار حس ایدنلردن بریسی‌ده شمال تورکلری اولمشدر . شمال تورکلری ، دده‌لری بولغار تورکلری دورندن بری تورکستانله اقتصادی ومدنی علاقه‌ده بولونمقده ایدیلر . روسلر قازانی استیلا ایده‌رك بوتون علمی ودینی مؤسسه‌لرینی تخریب ایتدکلری زماندن بری تورکستانی و بالخاصه بخارایی برعلم منبعی ، مرکزی اتخاذ ایتمشلردی . قازان خانلقلرینك روسیه‌یه الحاقنی متعاقب شمال تورکلری تورکستان ، بخارا و خیوه‌ده بویوك تجارتخانه‌لر تأسیس ایده‌رك کندیلرینه مخصوص آیری محله‌لر وجوده کتیرمشلردر . بو شمال تورك محله‌لری بنا ، طرز حیات ، الیسه و آچش اولدقلری یکی طرز مکتبلریله تورکستانده آیری بر موقعده بولنیورلر و تورکستان تورکلرینك نظر دقتنی کندیلرینه جلب ایدییورلردی . بونکله برابر یکی طرز مکتب طرفداری اصلاحجی شمال تجارلری ، ارکك وقادین معلملری ، یکی طرز مکتبی تورکستانه صوقق و قبول ایتدیرمك ایچون چوق اوغراشمشلردر . هله اصلاحجی تورك میلیونرلرندن احمد وغنی بایلر تورکستانده کندی جیبلرندن پاره صرفیله مکتبلر آچه‌رق تورك اولادینی بو مکتبلرده تربیه ایتمك ایچون بویوك بر غیرت صرف ایتمشلردر . ١٨٩٥ سنه‌لرنده بوتورك میلیونرلری طرفندن

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31 TEMMUZ 1993

Esir DOĞU TÜRKİSTAN İÇİN

Türkiye Diyanet Vakfı
İslâm Araştırmaları Merkezi
Kütüphanesi
Demirbaş No: 18178
Tasnif No: 958 ESİ P. E

İSA YUSUF ALPTEKİN'İN MÜCADELE HATIRALARI

Derleyen : M. Ali Taşçı

Kapak Düzeni : *Hasan Karal*
Dizgi : *Oğul Dizgi Servisi*
Film-Montaj : *Erta Grafik*
Baskı : *Flaş Matbaacılık*
Yayınlayan : *Doğu Türkistan Neşriyat Merkezi*

Asian Affairs, c LIII (S III) 5-326-327, 1966 (Germany)

ambitious aspirants to distinguished careers, as a test of the genuineness of independence.

Mr. Symonds examines the approach and record not only of the British but also of the French, Belgians, Dutch and Americans in their oversea territories. His research gains perspective from the practical experience of field service for the United Nations Technical Assistance Board in Asia, Africa and Eastern Europe.

This book was prepared while Mr. Symonds was with the Oxford University Institute of Commonwealth Studies, and many readers of the *Journal* will doubtless recollect with pleasure his earlier work, *The Making of Pakistan*, which is one of the most sympathetic, if not the first, full-length account in English of the newly-established Muslim Dominion.

JOHN BIGGS-DAVISON.

Central Asia

The Peoples of Soviet Central Asia. By Geoffrey Wheeler. London, The Bodley Head, 1966. Pp. 126. Maps. Index. 12s. 6d.

Soviet reviewers will doubtless dismiss this book out of hand as "bourgeois falsification". By non-Soviet standards it is a valuable compendium of fact and analysis, by an author with unique competence in his field, a worthy addition to the wide-ranging Background Series.

After an initial chapter on the history of Central Asia from ancient Sogdia and Bactria until the coming of the Russians, Colonel Wheeler describes successively the Russian conquest and colonial rule, the Revolution and Civil War, the formation of national republics, and the effects of Soviet rule. He provides some new material on decisions which culminated in the national delimitation of 1924. The role of Frunze is of particular interest.

Impartially, the author describes the role of the Muslim population as a passive one, of mainly negative influence in Party decisions or Revolutionary events. He questions the practicability of a single State of "Turkestan". He tries to show what lay behind crucial decisions on delimitation, collectivization and the purges. He gives Soviet economic and cultural achievements their due, but shows the fallacies underlying certain Soviet "solutions" of national, political and economic problems.

Although designed for a hypothetical "general reader", the book may prove of greater service to the specialist. Every paragraph contains fact which may be amplified, analysis which should be tested.

Studies of Soviet Central Asia have advanced in the last decade to a point where monographs no longer need to be prefaced with descriptions of the location of the region and the nature of its inhabitants. Non-communist scholarship now needs to pay greater attention to individual topics if the field is to develop further. Careful attention to bibliography can shed additional light on figures such as Frunze and Enver, Khodzhayev and Ikramov, and enable more extensive treatment of the Basmachi, collectivization, purge and World War II periods. Non-Soviet scholars cannot duplicate the flood of material produced by their Soviet counterparts, but can do much towards its evaluation, corroboration or refutation. As a concise summation of what is known, and as a guide to further research, this book merits careful study.

RICHARD A. PIERCE.

Turkistan. Notes of a Journey in Russian Turkistan, Kokand, Bukhara and Kuldja. Abridged by K. E. West and edited with an Introduction by Geoffrey Wheeler. London, Routledge and Kegan Paul, 1966. Pp. xxxvi+303. Maps. Illus. Bibliog. Index. 50s.

Colonel Wheeler has written an evocative Introduction to this book by Schuyler, American Consul in Moscow a century back, a book which still remains essential to a proper understanding of the Russian empire in Central Asia. Schuyler's work, a great tome in the two fat volumes then popular, has been neatly abridged by Mrs. West without loss to the sequence or the argument. Two minor criticisms are permissible: (i) that the map after p. xxxvi—presumably the author's own—could be improved to show his wanderings in more detail, and (ii) that it should be made clearer whether the notes are the author's or the editor's. Editor's notes indicating where the author's forecasts had gone wrong might also have been interesting.

Schuyler was a sensitive observer, giving full value both to light and shade. He interprets as no latter-day Russians, and few others have adequately done, the starkness of the Central Asian desert with its dust storms, the beauty of the Timurid domes and minars, and the peace of the mountain recesses with groves of *tchinars* (*sic*) overhanging running water beside the tomb of a saint. His pictures of the Bukharan and Kokand rulers are as convincing as are his descriptions of vendors and wares in the bazaars and his assessments of the reality of Tsarist rule. Of special fascination to British readers is his account of Abdurrahman, whom he met during the period of the Afghan Amir's refuge in Samarkand. As the Amir's autobiography shows, later experiences led him to modify the attitude to British empire he expressed so forcibly to his American interlocutor. While Schuyler went wildly astray in concluding that Central Asia lacked all natural resources and could never repay the Russians for what its acquisition had cost, he was fair in acquitting the Tsars of having had a settled plan of conquest and he refrains from extreme views one way or the other. Some of his prophecies have been belied, for instance that the railway link when it came—there was none in his day—would be with the Siberian system. The first line in fact was built from the Caspian under Skobelev's influence, then came that past the Aral; and that with Siberia, though surveyed by the Tsars, was not constructed until well on in the Soviet period. There are shadows of forthcoming events in the stress Schuyler lays on relations with China; Kuldja was under Russian occupation when he visited it.

In his Introduction the editor leads us into an interesting comparison between the British and the Russian empires in Asia and prepares us for the shifting phases of the apologia put out by a Soviet régime which, professing to find the whole idea of empire abhorrent, had inherited a patrimony whose abandonment, for strategic and economic reasons, would spell ruin for the Russian State. The date of Schuyler's original book is for some reason omitted (the journey was in 1873). There might have been a reference, broader than a mention in the bibliography, to Curzon's 1889 volume on the same region, in so many ways a worthy offset to Schuyler's.

On one point I must take issue with Schuyler himself. It was Herodotus, not Xenophon, who told us that the Persian youth were taught to ride, to use the bow, and to speak the truth!

OLAF CAROE.

The Mongolian People's Republic. By Robert A. Rupen. Integration and Community Building Among the Fourteen Communist Party-States. Hoover Institution Studies 12. California, Stanford University Press, 1966. Pp. 74. Bibliog. $2.00.

This short study of the Mongolian People's Republic is the second in a series emerging from a symposium sponsored by Stanford University's Studies of the Communist System. According to the common preface, the object of the symposium is to produce a "collective system-approach study of data relevant for integration and conflict of the party states", that is, apparently, to isolate those factors making for integration of individual states within the world communist system, and those making for the disruption of this system. Professor Rupen is an acknowledged expert in the study of modern Mongolia, and the history of the M.P.R., founded in 1924, lends itself perfectly to this sort of survey, since it is almost co-extensive with that of the U.S.S.R. and displays a curious parallelism with the latter.

The book traces the story of the replacement of Chinese influence in Mongolia by Soviet influence which now stands stronger than ever after a brief attempt at a

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در ۶۵۵ به فرمان هولاکو به همسری ملک‌صالح، پسر بدرالدین لؤلؤ* (حاکم موصل)، در آمد (← جوینی، ج ۲، ص ۲۰۱).

۶) همسر سعدبن ابوبکر اتابک فارس (متوفی ۶۵۸) و دختر قطب‌الدین محمودشاه از اتابکان یزد (متوفی ۶۳۷). پس از درگذشت سعدبن ابوبکر، که فقط دوازده روز حکومت کرد، بزرگان فارس پسرش محمدبن سعد را بر تخت نشاندند (حک: ۶۵۸-۶۶۰؛ میرخواند، ج ۴، ص ۶۱۴؛ خواندمیر، ج ۲، ص ۵۶۴)، اما به سبب خردسالی او، مادرش ترکان‌خاتون ادارهٔ امور را در دست گرفت. ترکان‌خاتون با استفاده از خزاین موجود در جهت رفاه مردم و لشکریان کوشید و بقعه‌ای بر مزار همسرش ساخت و مدرسهٔ عضدیّه را در کنار آن بنا کرد و توانست موقعیت خویش را استحکام بخشد (میرخواند، همانجا؛ رجبی، ص ۵۵). او نماینده‌ای با هدایای فراوان به اردوی هولاکو فرستاد و اظهار اطاعت کرد و هولاکو فرمان حکومت فارس را برای اتابک‌محمدبن سعد فرستاد (میرخواند، همانجا). محمد، پس از دو سال حکومت، درگذشت و به جای او محمدبن سلغور (حک: ۶۶۰- ۶۶۱) به‌حکومت رسید (حمدالله مستوفی، ص ۵۰۶-۵۰۷).

محمدبن سلغور با دختر ترکان‌خاتون ازدواج کرد، اما تحت نفوذ ترکان‌خاتون نبود و سرانجام به سبب ستم بر مردم و اشتغال به لهوولعب به فرمان ترکان‌خاتون دستگیر و نزد هولاکو فرستاده شد (زرکوب شیرازی، ص ۶۳؛ میرخواند، ج ۴، ص ۶۱۵-۶۱۶؛ خواندمیر، ج ۲، ص ۵۶۵).

ترکان همچنین فرمان داد تا سلجوقشاه (برادر محمدبن سلغور) که در حبس بود، آزاد شود و حکومت را در دست گیرد. او با ترکان‌خاتون ازدواج کرد، اما پس از چندی (۶۰۱) در حال مستی و به‌سبب سوءظنی که به همسرش داشت، فرمان قتل او را صادر کرد (زرکوب شیرازی، همانجا؛ میرخواند، ج ۴، ص ۶۱۷؛ خواندمیر، ج ۲، ص ۵۶۵). به‌نوشتهٔ حمدالله مستوفی، ترکان‌خاتون در جنگی که سلجوقشاه به خون‌خواهی برادرش برپا داشت، کشته شد (ص ۵۰۷).

پس از کشته شدن ترکان‌خاتون، برادرش علاءالدوله، که اتابک یزد بود، به‌یاری سپاهیان مغول به سلجوقشاه حمله کرد و او را شکست داد. پس از قتل سلجوقشاه، به فرمان هولاکو حکومت اتابکان فارس به آبش‌خاتون، دختر ترکان‌خاتون، واگذار شد (خواندمیر، ج ۲، ص ۵۶۶-۵۶۷).

منابع: ابن‌اثیر؛ احمدبن حامد افضل‌الدین کرمانی، *سلجوقیان و غز در کرمان*، تحریر محمدابراهیم خبیصی، چاپ محمدابراهیم باستانی پاریزی، تهران ۱۳۷۳ ش؛ فتح‌بن علی بنداری، *تاریخ سلسلهٔ سلجوقی* = *زبدة النصرة و نخبة العصرة*، ترجمهٔ محمدحسین جلیلی، تهران ۱۳۵۶ ش؛ علی‌بن زید بیهقی، *کتاب تاریخ بیهق*، چاپ کلیم‌الله حسینی، حیدرآباد ۱۳۸۸/۱۹۶۸؛ جوینی؛ علی‌بن‌ناصر حسینی، *کتاب اخبارالدولة السلجوقیة*، چاپ محمد اقبال، بیروت ۱۴۰۴/۱۹۸۴؛ حمدالله مستوفی؛ خواندمیر؛ محمدبن علی راوندی، *راحة‌الصدور و آیة السرور در تاریخ آل‌سلجوق*، به سعی و تصحیح محمد اقبال، بانضمام حواشی و فهارس با تصحیحات لازم مجتبی مینوی، تهران ۱۳۶۴ ش؛ محمدحسن رجبی، *مشاهیر زنان ایرانی و پارسی‌گوی از آغاز تا مشروطه*، تهران ۱۳۷۴ ش؛ رشیدالدین فضل‌الله؛ احمدبن ابی‌الخیر زرکوب شیرازی، *شیرازنامه*، چاپ بهمن کریمی، تهران ۱۳۱۰ ش؛ ظهیرالدین ظهیری نیشابوری، *سلجوقنامه*، تهران ۱۳۳۲ ش؛ میرخواند؛ محمدبن احمد نسوی، *سیرت جلال‌الدین مینکبرنی*، چاپ مجتبی مینوی، تهران ۱۳۶۵ ش؛
EI², s.v. "Terken Khātūn" (by C. E. Bosworth).

/ ایران میرعابدینی /

ترکانشاه ← سلجوقیان کرمان

ترکستان، نام سرزمینهای آسیای مرکزی تا شمال ایران و افغانستان کنونی؛ بخش بزرگ ترک‌نشین شمال افغانستان در جنوب جیحون ؛ نیز از قدیمترین شهرهای جنوب قزاقستان.

۱) **ترکستان آسیای مرکزی.** این منطقه تقریباً منطبق است بر ماوراءالنهر* قدیم و زمینهای استپ تا شمال آن، اگرچه بخش استپی از دورهٔ مغولان به بعد (حدود سدهٔ هفتم) اغلب مغولستان* نامیده شده است. البته برای ایرانیان، فقط مرزهای جنوبی سرزمین ترکها، که مرز با ایران را تشکیل می‌داد، اهمیت داشت و طبعاً این مرز، تابع اوضاع سیاسی بود. ترکها در همان آغاز پیدایی خود در آسیای مرکزی، در سدهٔ ششم میلادی به جیحون* (آمودریا) رسیدند، ازینرو در دورهٔ ساسانیان، سرزمین ترکها بلافاصله از شمال جیحون شروع می‌شد. بنا به روایت طبری (سلسلهٔ اول، ص ۴۳۵-۴۳۶)، با پرتاب تیر آرش، جیحون مرز ترکان و ایرانیان شناخته شد. به‌زعم سبئوس[1] ارمنی (سدهٔ اول)، وِهسروت (جیحون) از سرزمین ترکستان سرچشمه می‌گرفت (سبئوس، ص ۴۹؛ مارکوارت، ص ۱۴۸). در بخش دیگری از همین اثر (سبئوس، ص ۴۳؛ مارکوارت، ص ۷۳)، ترکستان بر دِلِهستان، یعنی دهستان (در همسایگی دریای خزر در شمال اترک)، منطبق شده است.

با پیروزیهای اعراب، ترکها تا شمال به عقب رانده شدند. بنابراین، به نظر جغرافیدانان مسلمان سده‌های سوم و چهارم، ترکستان از شمال جیحون شروع نمی‌شد، بلکه از شمال قلمرو

1. Sebēos

دانشنامهٔ جهان اسلام، مج، 7، تهران 1382. İSAM 174947

ASIAN AFFAIRS, Volum IV, Part IV, S. 95-112. 1917 (Germany)

THE AMIR YAKOUB KHAN AND EASTERN TURKISTAN IN MID-NINETEENTH CENTURY

AT a meeting of the Society on October 31, 1917, with Colonel Sir Thomas Holdich in the chair, the President, Colonel Sir Henry Trotter, read the following paper:

In the year 1873, forty-four years ago, whilst employed on Survey duties in Kattywar, in North-West India, I received a telegram from my Chief, Colonel Walker, R.E., Superintendent of the Great Trigonometrical Survey of India, informing me that the Indian Government was about to despatch a political mission to the Atalik Ghazi of Yarkand—would I like to accompany it as geographer? My first act was to send a reply in the affirmative, and my next proceeding was to get hold of an atlas to ascertain in what part of Asia Yarkand was to be found. I now know something more of the geography and history of Chinese Turkistan than I did then, or I would not have ventured to address you this evening, and, although I shall be dealing with somewhat ancient history, I hope it may not be unprofitable to attract your attention for a short hour from the troubles and anxieties attendant on the terrible war now raging in so many parts of the world.

The mission which left India in 1873 was under the able leadership of the late Sir Douglas Forsyth, a very distinguished Indian official, and was said by Sir Henry Rawlinson to have been one of the best equipped that ever left India.

It was composed of Colonel T. E. Gordon (afterwards General Sir Thomas Gordon) as second in command; Captain Chapman, R.A., as Secretary (afterwards General Sir E. F. Chapman); Dr. Bellew, C.S.I.; Captain John Biddulph, 19th Hussars (A.D.C. to the Viceroy); Dr. Stoliczka, of the Indian Geological Survey; myself, and a staff of native assistants, amongst whom were Resseldar M. Afzul Khan, of the 11th Bengal Lancers (afterwards native A.D.C. to the late King Edward); Nain Singh and Kishen Singh, the famous pundits and explorers. We had also as escort twenty picked men from the Frontier Corps of Guides.

Turkistan

دائرة‌المعارف بزرگ اسلامی، جلد هشتم، تهران، ۱۳۷۷، ISAM 70902

18 OCAK 2000

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صادق سجادی

اسلام در ماوراءالنهر و ترکستان:

در ماوراءالنهر:

پیش از دورهٔ سامانی: سرزمین ماوراءالنهر به مفهومی گسترده، در گذشته‌ای دور مهد پیدایی دو تمدن درخشان خاور ــ سغد و خوارزم ــ بود و به سبب پیوندهای تجاری و سیاسی با چین و ترکستان از طریق خاور، و با ایران و روم از طریق باختر، ادیان گوناگون بودایی، مانوی، زردشتی و مسیحی همزمان در آنجا نفوذ داشته، و معابد مختلف در کنار یکدیگر برپا بوده است. حتیٰ سغدیان التزام به دینی یگانه نداشتند و پیروان ادیان گوناگون در میان آنان، در کنار یکدیگر می‌زیستند.

با شکل‌گیری خلافت در حجاز و آغاز فتوحات اسلامی، تا ۲۲ق، منطقهٔ وسیع خراسان تا رود آمو گشوده شد و از آن پس ماوراءالنهر، همسایهٔ شمالی خراسان، از ولایات تحت فرمان خلافت اسلامی گشت. از ۵۴ق/۶۷۴م والیان خراسان جنگهایی را با شاهنشینهای سغد و خوارزم آغاز کردند که بدون نتیجه‌ای قطعی تا ۹۰ق/۷۰۹م ادامه یافت. در بارهٔ این جنگها دو تک‌نگاریِ *فتوح خراسان*، اثرِ علی بن محمد مدایني (د ۲۲۵ق) و *کتاب خراسان*، اثر ابوعبیده معمر بن مثنیٰ از منابع اصلی به شمار می‌آیند (نک: ابن‌ندیم، ۵۹، ۱۱۵) که پایهٔ گزارشهای بلاذری، طبری و نرشخی بوده‌اند.

با اینکه در برخی روایات از فتوحی در آن سوی آمو همزمان با فتوح خراسان سخن رفته است (نک: بلاذری، ۳۹۸ـ۳۹۹)، اما بر پایهٔ روایات قابل پذیرش، نخستین امیر خراسان که از آمو گذر کرد و روی به سرزمینهای سغدیان آورد، عبیدالله بن زیاد بود. وی در ۵۴ق سپاهی بزرگ به سوی بخارا برد که حرکت او حاصلی نداشت و تسلط وی بر رامیثن و بخشهایی از بیکند نیز دیری نپایید. این نبرد، نقطهٔ آغازی برای امیران خراسان بود که گویا تا چند سالی حمله‌های تابستانه به سغد را پی می‌گرفتند و گاه برخی از صحابه، چون قثم بن عباس نیز در این جنگها شرکت داشتند (مثلاً نک: ابن‌سعد، ۷(۲)/۱۰۱). در واکنش نسبت به این کشمکشها، شاهان محلیِ ماوراءالنهر در برابر مسلمانان به ائتلافی نظامی روی‌آوردند؛ به‌طوری که در دهه‌های‌بعد والیان‌کاردان خراسان از لشکرکشی به سمت شمال ابا داشتند و اغلب امیر عراق حجاج بن یوسف ثقفی بود که آنان را به برخی تحرکها بر می‌انگیخت. به عنوان نمونه، لشکرکشی یزید بن مهلب به خوارزم در ۸۵ق بر خلاف رأی یزید و با فشار حجاج عملی شده بود (بلاذری، ۴۰۰ به بعد؛ طبری، وقایع سالهای ۵۴، ۵۶، ۶۱، ۸۲، ۸۵ق؛ نیز نک: نرشخی، ۵۲ـ۶۰).

از نمونه‌های نفوذ امیران مسلمان در ماوراء النهر در دههٔ ۷۰ق، جریان‌روی‌آوردن موسی‌بن عبدالله‌به ترمذ است.برپایهٔ‌منابع‌تاریخی، در حدود سال ۷۰ق، موسیٰ فرزند عبدالله بن خازم، والی ابن‌زبیر بر خراسان به اشارهٔ پدر، فوجی از سربازان وفادار به بنی خازم را با خود برگرفته، به آن‌سوی آمو روی نهاد و پس از کوتاه زمانی جنگ و گریز، و عبور از مسیر بخارا و سمرقند، به دژی در ترمذ روی آورد و به زودی زمام امور را در آن نواحی در دست گرفت. پس از استقرار موسیٰ در ترمذ، وی به تدریج، به عنوان امیری مسلمان و مخالف حکومت مرکزی عبدالملک بن مروان در منطقه از سوی شاهان ماوراء النهر پذیرفته شد و ترمذ پایگاهی برای مخالفان امیر خراسان گشت. حکومت ضد شامی موسی‌بن عبدالله در ترمذ تا ۸۵ق‌دوام‌یافت و تنها اختلافات‌درونی‌که به قتل موسیٰ انجامید، زمینهٔ اضمحلال آن را پدید آورد (نک: بلاذری، ۴۰۷ـ ۴۰۹؛ طبری، وقایع سال ۸۵ق). در بررسی تاریخی، باید این حکومت را نه تنها اول نمونهٔ حکومت مسلمان در منطقه، بلکه یکی از نخستین حکومتهای مستقل از خلافت مرکزی بازشناخت.

با استقرار یافتن خلافت مرکزی شام در شاخهٔ مروانی بنی امیه، سرانجام در خلال سالهای ۸۹ـ۹۶ق/۷۰۸ـ۷۱۵م، قتیبة بن مسلم که از سوی خلیفهٔ وقت به عنوان والی خراسان تعیین شده بود، جنگهایی جدی و پردامنه را با شاهنشینهای سغد و خوارزم سازمان داد که در نتیجهٔ آن حاکمیت خلافت اسلامی با ثباتی نسبی، بر سرزمینهای واقع در شمال خراسان، تا نواحی چاچ و فرغانه در خاور، استوار گردید (نک: بلاذری، همانجا؛ طبری، وقایع سالهای ۸۹ـ۹۶ق؛ نرشخی، ۶۱ به بعد).

این دوره از تاریخ ماوراء النهر که می‌توان از آن به دورهٔ آغازین

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Eastern Turkestan : An Overview

Erkin Alptekin

TURKISTAN

Introduction

The home of the Turkic-Muslim people is Turkestan. The eastern part of this region was invaded by Manchu-Chinese in 1876 and became known as Eastern Turkestan, Chinese Trukestan, Xinjiang or Xinjiang Uigur Autonomous Region. The western part was invaded by Tsarist Russia and became known as Western Turkestan. Western Turkestan was later divided into five republics called Uzbekistan, Kazakhstan, Kirghizstan, Turkmenistan and Tajikistan.

Area of Eastern Turkestan

The area of Eastern Turkestan is 1.7 million square kilometers, which constitutes about one-sixth of the total area of China, including Tibet and Inner Mongolia.

Population

Population estimates of Eastern Turkestan vary from source to source. The latest estimates give the present population of Eastern Turkestan as slightly over 13 million.[1] Of this, the Uigurs constitute 6 million, Kazakhs 800,000, other Turkic people 90,000, Mongols 100,000, the remainder are of Chinese origin.

Economy

Eastern Turkestan is rich in uranium, platinum, gold, silver, iron, lead, copper, sulphur, tin, mica, emeralds, coal and petroleum. According to some reports, it has enough coal reserves to meet the needs of all of Europe for 60 years.[2] Petroleum production for 1985 is expected to be 4.5 million tons.[3]

Seventy percent of the inhabitants of Eastern Turkestan are engaged in agriculture. The area at present devoted to agriculture is 48 million mu (1 mu=0.0667 hectares or 0.1647 acres), of which 44 million mu are paddy fields or irrigated land and cereal crops; wheat and maize cover about 77 percent.[4] More than 50 reservoirs have been constructed with a storage capacity of 5.1 million cubic meters.[5]

Eastern Turkestan has grasslands with a total area of 750 million mu, which can feed more than 60 million head of livestock.[6]

There are also 3,965 factories and enterprises, 44 of which are large and medium enterprises.[7]

In 1980 the total output value of industry and agriculture reached 5.82 billion Yuan (1 Yuan=about .5 US dollar), a 10.1 percent increase as compared with 1979; the total output value of agriculture reached 3.489 billion Yuan, an

sia, Great Britain and the Ottoman Empire. Nevertheless, all these attempts were short-lived.

The Feudal Period

Chinese policy toward Eastern Turkestan has from the beginning been motivated by the desire to create a "Greater Chinese Nation". The first Chinese administratiors to practice this policy were Zho Zhung Tang, Commander in Chief of the Manchu-Chinese forces which invaded Eastern Turkestan; Liu Ching Tang, the first Governor General; and Yuan Da Hua, who succeeded him to this post.

These three administrators were responsible for Eastern Turkestan receiving the Chinese name "Xinjiang" and its direct annexation to China. Under that administration, Eastern Turkestan was divided into four administrative regions. All cities and towns in Eastern Turkestan were given Chinese names,[16] and Chinese settlers were brought in from such provinces as Gansu, Hunan and Yunan. Other forcible measures were taken to introduce Chinese customs and ways of life, including inter-marriage.

Of those who resisted these assimilative policies it is estimated that more than one million people were executed in the second half of the 19th century;[17] about 500,000 fearing punishment escaped to neighboring countries like Russia, Afghanistan and India,[18] and 200,000 were transported from the southern parts of the country to the Ili Valley for forced labor.[19]

The Nationalist Period

In 1911 the feudal regime came to an end, and the National Chinese Republic was set up. Dr. Sun Yat Sen, in Article 4 of the National Development Program which he presented to the First Congress of the Kuomintang Party in 1924, admitted that there were Turkic people living in China, that these people were the original inhabitants of Eastern Turkestan, and that all of them were Muslim. He stated that these people had a right to self determination and that this right should be granted them.[20]

But after his death power passed into the hands of Chiang Kai Shek and his clique. This group not only abrogated Article 4, but adopted a policy actively dividing and assimilating the people of Eastern Turkestan. They revived the earlier goal of the Greater Chinese Nation and became enthusiastic advocates of the racial theories of Li Dung Fang.

According to Li Dung Fang, all nations living within the frontiers of China (Turkic Muslims, Mongols, Tibetans, etc.) originally descended from a Great Chinese Nation. Therefore it was necessary and fitting that they be once again brought within a unified framework. He argued that the Uigurs were descended from the Huns, and the Huns were in turn descended from the ancient Chinese; they all thus shared a common ancestry.[21]

Chiang Kai Shek fully endorsed these views and in his book *China's Destiny*, stated that all nations in China were descended from a single source *(Chunhua)*, and that these nations, although differing in habits, traditions, religious beliefs and geographical locations, were all united by race.[22] Thus under Chiang Kai Shek about 300,000 Turkic Muslims of Eastern Turkestan who opposed his policy were liquidated.[23]

Dujie Turkistan

Autonomy in East Turkistan?

Policy of Annihilation of Islamic Existence

Rahmatullah Ahmad Rahmeti

For some time, information agencies and international press have been carrying news of demonstrations by Turkistani Muslim students in Urumqi, capital of East Turkistan, in Beijing, capital of the People's Republic of China, and recently, in the city of Shanghai, the biggest seaport of China. These reports are distressing for they have come from the People's China which has, for decades, lived alomst confined to itself. Not much was known about it till the recent introduction of a policy of "opening-up," with a view to accelerating the projects of development and modernisation in the post Mao-Tse Tung China that had been shrouded in secrecy and backwardness due to Communist rigidity, extremism and suppression. The present government, whose policy is mainly enunciated by Deng Xiaoping, has started claiming that it provides full fundamental rights to all its citizens without discrimination of religion or race.

The said events deserve to be taken notice of by Muslim circles as they reflect the facts of life of the Muslim in East Turkistan about whom the Government of the People's China claims that they enjoy their full political, religious, cultural and economic rights in their country, East Turkistan, which is officially named the province of Xinjiang Uighur Autonomous Region. According to these reports, which were given maximum coverage, among other Muslim papers, by the daily *Arab News,* Jeddah, students' demonstrations started in the town of Urumqi on December 15, 1985, when the Chinese Central government replaced members of the provincial "autonomous government" and removed Mr. Ismail Ahmad from the leadership of the provincial government. More than four thousand students marched to the headquarters of the Chinese Communist Party in the town and their representatives submitted the following demands to the Party's Secretary-General, Song Han Liang:

1. Discontinuance of atomic experiments in Eastern Turkistan.
2. Prohibition of the migration of Chinese from the interior of China to East Turkistan.
3. Enforcement of the proclaimed democratic autonomy law through free elections for the head of the administration and the chairmen of the People's Committees.
4. Annulment of the policy of birth control for the Muslims of East Turkistan.
5. Authorization to utilize part of East Turkistan's resources for the development and modernisation of the region.
6. According preference to Turkistani youth in employment in local establishments and enhancing the social and economic standards of East Turkistan.

When Turkistani Muslims received nothing from the new provincial government, the students thought of conveying their demands direct to the central authority and the Communist Party high command at Beijing. More than four hundred Turkistani students took part in demonstrations on December 23, 1985, and walked in procession to the headquarters of the Party at Zhong nan Hai, bearing placards and shouting slogans demanding grant of actual powers to exercise autonomy and urging the discontinuation of atomic experiments which threatened the safety of Turkistani Muslims and their environment. The students handed over a memorandum containing their demands to an official of the Central Communist Party of China. At meetings held at the Central Institute of Nationalities in Beijing on December 25 and 26, the Chinese authorities turned down the demands of the Turkistani Muslims on plea that Beijing was munificent in its behaviour towards them and that atomic experiements were necessary for ensuring the security of the country. The students then organized yet another demonstration, this time in Shanghai, in support of the demands of their East Turkistani brethren.

Since its occupation by China in 1949, Beijing treats East Turkistan as an integral part of its political and administrative system and considers Muslims of East Turkistan to be an "ethnic minority" living on Chinese territory. It has taken numerous measures commencing with the adoption of a Chinese name "Xinjiang" (for Sinkiang), prohibiting the use of its ancient name "East Turkistan" on all occasions just like Zionist practice of using

, Vol. 14 (4), December, 1986, Makkah

ASIAN AFFAIRS, c. IX (S.E), 5-4-20 1922 (Germany)

WARS AND TRAVELS IN TURKISTAN, 1918–1919–1920

By Captain L. V. S. Blacker,
Q.V.O. Corps of Guides, Punjab Frontier Force.

Very many people have ascribed a still greater number of explanations and reasons for the outbreak of the War of August, 1914. I venture to put forward to you one of my own which I do not think has yet been demonstrated in public. This map * which you now see on the screen is one which I hope will make clear my meaning. The part coloured red indicates the countries ruled by a predominantly Aryan race, and I think it may fairly be said that the Aryan race is characteristically the European one. The line dividing this from the yellow is, I think it is reasonable to say, the real racial frontier between Europe and Asia, and may I be pardoned for suggesting that such a frontier can be drawn only on a racial basis? You will notice that the yellow colouring which I have used to indicate the Mongoloid strain, and those countries in which the dominant race is Mongoloid, extends over most of Prussia, all of Hungary, Bulgaria, and the territory of the Turks. I think no one will deny, least of all anyone who has confronted Saxon—that is, Aryan—troops on the Western Front, that these four races were the backbone of the hatred, and hence of the murderous fighting, against the Aryan in the war. It also accounts for the wonderful and spontaneous goodwill with which the Moroccan Berber, the Circassian of the Caucasus, and the fair-skinned Punjabi and Pathan, came in on the side of their Western Aryan cousins and against the call of religion. Few people realize that the best districts of the Northern Punjab lost as big a percentage of their voluntarily enlisted men killed in the war as any English county did under conscription. Ulster and New Zealand are the only countries to which we can look for a rival to this record.

In the autumn of 1917 great things were happening in Central Asia, the home of the Mongoloid races. The Prussian, having been spurned by Islam and the Aryan wanderers of the plains, remembered Attila, his forbear, and harked back to the Steppes of Turan, to the "White Wolves" of Hulaku, and the monstrous iniquities of Chingiz Khan before the Arab brought a Moslem civilization to Samarkand and the heart of Asia. The "Drang nach Osten" changed its line from Bagdad and Basra to Batum, Baku, and Bukhara. Many

* The map illustrating his lecture which Captain Blacker showed on the screen has been reproduced at the end of vol. lviii., No. 3, of the *Geographical Journal* for September, 1921.—A. C. Y.

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Chinese Turkestan During the Nineteenth Century: A Socio-Economic Study

K. B. WARIKOO

INTRODUCTION

Chinese Turkestan, or Xinjiang as it is called now, lies in the heart of Asia bordering Mongolia in the north-east, the Soviet Central Asian republics in the south-west, Tibet in the south and China proper in the east. It covers a vast expanse of land which constitutes about one-sixth of the total area of the People's Republic of China and holds the distinction of being her largest province. While its Chinese connection dates back more than two thousand years, the area remained under the effective control of the imperial throne only intermittently for less than five centuries.[1] Before Islam was introduced into the country in the tenth century AD by its ruling prince Satuk Boghra Khan (944–1037 AD),[2] Buddhism was the popular religion of the people. After the Mongol armies of Chenghiz Khan overran Turkestan in the early thirteenth century, this area became part of the kingdom assigned to one of his sons, Chagatay.[3] But the infighting and dissensions among the successive Mughal Khans of Mongol descent paved the way for the rise to power of a priestly class of Khojas under Hidayatullah Afak in Kashgaria in the seventeenth century.[4] After the death of Afak, the Khojas too became divided into two warring factions,[5] which facilitated the establishment of Chinese control over the Kashgaria region in the late 1750s[6] under the Manchu (Ching) dynasty. The period of subsequent Chinese rule up to the early nineteenth century was not on the whole marked by any such political upheavals.

At the beginning of the last century Chinese Turkestan presented a picture of relative peace and stability. But it was soon plunged into disorder as a result of a series of Khoja rebellions, which subverted the Chinese authority, but for only limited periods. During their short-lived successes, Khoja leaders like Jahangir, Yusuf, Katta Tora and Walli Khan Tora set in motion a process of mass killings

ASIAN AFFAIRS, c. XXIII (S. IV) s. 561 - 573 1936 (Germany)

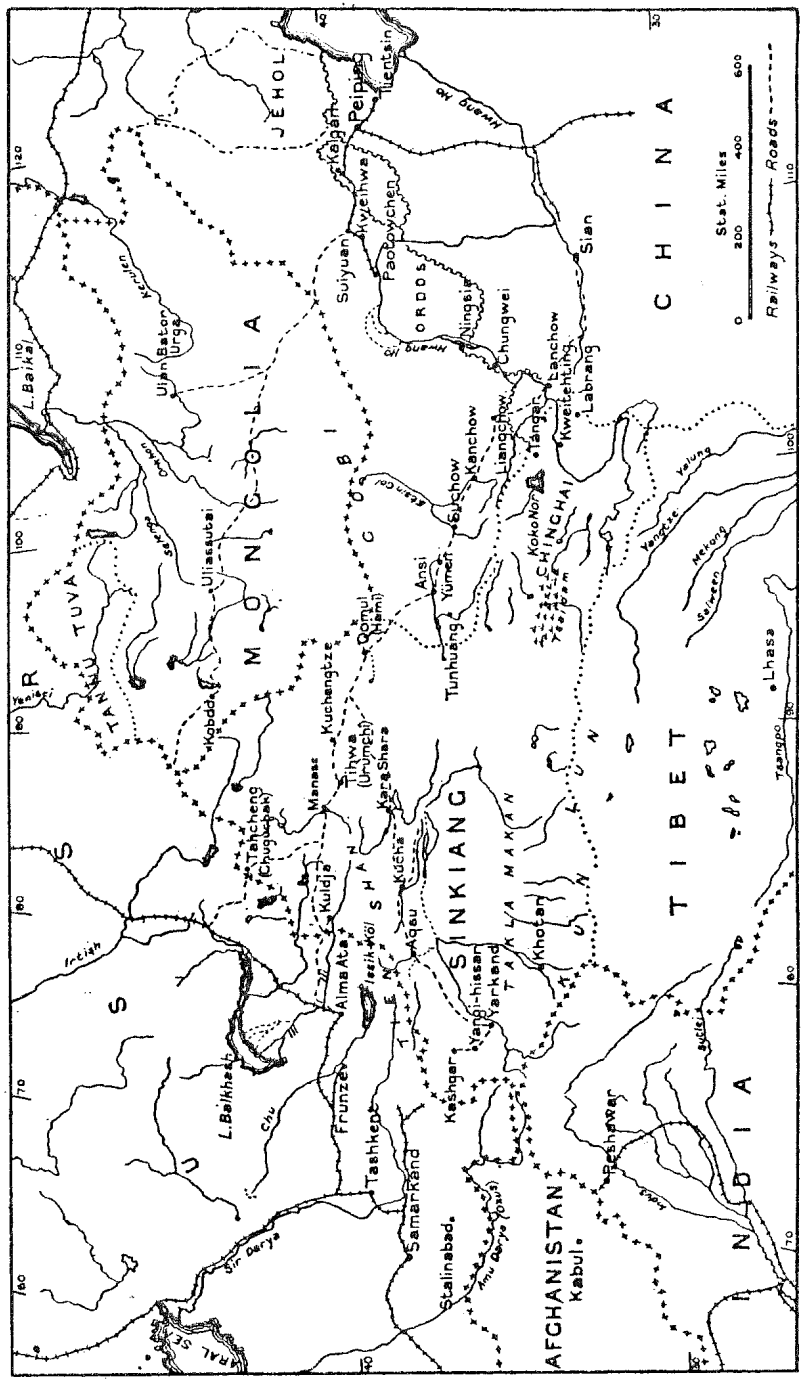
CHINESE TURKESTAN*

By SIR ERIC TEICHMAN, K.C.M.G., C.I.E.

CHINESE Turkestan is known to the Chinese as Sinkiang, which is the generally accepted rendering of the two Chinese characters romanized according to the *Wade* system as *Hsin-Chiang* and meaning "The New Territory" or "New Dominion." Lying in the heart of Asia, it is one of the most continental and remote regions in the world, all its drainage, excepting that of the north-west corner, being internal. Owing to the scanty rainfall, the greater part is a vast desert, a continuation of the Mongolian Gobi, dotted with oases and strips of cultivation. The Province is bisected by the great snow-capped range of the T'ien Shan, "The Heavenly Mountains," which run right across from the Russian frontier in the west to the borders of Mongolia in the east, and furnish a never failing water supply for the corn and cotton fields and orchards of the oases. The T'ien Shan mountains, with their extensions the Bogdo Ula and Karlik Tagh ranges, divide the Province into two distinct regions, known to the Chinese as the *T'ien Shan Nan Lu* and *T'ien Shan Pei Lu* (the Southern and Northern Circuits) respectively. The former is the real Chinese Turkestan, being racially almost entirely Turkish, while the latter has a more Siberian and Mongolian character, and is racially more Tartar and Chinese. From east to west on the southern circuit the chief oases are Hami, Turfan, Toksun, Karashar, Korla, Kuchar, Maralbashi, Kashgar, Yarkand, and Khotan. On the Northern Circuit the chief cities from east to west are Barkul, Kuch'eng, Tihwa (Urumchi), Manass, Kulja, and Chuguchak.

The remoteness of Sinkiang is emphasized by its bad communications and the physical difficulties of reaching it from the east or the south. Coming from China the traveller has to cross a thousand miles of empty Gobi desert before reaching the borders of Chinese Turkestan; while from India to Kashgaria one has for hundreds of miles to traverse the Himalaya, Karakoram and Pamir ranges by one of the most arduous mountain trails in the world. Communications with Russian Central Asia, on the other hand, are much easier, especially since the

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Western Turkestan : The Russian Dilemma

Baymirza Hayit

TURKESTAN

Introduction

Turkestan which includes the Soviet Socialist Republics of Kazakhstan, Kirghizistan, Tajikistan, Turkmenistan and Uzbekistan, and which covers about a fifth of the area of the Soviet Union, has constituted an on-going problem for the Soviet leaders in Moscow. It has been, at the same time, the fulcrum of their politics in the Orient. This region has remained troublesome for the Soviet leaders in Moscow because the traditions and cultural mores of former times have continued to effect the way the native people think, and because of the fact that it is adjacent to and has contact with the Islamic countries of the Near and Middle East. Another recent development has further complicated the situation. The occupation of Afghanistan by the Soviet troops since 1979 has created mistrust amongst the Turkestanians with regard to Moscow's politics.

The Distribution of Ethnic Populations in the Republics of Turkestan

The results of the U.S.S.R. population census taken in 1979 show that in that year 40.2 million people lived in Turkestan. This was more than 15 per cent of the population of the Soviet Union.[1] This also means that the population of Turkestan had increased by 7.4 million in the previous 10 years (1970-1979).[2] Thus, in the 20 year period between 1959 and 1979 the number of Turkestanians had increased by a total of 13.4 million. The census of 1979 also indicated that close to a million Turkestanians do not live in Turkestan but are scattered in other regions of the Soviet Union and have little cultural contact with Turkestan.

The Turkestanians themselves comprise of a number of ethnic groups. Table I shows their distribution in the census of 1979.

TABLE I

Population of Ethnic Groups in Turkestan : 1979

Ethnic Group	*Numbers*
Uzbeks	12,365,335
Kazakhs	6,016,466
Tajiks	2,854,884
Turkmens	1,997,971
Kirghis	1,829,564
Tatars*	1,154,203
Karakalpaks	297,788

soldiers and ship grain, demonstrated the practical difficulties of implementing what on paper has always seemed an ideal system. Echoes of the idea may be found in the policies of Wang Zhen at Nanniwan, Shaanxi, in the 1940s, and in the subsequent agricultural practices of the People's Liberation Army.

Ray Huang, *Taxation and Governmental Finance in Sixteenth-Century Ming China* (1974). Michael Loewe, *Records of Han Administration,* 2 vols. (1967). Denis C. Twitchett, "Lands under State Cultivation during the T'ang Dynasty," *Journal of the Economic and Social History of the Orient* 2.2 (1959): 162–203, 2.3 (1959): 335–336. ARTHUR N. WALDRON

TUOBA. *See* Northern Wei Dynasty.

TURFAN, an oasis town in Xinjiang, China and administrative center of a *xian* (district) of the same name. In modern historiography Turfan is an umbrella name covering several important archaeological and historical sites. The most important are Jiaohe (Uighur, Yarkhoto), Gaochang (Uighur, Kocho or Karakhoja), Bezeklik, and Astana. The originally Indo-European and intermittently China-dominated area lay on important crossroads of the Silk Route: this brought Buddhism, Manichaeism, and Nestorian Christianity, as well as artistic and material culture to Turfan from the south, east, and west, resulting in a remarkable amalgam or convergence that has made Turfan famous in modern archaeology, art history, and linguistics.

An important linguistic transformation occurred in the region between the ninth and thirteenth centuries, when Turfan was the principal capital of the Uighur kingdom of Kocho (the Uighur Turks moved here after their khanate in Mongolia had been destroyed by the Kirghiz in 840), for the population became fully turkicized. In other respects, however, it was the Uighurs who adopted Buddhism and in general aligned themselves with the customs of the autochthonous population. In the thirteenth century these Uighurs provided the Mongols led by Genghis Khan with a scribal class *(bakhshis)* and a writing system.

Islam came to Turfan in the fifteenth century and transformed the area to such an extent that the population forgot its Uighur identity (simply calling themselves Turpanliq, "people of Turfan"), Uighur script, and Buddhist religion. Political, economic, and cultural decline since the sixteenth century may also have been accentuated by the partial demise of the transcontinental Silk Route.

René Grousset, *The Empire of the Steppes,* translated by Naomi Walford (1970). Marc Aurel Stein, *Innermost Asia,* vol. 2 (1928), pp. 566–718; and *On Ancient Central-Asian Tracks* (1964), pp. 224–236. SVAT SOUCEK

TURKESTAN ("land of the Turks"), an ethnic territory as well as a human community with long historical significance. Turkestan has undergone profound changes in geographical location and in human composition over the centuries. Its naming, therefore, is of particular importance.

Turkestan gained its name after Turkic nomads, the Kok Turks, took control of all Central Asia in the sixth century. It had previously been the realm of Iranian Bactrians, Sogdians, Sakas, and others. These Kok Turks continued their dominance of the region, with some setbacks, until the invading Arabs, intruding from the southwest, consolidated their hold on the western part of Turkestan after 737 CE. This major switch from Turkic to Arab power brought about several long-lasting alterations in the position and makeup of Turkestan. First, it pushed the Turkic nomads eastward, back beyond the Syr Darya (Jaxartes, or Sayhun, River), causing a physical contraction in "the land of the Turks." Then, the Arab incursion and occupation introduced Islam to the part of Turkestan called Transoxiana that lies between the Amu Darya (Oxus, or Jayhun, River) and the Syr Darya. That religious expansion failed to penetrate among the Turkic nomads to any extent at that time; it thus left a large, dynamic population of unconverted herdsmen and plainsmen churning just outside the Muslim ideological and cultural sphere for at least another two hundred years.

As a result, medieval Arab geographers and historians such as Ahmad Ya'qubi (d. 897), writing in 891, and Ibn Jarir al-Tabari (d. 923), writing even later, placed "Turkestan" east of Transoxiana, beyond the Syr Darya but still west of China proper. The anonymous tenth-century Persian geography, *Regions of the World,* specifies the town of Urgench (Kath) in the northwest and the region of Khurasan in the southwest as the western gates to Turkestan; it leaves the exact territory of Turkestan undefined, as do all early sources.

Despite the implication in its name, Turkestan's inhabitants never consisted solely of Turkic people. In the thirteenth century, in the fifteenth, and again in the next hundred years, Mongolians under

ENCYCLOPEDIA OF ASIAN HISTORY, c.4, s.149-152, 1988, New York

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S.S.C.B.'NDEKİ TÜRK CUMHURİYETLERİNİN SOSYO - EKONOMİK ANALİZLERİ VE TÜRKİYE İLE İLİŞKİLERİ

Türkiye Diyanet Vakfı
İslâm Ansiklopedisi
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II.A. TÜRKİSTAN ve EKONOMİK KAYNAKLARI

II.A.1. Tanımı :

Bu kavramın kullanılışındaki karışıklıklar bulunduğu zaman, Batı Türkistan ve Doğu Türkistan tanımları içine hangi Türk boylarının ve bölgelerinin girdiği literatürden izlenmektedir. Türkistan Asya kıtasının "Orta Asya" veya "Merkezi Asya" bölgesine denmektedir (57). Bu bölgede yüzyıllardır pek çok Türk kavmi (Kazak, Kırgız, Özbek, Tacik, Türkmen, Uygur ve başkaları) yaşamaktadır. Tarihçilere göre Türkistan ismi, İskit'lerden kalan abidelere göre (M.Ö. 7. yüzyıl ve M.S. 2.y.yıl) Türkistan olarak ilk kez belgelenmektedir. Ayrıca İran destanlarından olan Avista'ya göre Türkistan ve Turan aynı anlamda kullanılmakta olup, bölge olarak İdil Nehri ile Seyhan (bugünkü Siri Derya) ve Ceyhun (Amu Derya) arasında Horasan'a kadar devam eden topraklardır. Kaşgarlı Mahmud'un da "Divanü Lûgat-it Türk"ünde aynı şekilde tanımlanmaktadır. Karahanlılar Devleti zamanında (Turan) ismi Türkistan anlamında kullanılmıştır. Ancak bu isim fazla yaygınlık kazanmamış, 10 y.yıl sonrası bölge Türkistan olarak anılmaktadır. Rus Türkoloğu Malav, bu topraklarda Türklerin M.Ö. 5. y.yılda da yaşadıklarını belirtmektedir. Türkler ise Türkistan'dan ayrılsalar bile, kendilerini her zaman büyük bir Tük ailesinin mensubu olarak görmüşler, Türk ve Türkistan'lıyız demişlerdir. Aslında, Türkistan isimli bir devlet kurmuş olmalarına rağmen, Türkistan onlar için daima birleştirici ortak bir yurt ismi olarak algılanmıştır. Yüzyıllar boyunca İran, Arap, Moğol, Çin, hatta İskender'in istilâlarına karşı koyan Türkistan, sonraları yeniden Rus ve Çinliler'in himayesi altına girmekten kurtulamamıştır. Rusya 1716'dan itibaren Batı Türkistan'ı işgal etme politikasını başlatmış, Çinliler ise 1755'lerden itibaren Doğu Türkistan'ı işgal etmişlerdir. Çinliler, Doğu Türkistan'ı yeni bir Çin vilâyeti yaparak adını değiştirmişler, Çineang (veya Singiang) koymuşlardır. Bu nedenle Batılı bilim adamları Doğu Türkistan'ı bu şekilde tanımlamaktadırlar (58).

Sovyet Rusya, Türkistan meselelerinde 1924'ten sonra Türkistan terminolojisini kullanmakta ve şu şekilde yorumlamaktadır : "Türkistan, Türk memleketi demektir. Çok eskiden beri Orta Asya ve Merkezi Asya'daki bölgenin tarihi ve coğrafi terimidir."

Türkistan'ın yüzyıllardır kaybolmayan, yaşayan kendine özgü özellikleri vardır. Tarihi, kültürü, medeniyetî, dinî, İslâm dininin gelişmesindeki rolü, zengin dili, edebiyatı, müziği, gelenekleri, destanları, mimarisi, sporu, güzel sanatları olduğu kadar, ekonomik açıdan da yeraltı-yerüstü zenginlikleri, hayvancılığı, tarım faaliyetleri ile zengin bir ülkedir. Son olarak 1924'te Türkistan'da yapılan son direnişlere rağmen bölge siyasi ve idari

açıdan belirli millî cumhuriyetlere bölünerek, tek Türk devleti yönündeki çabaları sona erdirildi. Biz çalışmamızda tek tek Sovyetler'e dahil Türk cumhuriyetlerini incelemeye geçmeden önce, genelde Doğu, Batı hatta Güney Türkistan'da yer alan doğal ekonomik kaynakları ve bunlar üzerinde Ruslar'ın geliştirmeye çalıştıkları ekonomik politikaları incelemeye çalışacağız.

Nüfus Dağılımı ve Coğrafik Özellikler : Bugünkü Türkistan, Batı, Doğu ve Güney olmak üzere 3 kısımdan ibarettir. Batı Türkistan'ın yüzölçümü 3.994.400 km², Doğu Türkistan'ın 1.503.563 km²'dir. Böylece iki bölge 5.497.963 km²'lik bir Türkistan'ı oluşturmaktadır. Güney (Afgan) Türkistan'ı hakkında istatistiki bilgi az olmakla beraber, şu anda çalışmamız konusunun dışında da kalan bir bölgedir. Araştırmanın konusu Rus hakimiyeti altında olan ve dünya literatüründe de Batı Türkistan olarak tanımlanan bölgeyi kapsamaktadır.

Bundan sonraki bölümlerde Batı Türkistan'a dahil beş Sovyet Türk cumhuriyetinin ayrı ayrı nüfusları verileceğinden, burada toplam nüfus üzerinde durulmayacaktır. Ancak, Batı Türkistan'ın, gerekse Doğu Türkistan'ın nüfus yoğunluğu, kapladığı alanın çok geniş olması nedeniyle çok düşüktür. Bu düşük oranda, Karakum ve Kızılkum (B.Türkistan) ile Taklamakan çölünün (D.Türkistan) çok geniş yer tutmasının da payı olmaktadır. Diğer bir neden olarak da çoğu buzullarla kaplı yüksek dağların insanların yaşamasına elverişil olmayışı ileri sürülmektedir. Bu nedenle nüfus sıklığına ancak akarsu boyları (vahalar) ve dağ eteklerinde rastalanmaktadır.

II.A.2. Ekonomik Doğal Kaynakları :

Türkistan'daki Türk cumhuriyetlerinin yeraltı ve yer üstü zenginlikleri hakkında, Sovyetler Birliği sürekli ve sıhhatli istatistiki bilgi sağlamadıkları halde, yine de onların bazı kaynaklarından Türkistan'ın bir hammadde cenneti olduğu öğrenilmektedir (59).

Petrol ve Doğalgaz Üretimi : İkinci Bakû adını taşıyan Emba-İşimbay-Ural petrol ocaklarının % 70'i Türkistan topraklarında bulunmaktadır. Bugün Türkistan'da 50 petrol ocağı mevcuttur. Sovyet kaynakları Neft Dağı, Mangışlak ve Andican'daki petrol ocaklarının, dünyanın en zengin merkezleri olduğunu açıklamaktadır (her yıl 10 milyon ton). Türkistan'ın Türkmenistan Cumhuriyeti'nde çıkarılan petrol, Sovyetler'de 3. sırayı almaktadır (Azerbaycan, Tatar; Başkırdistan'dan sonra). Yine bu bölgedeki Kazakistan'da ise yılda 100 milyon petrol çıkarabilecek rezervler bulunmaktadır. Eğer böyle güçlü rezervlere Sovyetler Birliği, Türk cumhuriyetleri aracılığıyla sahip olamasaydı, ihtiyacı olan petrolü ithal edeceği muhakkaktı. Yine önemli petrol merkezlerinden birisi de Doğu



From a photo by Fry of Lucknow

Amir Abdurrahman

Amir el Kebir

Turkistan

AFGHANISTAN

FROM DARIUS TO AMANULLAH

BY

LT. GENERAL SIR GEORGE MACMUNN

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hillside fields, except in times of great snow-melting and spate. Into the Gumal flow the Zhob and the Kundar, with little final result, so sought after and so diligently used is the normal flow. All the waters between the ⩾ go to the Hamuns of Seistan, while north of the Hindu Kush the streams all flow to the Oxus, or, like the Murghab which rises near Herat, into an oasis, and never reach even an inland sea.

AFGHAN TURKISTAN AND KAFIRISTAN

The northern leg of the ⩾ runs west to Herat, and the distant province of Afghan Turkistan between it and the Oxus only after 1850 became definitely part of the kingdom of Dost Muhammad. It runs down from the Hindu Kush with its 16,000-foot peaks to the Oxus, at a level of 900 feet above the sea, in many bastioned spurs that finally die away to rich and fertile plains. Here for the most part the inhabitants are no longer Ghilzai or Abdali or Pathan, but of Turki or Persian origin, the lords of Turan. In the east of the land lies most mountainous Badakhshan, and all along the cis-Oxus plains are wealthy trading towns—Kunduz and Mazar-i-Sharif, Tashqurghan, Balkh, and Andkhui — till we come to the westerly district of Badghis, where the evil cold wind blows, which lies just north of Herat. That city of great contentions lies snug on the hitherside of the Paropamisus, which is the end of the Hindu Kush.

From Herat, which stands at 3000 feet, the road curls round the end of the basins which drain down to the Hamuns, by Sabzawar and Farah to Kandahar.

Sixty-five miles west of Herat the Persian frontier lies from Zulfiqar in the north to Koh-i-Malik Siah in the south —close on 400 miles; while west from Herat runs the time-honoured road to holy Meshed, up which have marched Persian armies to this key town since Time was.

One more district remains to be described, and that is the country lying north of the Kabul River—the inaccessible valleys of Kafiristan which were long unknown to the outer world, and which legend filled with a Greek-descended,

marooned people. These deep valleys, amid lofty hills trending up to the highest peaks and uplands of the Hindu Kush and the Pamirs, were opened out for the first time by Abdurrahman in 1896 and the unfortunate inhabitants converted to Islam.[1] Centuries before, Timur Lang had poked his nose up them and been stung for his pains; and in the early nineties Sir George Scott Robertson from Gilgit had penetrated there too, and dissipated the Greek legend, that legend which Rudyard Kipling has told of in the fascinating tale of *The Man who would be King*.

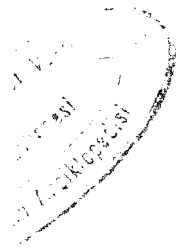
Robertson found the people to be just one of the pockets of ancient Dardic races as in Gilgit and Punnial who had fled away from Aryan invaders, but who had kept their ancient pagan faith and evaded Islam.

AFGHANISTAN THROUGH THE MIST OF AGES

From the earliest times the way to India from Central Asia by land has been from the north-west. The great barrier of the Himalayas, though it has admitted invasions by China at the expense of years of preparation, has done so in but a feeble streamlet. Here and there some earlier Mongolian or Tatar race has slowly infiltered, but the open road to migrating races and marching armies has been from the north-west alone. The great wall of the Himalaya has shut off the Tatar and his derivatives from the east in anything greater than a trickle.

The Arabs have come by way of the sea, but Aryan, Turk, Tatar, Mogul, Afghan, Scythian, whatever that may mean, the lord of Iran and the lord of Turan, have come from Khurasan—from Herat and Kandahar—through what we now call British Baluchistan, or from Balkh and Kabul by the Kabul River and its adjacent debouches. When the Aryan race started moving from the Central Asian steppes, impelled perhaps by Tatar pressure, and split into the three streams of accepted theory, the stream that came toward India crossed the Oxus and inhabited for many hundred

[1] See p. 24.



صبح الأعشى
في
صناعة الإنشا

Turkistan (438-44)

تأليف

أحمد بن علي القلقشندي
المتوفى ٨٢١ هجرية - ١٤١٨ ميلادية

شرحه وعلق عليه وقابل نصوصه
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هذا السفر النفيس من مكتبتنا العربية.

دار الكتب العلمية
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أن ترمذ أكثر أهلاً. ثم قال: وهي كورة كبيرة كثيرة الماء والشجر، والنسبة إليها صغانيّ وصاغانيّ.

الإقليم الثاني
تُرْكُسْتانُ

بضم التاء المثناة من فوق وسكون الراء المهملة وضم الكاف وسكون السين المهملة وألف بعدها نون، ومعناه ناحية الترك. قال في « مسالك الأبصار »: وهي مملكة لو انفردت لكانت مُلْكاً كبيراً وسلطنة جليلة (زهرةُ الدّنيا، وطراز الأرض بلاد التُّرْك) وحقيقةً من كِناسها رتعت غِزْلانُها، ومن غابها أصْحَرَتْ[1] لُيُوثهم. وهي إقليم فسيح المدَى، قديم الذكر، منشأ حُماه؛ ومَنْسَبُ كُماه. قال: وهو المراد بقولهم بلاد الأتراك؛ ولم تزل الملوك تلحَظُها لاتقاء بوادرها، والتقاء ذواخرها؛ فأشدّ ما نكّرت الأيام معالمها، وغيرت الغِيَرُ أحوالها. قال: ولقد صادفت حدّةَ التتار، في أوّل التَّيَّار؛ فجاءت قدّامهم في سَوْرة غضبهم، ونفحة نارهم؛ فأمالت السيوفُ حصائدَ أحبالهم، ولم يبق إلا من قَلَّ عديده. ثم قال: حكىٰ لي من جال في رساتيقها، وجازَ في قُرَاها، أنه لم يبق من معالمها إلا رسومٌ داثرة، وأطلال ناتئة، يرىٰ علىٰ البُعْد القرية مُشَيَّدة البناء مُخْضَرَّة الأكناف، فيأنس لعله يجد بها أنيساً ساكناً، فإذا جاءها وجدها عالية البنيان، خاليةً من الأهل والسُّكَّان؛ إلا أهل العمل وأصحابَ السائمة. ليست بذات حرث ولا زرع، وإنما خضرتها مُرُوج أطلعها باريها بها من النباتات البرِّية لا بذَرها باذِرٌ ولا زرعها زارع. ويوجد بها خَلَف من بقايا العلماء، ويجزى التيمم فيها بالتراب بعد الماء.

ومن نواحيها (فَارَابُ). قال في « المشترك »: بفتح الفاء والراء المهملة بين ألفين وفي آخرها باء موحدة. وقال في « مسالك الأبصار »: الصواب إبدال الفاء باء موحدة؛ لأنه ليس في اللغة التركية فاء. قال ابن حوقل: وهي ناحية لها

(١) أي برزت في الصحراء. (وسيط: ٥٠٨).

غياض ولهم مزارع، ومقدارها في الطول والعرض أقلُّ من يوم. قال في « تقويم البلدان »: وتسمَّى أُطْرار.

وقاعدتها (قاشْغَر). قال في « اللباب »: بفتح القاف وسكون الألف ثم سكون الشين المعجمة أيضاً وفتح الغين المعجمة وفي آخرها راء مهملة. قال في « تقويم البُلْدان »: ويقال لها كَاشْغَر بإبدال القاف كافاً ـ وموقعها في الإقليم السادس من الأقاليم السبعة. قال في « الأطوال » حيث الطول ست وتسعون درجة وثلاثون دقيقة، والعرض أربع وأربعون درجة. قال المهلبيّ: وهي مدينة عظيمة آهلة عليها سُورٌ وأهلها مسلمون. قال في « القانون » وتسمَّى أزدوكند.

قال في « مسالك الأبصار »: أما الآن فقاعدتها (قرشي) بقاف وراء مهملة وشين معجمة ثم ياء مثناة من تحت في الآخر. قال في « مسالك الأبصار »: وهي علىٰ نهر قراخوجا في نهاية الحدّ. قال: وهي وإن لم تكن شيئاً مذكوراً، ولا لها علىٰ آختلاف حالات الزمان شهرة تُذْكر، لكن قد شملها في دولة ملوكها الآن[1] من نظر السعادة لنسبتها إلىٰ أنها سَكَن لهم، وإن كانوا ليسوا بسُكَّانِ جِدَار، ولا متديِّرين في ديار، ولكن لاسم وُسِمَتْ به. وبها عدّة مدن أيضاً:

(منها) كدر. قال في « الأطوال »: وهي قَصبة فَارَاب. قال في « مسالك الأبصار »: وإليها ينسب فَيْلسُوفُ الإسلام أبو نَصْر الفارَابيّ.

(ومنها) خُتَن. قال في « اللباب »: بضم الخاء المعجمة وفتح المثناة من فوق ونون في الآخر ـ وموقعها في الإقليم الخامس من الأقاليم السبعة. قال في « الأطوال » حيث الطول ست وثمانون درجة، والعرض ثنتان وأربعون درجة. قال في « تقويم البُلدان »: وهي أقصىٰ تُرْكُسْتانَ. قال في « العزيزي »: وهي مدينة خِصْبَةٌ آهلة عامرة، بها أنهار كثيرة.

(ومنها) جَنْدٌ. قال في « اللباب »: بفتح الجيم وسكون النون وفي آخرها

(١) لعله: شيء من نظر . . الخ».

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while grouped around him are other scenes, separated from each other by winding rivers, clouds or trees, these subsidiary compositions being often in a quite Chinese manner. Another series represents the Dhyāni Buddhas, the Bodhisattvas and Tārās, and the fierce World Guardians. Another group represents, so to say, a vast series of local saints and spiritual heroes, amongst whom will be found such as Padmasambhava, Mi-la-ras-pa the wandering poet, monk and magician, and sainted Lamas. Another series deals with Bon-po themes. In these works, the iconographic conceptions range from the most peaceful Buddhas to the most violent and terrifying Tāntrik forms of the Lokapālas; as art they maintain a satisfactory tradition of colour, while the drawing is generally accomplished, though scarcely ever sensitive[1].

CHINESE TURKISTĀN

There exists some foundation in historical fact for the tradition recorded by Hsüan Tsang, asserting a partial occupation of Khotān by Indian immigrants from the region of ancient Taxila[2]. A Prākrit language was spoken in the oasis, Kharoṣṭhī and Brāhmī scripts were in use, a cult of Vaiśravaṇa (Kubera) was widespread, and coins of Kadphises and Kaniṣka are met with in some quantity. The ruling class in Khotān was of Indian origin and remained predominant up to the time of the Uigur Turkish invasions of the eighth and ninth centuries; thus, during the first seven centuries of the Christian era the name "Turkistān" is really an anachronism. Beyond Khotān, the principal remains of *stūpas* and monasteries, constructional or excavated, have been met with at Mirān and Endere, further north at Kuca and Turfān, and in the east at Tun Huang on the western border of Chinese territory, these various settlements representing stations on the old silk trade route from China to the west, and revealing a mixed culture and art in which Hellenistic, Indian, Īrānian and Chinese elements are all more or less clearly to be distinguished[3]. A few of the more striking examples of the Indian forms will be noticed in the following paragraphs.

[1] Hackin, pp. 70ff. For Tibetan painting and bronzes generally see also Hackin, J., *Illustrations tibétaines d'une légende du Divyāvadāna*, Musée Guimet, Bib. Vulg., Paris, 1914. *Notes on Tibetan paintings*, Rūpam, 7, 1921. Getty, A., *The gods of Northern Buddhism*, Oxford, 1914. Schlagintweit, E., *Buddhism in Tibet*, London, 1863. Francke, A. H., *Antiquities of Indian Tibet*, A. S. I., Calcutta, 1914. Roerich, *Tibetan paintings*. Pander, E., *Das Pantheon des Tschangtscha Hutuktu*, Berlin, 1890. Grünwedel, A., *Mythologie du Bouddhisme au Tibet et en Mongolie*, Paris, 1900, and *Padmasambhava und Verwandtes*, Baessler Archiv, III, I, 1912. Waddell, L. A., *Buddhism of Tibet, or Lamaism*, London, 1895. Stein, 7, pp. 719, 816ff., 838ff., 865, 1052, 1068.

[2] Stein, 4, Ch. VII, sec. 2.

[3] The literature of Central Asian art is conveniently listed by Le Coq, 3, pp. 34, 35, and by Hackin, pp. 122—123; The most important works include Grünwedel, 3, 4, 5; Le Coq, 1, 2, 3; Stein, 3, 4, 6, 7 (see "India", "Indian", in index); Stein and Binyon.

The two ruined temples at Mirān are of special interest, both on account of their form, and for the frescoes there preserved. Temple M V is a hollow domed circular shrine containing a solid *stūpa*, thus a constructional example of a form known in India only in rock-cut halls (see pp. 18, 38). This form, as Stein (7, p. 532, note 16) suggests, may have played a part in connection with the origins of Christian rotundas; the dissemination of Buddhism in eastern Īrān about the beginning of the Christian era may well have carried with it Indian architectural forms, with circular or apsidal plans. Equally interesting, the inner wall of the same shrine is decorated with a fresco frieze and dado, the former illustrating the familiar *Vessantara Jātaka* (fig. 284) in exact accordance with the formula already established at Bhārhut and followed in Gandhāra (cf. figs. 47, 93 and 279). The dado consists of garland-bearing figures, and like the winged cherubs of another part of the decoration, presents a much more western aspect than the frieze. A short inscription in Kharoṣṭhī characters states "This fresco is the work of Tita, who has received 3000 bhāmakas for it". As pointed out by Stein, Tita may represent Titus, who may have been of Western Asiatic origin, adhering to the Indian formulae in the definitely religious representation, and working in a more definitely western manner in the secular decorations. The work may be dated about the fourth century[1].

Of somewhat later date are the various wooden panels and a fresco found at Dandān Uiliq, and other panels and part of a birch bark manuscript, doubtless of Kāśmīrī origin, found at Khādaliq. These works appear to date from the seventh or eighth century, and afford illustrations of Indian painting of that period, subject to Persian and Chinese influences, the Indian element predominating. One of the panels bears on one side a representation of the three-headed Maheśa or Sadāśiva, seated on a pair of bulls (fig. 285), a form which in this environment may have had a Buddhist significance (Lokeśvara?). The type, which already occurs in Gandhāra and on coins of Vāsudeva, could easily have reached Khotān through Kaśmīr in the second century; it extended later even to China (Yun Kang[2]) and appears in Japan as Dai Itoku, usually rendered as Yamantāka. The reverse of the same panel shows a seated four-armed figure (Bodhisattva or Bacchanalian Pāñcika?) bearded, and wearing a tight-fitting coat and boots[3]. Another panel represents two mounted saintly or princely personages, nimbate, holding cups; another, a four-armed Gaṇeśa. Of even greater interest is the well-known fresco representing a nymph, nude but for girdle and transparent "fig-leaf", standing in a lotus tank, with a nude boy beside her, stretching out his

[1] Stein, 7, pp. 516—532 and figs. 134—138.

[2] Chavannes, 2, pl. 224.

[3] Stein, 4, pls. LX, LXI.

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TÜRKİSTAN'DA ERMENİ KATLİAMLARI

*Tamara ÖLÇEKÇİ**

Orta Asya Türk Cumhuriyetlerinin Ermeni sorununda Türkiye ve Azerbaycan'ı desteklemediği iddiası, Ermeni araştırmacılarının büyük bir sevinçle bahsettiği konulardan birisidir. Bu konuyu öne çıkarmalarının sebebi ise Orta Asya Türklerinin Ermeniler ile hiçbir sorun yaşamadığını gösterme çabasıdır. Peki, tarihi hakikatler, Ermenilerin Orta Asya'da Anadolu ve Kafkasya'dakinden daha masum olduğunu söylüyor mu? Ermenilerin Orta Asya'daki varlıkları ve bölgenin asli unsuru Türk halkları ile ilişkileri tarih boyu nasıl seyretmiştir?

SSCB'ye dâhil edilen Türk Cumhuriyetleri eşitlik, kardeşlik, beraberlik, enternasyonalizm gibi ideolojik bir aldatmanın gerisinde ciddi bir baskıya maruz bırakılmıştır. Rus iktidarı ilk başlarda uyguladığı kaba ve acımasız politikasını zamanla yumuşatıp kültürel asimilasyon politikasına hız vermiştir. "Ruslar ve onların getirdikleri uygarlık olmazsa siz bir hiç olurdunuz" görüşü 'kibarca' ve 'üstü kapalı' uygulanmıştır. 70 yıllık Sovyet yönetiminde Türk halkı kendi tarihinden uzaklaştırılmıştır. Marksizm'e uygun yeni tarihle tanıştırılmıştır. Sovyet görüşüne göre okutulan bu yeni tarihte, bazı sakıncalı konular 'yasak konu' ve 'beyaz sayfa' adıyla tamamen saklı tutulmuştur. SSCB'nin gizli sömürüsü altında kalan Orta Asya Türk halkları, kendi tarihlerinden uzaklaştırılarak köklerine ve milli kimliklerine yabancı bir eğitim sistemine mecbur edilmiş, rejimin istemediği pek çok konudan habersiz bırakılmışlardır.

Ermeni ve Taşnakların Orta Asya Türk halkına uyguladığı vahşetler bilinmeyen konulardan sadece biridir. Sovyet ideolojisine darbe vuracak bu konuyu kitaplarda bulamayız. 1920'de Sovyetler'de G. Safarof, Turar Rıskulov gibi önemli isimlerin Ermeni ve Bolşevik zulmüyle ilgili yazdığı kitaplar ideolojinin sansürüne uğrayarak yasaklanmıştır. Yurt dışındaki bilim ve devlet adamları Baymirza Hayit, Mustafa Çokay, Zeki Velidi Togan ve diğerlerinin çalışmalarına ise direkt 'devrim karşıtı' ve 'vatan haini' damgası vurulmuştur. Hokand Muhtariyeti'nde vahşete varan olaylar kapalı kapılar ardında kalmış ve tüm okul kitaplarında ve ansiklopedilerde Hokand Muhtariyeti hakkında, "Sovyet iktidarını yıkmak için kurulan devrim karşıtı hareket" ve "Türkistan halkı tarafından 'düzmece hükümet' diye kabul edilmemiştir" bilgilerine yer verilmiştir.[1]

Bir zamanlar büyük devletler kuran, uygarlığın, kültürün ve bilimin merkezlerinden biri olan Orta Asya zamanla zayıf düşmüş ve Çarlık Rusya'nın ve ardından Bolşeviklerin

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[1] Bolşaya Sovetskaya Entsiklopediya, Moskva 1938. S.266-268.

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