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The Changing of Central Asian Traditional Communities by the cultural succession and discontinuation*

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Abstract

In the history of central Asia the frequent changing of ruling dynasties could be interpreted as political discontinuity, in other side social and cultural tradition from the past appeared in the areas of intellectuals and knowledge systems could be considered continual factors which guarantees cultural continuity of central asian communities by the beginning of 20th century. Cultural Heritages from Persian, Arabic, Mongolian, Turkish and Russian dynasties delivered to the society of present central asian countries and these cultural heritages and historical vestiges could be the standard to decide social & historical continuity or discontinuity.

Key Words : Central Asia, Sedentary Civilization, Continuity, Uzbek, Kazakh, Culture, Tajik, Islam

I. Introduction

Usually Soviet Central Asian period was taken consider into the time of discontinuation or turning point in the Central Asian history. From the ancient local sedentary civilizations prospered in Central Asia, and these civilizations absorbed the various cultural factors from the east to the West, from sedentary to nomadic communities. They developed cultural hybrid process, which brought to generate and develop multi-cultural both multi-dimensional values and characters of present central Asian society.

In the history of central Asia the frequent changing of ruling dynasties could

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be interpreted as political discontinuity, in other side social and cultural tradition from the past appeared in the areas of intellectuals and knowledge systems could be considered continual factors which guarantee cultural continuity of central Asian communities to the beginning of 20-th century.

Cultural Heritages from Persian, Arabic, Mongolian, Turkish and Russian dynasties delivered to the society of present central Asian countries and these cultural heritages and historical vestiges could be the standard to decide social & historical continuity or discontinuity. In this point the concept of Soviet Central Asia based on the assumption that Soviet Central Asian society was historical and social turning point from the past society. This chronicle approach and analysis may contain limitation to understand the foundation of present central Asian countries. The absorption process of Islamic religion & cultural factors to the sedentary and the nomadic community would show many differences among present central Asian countries.

This research conducts diachronic analysis on continuity of central Asian culture, focusing on understanding achievements of intellectuals of each period and their efforts to conveying traditional or indigenous culture in their communities.

II. The Establishment of Central Asian Traditional Communities before 15th Century

1. The Cultural Continuity before 15th century

In the heart region of central Asian sedentary civilizations, Mawarahn-Nahr, persianized sedentary groups and Turkic nomads had lived together by the 15th century. As the only people in Central Asia whose language is not Turkic, present-day Tajiks claim to be descendants of the early pre-Islamic inhabitants of the region. Over the last millennium successive waves of invading Turkic nomads gradually ousted them, before Turkic spreading early inhabitants accepted Arab cultural & linguistic components. A historian in this period stated in his History of Bukhara states, “In the reign of Muawiya (661-680) Bukhara was conquered by Qutaiba ibn Muslim, who built a grand mosque inside the citadel in the year 712-3. The inhabitants of Bukhara became Muslims, but each time after the Muslims withdrew they apostatized. Qutaiba ibn Muslim converted them to Islam three

times but they apostatized and became infidels. The fourth time he made war he seized the city and established Islam there after much difficulty."

The Battle of Talas in 751 between the Abbasid Caliphate and the Chinese Tang Dynasty for controlling Central Asia was the turning point to conversion into Islam in the region. Islamisation of the region had profound impact on the native cultures in the region molding them as a part of Islamic civilization. The Islamic Arab new dominators governed Mawarahn-Nahr by local language, because by the end of 7th century cultural & linguistic base of Mawarahn-Nahr was Persian culture & language. Islamisation in the region has also had the effect of blending Islam into native cultures, creating new forms of Islamic practices, known as folk Islam or Persian & Arab mixed Islam.

For a century after the Battle of Talas, Islam took root in Bukhara. In 850 AD Bukhara became the capital of the Samanid Empire, which brought about a revival of Iranian language and culture after the period of Arab domination. Under the Samanid Bukhara was a rival to Baghdad in its glory. The Samanid dynasty was an important Persian state and empire in Central Asia and Greater Khorasan, named after its founder Saman Khuda who converted to Sunni Islam despite being from Zoroastrian theocratic nobility. It was the first native Persian dynasty in Greater Iran and Central Asia after the Arab conquest and the collapse of the Sassanid Persian Empire. The Samanids not only revived Persian culture but they also determinedly propagated Sunni Islam.

The population within its areas began firmly accepting Islam in significant numbers. The first complete translation of Qur'an was into Persian during the reign of Samanids in the 9th century. With their roots stemming from the city of Balkh, the Samanids promoted the arts, giving rise to the advancement of science and literature, and thus attracted scholars such as Rudaki and Avicenna. While under Samanid control, Bukhara was a rival to Baghdad in its glory. Scholars note that the Samanids revived Persian more than the Buyids and the Saffarids, while continuing to patronize Arabic to a significant degree.

Abu Abdullah Jafar ibn Mohammad ibn Hakim ibn Abdurrahman ibn Adam Rudaki Samarghandi was a Persian poet in the Samanid dynasty, who is regarded as the first great literary genius of the Modern Persian and composed poems in the Perso-Arabic alphabet. Rudaki is considered a founder of Tajik-Persian classical literature. He was the court poet to the Samanid ruler Nasr II (914-943) in Bukhara, although he eventually fell out of favor.

Abu Mansur Muhammad Ibn Ahmad Daqiqi Balkhi (935/942-976/980),

sometimes referred to as Daqiqi, was an early Persian poet in Balkh, currently one of the cities of Afghanistan. Daqiqi supported the nationalistic tendencies in Persian literature and attempted to create an epic history of Iran which is begun by history of Zarathustra and Gashtasb. A large couplet of his work was included in the epic Shahname (Book of Kings) by the Persian epic poet Ferdowsi.

Muhammad Ibn Ismail Ibn Ibrahim Ibn al-Mughirah Ibn Bardizbah al-Bukhari (known as Al-Bukhari or Imam Bukhari 810-870), was a famous Sunni Islamic scholar of Tajik ancestry. He was best known for authoring the hadith collection named Sahih Bukhari, a collection which Sunni Muslims regard as the most authentic of all hadith compilations and the most authoritative book after the Qur'an. His book is highly regarded among Sunni Muslims, and considered the most authentic collection of hadith. Most Sunni scholars consider it second only to the Qur'an in terms of authenticity. He also composed other books, including al-Adab al-Mufrad, which is a collection of hadiths on ethics and manners, as well as two books containing biographies of hadith narrators. It is said that his collection of hadith became sort of an obsession of his. He used all of his money to travel, and never became wealthy.

Science in medieval central Asia is a term used in the history of science to refer to the science developed in the Islamic world between the 7th and 16th centuries. Scientists from the central Asian region were also known to develop many remedies that contributed much to the modern world of science. Most texts during this period were written in Arabic, most scientists were Mawanran-Nahr Muslims. Al-Khwarizmi contributed significantly to algebra, which is named after his book, Kitab al-Jabr, the first book on elementary algebra. He also introduced what is now known as Arabic numerals, which originally came from India, though Muslim mathematicians did make several refinements to the number system, such as the introduction of decimal point notation.

During the golden age of the Samanids, Bukhara became the intellectual center of the Islamic world and therefore, at that time, of the world itself. Many illustrious scholars penned their treatises here. Muhammad al-Bukhari, a prominent Islamic scholar who gathered the authentic sayings (hadiths) of the Prophet Muhammad, was born in this city. During this time Bukhara was the largest city in Central Asia and it was one of the biggest and most populated cities (having a population of over 300,000) in the world along with Córdoba, Cairo and Baghdad. The city was also a center of Sufi Islam, most notably the Naqshbandi Order.

In 999 AD the Samanids were toppled by the Karakhanid Uyghur. Later, Bukhara became part of the kingdom of Khwarazm Shahs, who incurred the wrath of the Mongols by killing their ambassador, and in 1220 the city was leveled by Genghis Khan. The city slowly recovered, and was part of first the Chagatai Khanate, then the Timurid Empire. Until the Mongol invasion of Central Asia in 13th century, Samarkand, Bukhara and Urgench flourished as centers of Islamic learning, culture and art in the region. Central Asian Islamic scientists and philosophers, including Al-Khwarzimi, Abu Rayhan Biruni, Farabi, and Avicenna made an important impact on the development of European science in the ensuing centuries.

2. Cultural continuity in the period of Mongol-Turkic Period: Islamic conversion of ruling groups

A branch of the Uyghur, occupying western Tarim Basin, Fergana Valley, Jungaria and parts of Kazakhstan bordering the Muslim Khwarazm Sultanate, converted to Islam no later than 10th century and built a federation with Muslim institutions called Kara-Khanlik, whose dynasties are called Kara-Khanids. In 999 Harun Bughra Khan occupied Bukhara, the Samanid capital. The Samanid domains were split up between the Ghaznavids, who gained Khorasan and Afghanistan, and the Karakhanids, who received Transoxania. The Oxus River thus became the boundary between the two rival empires. During this period the Kara-Khanids were converted to Islam.

Early in the 11th century the unity of the Kara-Khanid dynasty was fractured by constant internal warfare. In 1041 Muhammad 'Ayn ad-Dawlah (reigned 1041–52) took over the administration of the western branch of the family, centered at Bukhara. The Islamized Karluk princely clan gravitated toward the Persian Islamic cultural zone after their political autonomy and suzerainty over Central Asia was secured during the 9-10th century. As they became increasingly persianized, they settled in the more Indo-Iranian sedentary centers such as Kashgar, and became detached from the nomadic traditions of fellow Karluks. Mongol invasion of Central Asia initially was composed of Genghis Khan's victory over and unification of the Mongol and Turkic central Asian confederations such as Merkits, Tartars, Mongols, Uyghur that eventually created the Mongol Empire. It then continued with invasion of Khwarizmi Empire in Persia. Huge areas of Islamic Central Asia and north□east Iran were seriously depopulated.

Mongols employed many Muslims in various fields and increasingly took their advice in administrative affairs. Muslims became a favored class of officials as they were well educated and knew Turkish and Mongolian. Berke Khan was the ruler of the Ulus of Jochi (Golden Horde) who effectively consolidated the power of the Blue Horde and White Hordes from 1257 to 1266. He succeeded his brother Batu Khan of the Blue Horde (West) and was responsible of the first "official establishment" of Islam in a Mongol state. Berke persuaded his brother Tukh-timur to convert to Islam as well. Ghazan was the first Muslim khan to adopt Islam as national religion of Il-khanate, followed by Uzbek of the Golden Horde who urged his subjects to accept the religion as well. When western part of the khanate embraced Islam quickly, eastern part or Moghulistan retarded Islamization until Tughlugh Timur (1329/30-1363) accepted Islam with his thousands of subjects.

After the Mongol conquest of Central Asia, the Barlas settled in Turkistan and intermingled to a considerable degree with the local Turkic and Turkic-speaking population, so that at the time of Timur's reign the Barlas had become thoroughly turkicized in terms of language and habits. Additionally, by adopting Islam, the Central Asian Turks and Mongols also adopted the Persian literary and high culture which had dominated Central Asia since the early days of Islamic influence. Persian literature was instrumental in the assimilation of the Timurid elite to the Perso-Islamic courtly culture. Persian literature was instrumental in the assimilation of the Timurid elite to the Perso-Islamic courtly culture. Due to the fact that the Persian cities were desolated by previous wars, the seat of Persian culture was now in Samarkand and Herat. These cities became the center of the Timurid renaissance.

Although the Timurids hailed from the Barlas tribe which was of Turkicized Mongol origin, they had embraced Persian culture, converted to Islam and resided in Turkestan and Khorasan. Thus, the Timurid era had a dual character, which reflected both the Turco-Mongol origins and the Persian literary, artistic, and courtly high culture of the dynasty. During the Timurid era, Central Asian society was bifurcated and had divided the responsibilities of government and rule into military and civilian along ethnic lines. At least in the early stages, the military was exclusively Turko-Mongolian, and the civilian and administrative element was almost exclusively Persian. The spoken language shared by all the Turko-Mongolians throughout the area was Chagatai Turkic. Already Timur was steeped in Persian culture and in most of the territories which he incorporated, Persian was the primary language of administration and literary culture. Thus the language of

the settled "diwan" was Persian, and its scribes had to be thoroughly adept in Persian culture, whatever their ethnic origin. Persian became the official state language of the Timurid Empire and served as the language of administration. The Chagatai language was the native and "home language" of the Timurid family while Arabic served as the language par excellence of science, philosophy, theology and the religious sciences.

Persian literature occupied a central place in the process of assimilation of the Timurid elite to the Perso-Islamic culture. The Timurid sultans, especially Šāhrukh Mīrzāand his son Mohammad Taragai OloğBeg, patronized Persian culture. Among the most important literary works of the Timurid era is the Persian biography of Timur, known as "Zafarnāmeh" written by Sharaf ud-Dīn AlīYazdī, which itself is based on an older "Zafarnāmeh" by Nizām al-Dīn Shāmī, the official biographer of Timur during his lifetime. The most famous poet of the Timurid era was Nūr ud-Dīn Jāmī, the last great medieval Sufi mystic of Persia and one of the greatest in Persian poetry. In addition, some of the astronomical works of the Timurid sultan Ulugh Beg were written in Persian, although the bulk of it was published in Arabic. The Timurid ruler Baysunğur also commissioned a new edition of the Persian national epic Shāhnāmeh, known as Shāhnāmeh of Baysunğur, and wrote an introduction to it.

Zahir ud-din Muhammad Babur was a Muslim conqueror from Central Asia, who finally succeeded in laying the basis for the Mughal dynasty of India. He was a direct descendant of Timur through his father and a descendant also of Genghis Khan through his mother. Babur identified his lineage as Timurid and Chagatai-Turkic, while his origin, milieu, training, and culture were steeped in Persian culture and so he was largely responsible for the fostering of this culture by his descendants, and for the expansion of Persian cultural influence in the Indian subcontinent.

III. Cultural Continuity after the Uzbek Period

1. Cultural Continuity between Timurids and Uzbek Khanate

Amir Timur initiated the last flowering of Mawarannahr by gathering in his capital, Samarqand, numerous artisans and scholars from the lands he had conquered. By supporting such people, Timur imbued his empire with a very rich

culture. During Timur's reign and the reigns of his immediate descendants, a wide range of religious and palatial construction projects were undertaken in Samarqand and other population centers. The Timurid state broke into two halves after the death of Timur. The chronic internal fighting of the Timurids attracted the attention of the Uzbek nomadic tribes living to the north of the Aral Sea. In 1501 the Uzbeks began a wholesale invasion of Mawarannahr.

The Shaybanid dynasty traces its origins generally to the Shaybanids, descendants of Genghis Khan through his grandson Shayban (Shiban). By the 15th century, one branch of the Shaybanids moved south into Transoxiana, managing to oust the Timurids. Abu'l-Khayr Khan (who led the Shaybanids from 1428 to 1468) began consolidating disparate Uzbek tribes, first in the area around Tyumen and the Tura River and then down into the Syr Darya region. His grandson Muhammad Shaybani wrested Samarkand, Herat and Bukhara from Babur's control and established the short-lived Shaybanid Empire. After his death descendants would rule the Khanate of Bukhara until 1598 and the Khanate of Khwarezm (Khiva) until 1695. Under the Shybanid's rule, Bukhara became a center of arts and literature and educational reforms were introduced. The Shaybanids instituted a number of measures to improve the khanate's system of public education. Each neighborhood of Bukhara had a hedge school, while prosperous families provided home education to their children. Children started elementary education at the age of six.

By 1510 the Uzbeks conquered almost of Central Asia, including the territory of the present-day Uzbekistan. Of the states they established, the most powerful, the Khanate of Bukhara, centered on the city of Bukhara. The khanate controlled Mawarannahr, especially the region of Tashkent, the Fergana Valley in the east, and northern Afghanistan. A second Uzbek state, the Khanate of Khiva was established in the oasis of Khorazm at the mouth of the Amu Darya. The Khanate of Bukhara was initially led by the energetic Shaybanid Dynasty. The Shaybanids competed against Iran, which was led by the Safavid Dynasty, for the rich far-eastern territory of present-day Iran. The struggle with Iran also had a religious aspect because the Uzbeks were Sunni Muslims, and Iran was Shia.

Near the end of the sixteenth century, the Uzbek states of Bukhara and Khorazm began to weaken because of their endless wars against each other and the Persians and because of strong competition for the throne among the khans in power and their heirs. At the beginning of the seventeenth century, the Shaybanid Dynasty was replaced by the Janid Dynasty. As European-dominated ocean

transport expanded and some trading centers were destroyed, cities such as Bukhara, Merv, and Samarqand in the Khanate of Bukhara and Khiva and Urganch in Khorazm began to steadily decline.

The Uzbeks' struggle with Iran also led to the cultural isolation of Central Asia from the rest of the Islamic world. In addition to these problems, the struggle with the nomads from the northern steppe continued. In the seventeenth and eighteenth centuries, Kazakh nomads and Mongols continually raided the Uzbek khanates, causing widespread damage and disruption. In the beginning of the eighteenth century, the Khanate of Bukhara lost the fertile Fergana region, and a new Uzbek khanate was formed in Quqon.

2. The origin of cultural discontinuity: arrival of Russian

1) Unwillingly embracing of Russian empire by Uzbek Khanate

In the 18th century a new group, the Russians, began to appear on the Central Asian scene. As Russian merchants began to expand into the grasslands of present-day Kazakhstan, they built strong trade relations with their counterparts in Tashkent and, to some extent, in Khiva. For the Russians, this trade was not rich enough to replace the former transcontinental trade, but it made the Russians aware of the potential of Central Asia. Russian attention also was drawn by the sale of large numbers of Russian slaves to the Central Asians by Kazakh and Turkmen tribes. Russians kidnapped by nomads in the border regions and Russian sailors shipwrecked on the shores of the Caspian Sea usually ended up in the slave markets of Bukhara or Khiva. Beginning in the eighteenth century, this situation evoked increasing Russian hostility toward the Central Asian khanates.

Meanwhile, in the late eighteenth and early nineteenth centuries new dynasties led the khanates to a period of recovery. Those dynasties were the Qongrats in Khiva, the Manghits in Bukhara, and the Mins in Quqon. These new dynasties established centralized states with standing armies and new irrigation works. But their rise coincided with the ascendance of Russian power in the Kazakh steppes and the establishment of a British position in Afghanistan. By the early nineteenth century, the region was caught between these two powerful European competitors, each of which tried to add Central Asia to its empire in what came to be known as the Great Game.

In the nineteenth century Russian interest in the area increased greatly, sparked by nominal concern over British designs on Central Asia; by anger over the

situation of Russian citizens held as slaves and by the desire to control the trade in the region and to establish a secure source of cotton for Russian industry. When the United States Civil War prevented cotton delivery from the United States, the Central Asian cotton assumed much greater importance for Russia. As soon as the Russian conquest of the Caucasus was completed in the late 1850s, therefore, the Russian Ministry of War began to send military forces against the Central Asian khanates. Three major population centers of the khanates—Tashkent, Bukhara, and Samarqand—were captured in 1865, 1867, and 1868, respectively. In 1868 the Khanate of Bukhara signed a treaty with Russia making Bukhara a Russian protectorate. Khiva became a Russian protectorate in 1873, and the Quqon Khanate finally was incorporated into the Russian Empire, also as a protectorate, in 1876.

2) Inevitable Embracing of Russian Empire by Kazakh Khanate

Russian traders and soldiers began to appear on the northwestern edge of Kazakh territory in the 17th century, when Cossacks established the forts that later became the cities of Oral (Uralsk) and Atyrau. Russians were able to seize Kazakh territory because the khanates were preoccupied by Kalmyk, who in the end of 16th century had begun to move into Kazakh territory from the east. Forced westward in what they call their Great Retreat, the Kazakhs were increasingly caught between the Kalmyk and the Russians. Two of Kazakh Hordes were depend of Oirat Huntaiji. In 1730 major Khan in the Lesser Horde, Abul Khayr, sought assistance from Imperial Russia. Although Abul Khayr's intent had been to form a temporary alliance against the stronger Kalmyk, the Russians gained permanent control of the Lesser Horde as a result of his decision. The Russians conquered the Middle Horde by 1798, but the Great Horde managed to remain independent until the 1820s, when the expanding Kokand Khanate to the south forced the Great Horde khans to choose Russian protection, which seemed to them the lesser of two evils.

In 1863, Russian Empire elaborated a new imperial policy, announced in the Gorchakov Circular, asserting the right to annex “troublesome” areas on the empire's borders. This policy led immediately to the Russian conquest of the rest of Central Asia and the creation of two administrative districts, the General-Gubernatorstvo of Russian Turkestan and that of the Steppe. Most of present-day Kazakhstan was in the Steppe District, and parts of present-day southern Kazakhstan, including Almaty (Verny), were in the Governor-Generalship. In the

early 19th century, the construction of Russian forts began to have a destructive effect on the Kazakh traditional economy by limiting the once-vast territory over which the nomadic tribes could drive their herds and flocks.

The final disruption of nomadism began in the 1890s, when many Russian settlers were introduced into the fertile lands of northern and eastern Kazakhstan. In 1906, the Trans-Aral Railway between Orenburg and Tashkent was completed, further facilitating Russian colonization of the fertile lands of Semirechie. Between 1906 and 1912, more than a half-million Russian farms were started as part of the reforms of Russian minister of the interior Petr Stolypin, putting immense pressure on the traditional Kazakh way of life by occupying grazing land and using scarce water resources. Starving and displaced, many Kazakhs joined in the general Central Asian Revolt against conscription into the Russian imperial army, which the tsar ordered in July 1916 as part of the effort against Germany in World War I. In late 1916, Russian forces brutally suppressed the widespread-armed resistance to the taking of land and conscription of Central Asians. Thousands of Kazakhs were killed, and thousands of others fled to China and Mongolia.

IV. Central Asian Indigenous Intellectuals in the Modernizing Period

1. Cultural & Reform Movements of Central Asian Indigenous Intellectuals

The demand for literacy and secular science increased with economic development and the growth of bourgeoisie society. From the 1880s, there was increasing interest in education. Russian indigenous schools opened on the invitation of a well-known statesman, Palvan Mirza bashi (Komil Khorezmi). The Russian teachers taught children arithmetic, Russian, and world history. Muslim teachers taught the maktab program. Maktab primary schools were operated in mosques, and here Imams taught children about famous men, the Arabic alphabet and how to read the Koran. The duration of this education was eight years.

Some pupils went on to secondary and higher education. Madras education, consisted theology and Arab grammar, Moslem philosophy, scholastic law, arithmetic, and geometry. In Khiva alone, there were approximately 120 madrasas, sixty-three karkhana. Only boys studied in maktabs and the madrasah. The wives of imams and teachers organized home schools for girls from well-to-do families.

They were taught to read the Arabic alphabet and the Koran. The influence of the clergy on the cultural life of Khiva was very considerable. Khiva and Bukhara were the centers of Muslim theology. There were ninety-four mechets (mosques).

The Jadids were Muslim Reformers within the Russian Empire in the late 19th century. Although their beliefs were manifold, one of their principle aims was the introduction of the usul ul-jadid or "new method" of teaching in the maktabs of the Empire, hence the term Jadidism normally used to describe their programme. Some of the changes thus initiated, such as the introduction of benches, desks, blackboards and maps into classrooms, were perhaps merely cosmetic; others, such as the use of textbooks printed in Cairo, Kazan or Istanbul, were rather more substantial. Originating with the Tatars of the Volga and Crimea, it later spread to Central Asia, in particular the cities of Bukhara and Kokand. A leading figure was the Crimean Tatar İsmail Gaspıralı (Gasprinskiy) whose newspaper Tercüman (Interpreter) was a major organ of Jadid opinion, together with the Azeri satirical Journal Mollah Nasreddin.

The echo of events from the Young Turk revolution (1905-1907) rolled into the Khiva Khanate. There was increased talk about the reformation of the country, the ways of democracy, and social progress. A movement for reformation began and was called jadidism (from Arabic usuli-jadid, new method). The leader of Khiva jadid was Islam-hoji. The jadid represented an attempt by the liberal bourgeois to change the government of Khiva by reform. They did not criticize Islam or the shariat and they demanded only that some innovations be instituted in the struggling education system and that greater attention be paid to certain aspects of secular education. The bourgeois of Khiva also wanted to stop Russian peasants from migrating to the Khanate. In 1906 and in 1911 two modern schools opened in Khiva. The teachers used new teaching methods, but they also taught the children the principles of Koran and shariat as found in the maktabs. Nonetheless, the Moslem clergy were negative to such new schools. Meanwhile, the djadio movement worked to reform the old schools, and open more new ones.

The Jadids were treated with suspicion by the Russian Government, which disliked their connections with similar Muslim reform movements in the Ottoman Empire and British India, and suspected them of having Pan-Turkic and Pan-Islamic aims. The Jadids had many opponents amongst the ulama as well, normally known as Qadimists or devotees of the old. However the beliefs of so-called Qadimist thinkers have often been stereotyped and distorted, and their beliefs and aims were often not very different from those of the Jadids, who

normally came from similar backgrounds and also counted many of the ulama in their ranks.

Yeni Bukharlylar (Young Bukharians, Mladobukharians) was a jadid secret society founded in Bukhara in 1909. They took their name from the Young Turks, mixing their ideology with a violently revolutionary emphasis. In March 1918 they tried to seize power in Bukhara with help from the Tashkent Soviet, and the Young Bukharians had to flee from the Emir, Mohammed Alim Khan to Tashkent. They returned in May 1920, and this time were successful: the Red Army took Bukhara and the Young Bukharians formed the first government of the Bukharan People's Soviet Republic.In 1923 most of the group joined the Communist Party of Uzbekistan, retaining leadership positions until the purges of 1936-1937.

Alash Autonomy was a state that existed between December 13, 1917 and August 26, 1920, located roughly on the territory of present day Republic of Kazakhstan. The capital city was Semey (referred to at the time as Alash-qala). In 1917 a group of secular nationalists called the Alash Orda Horde of Alash, named for a legendary founder of the Kazakh people, attempted to set up an independent national government - the Alash Autonomy. Alash leaders established Alash Orda, a Kazakh government, which was aligned with the White Army and fought against the Bolsheviks. In 1919, when the White forces were losing, Alash Autonomous government began negotiations with the Bolsheviks. In 1919–20 the Bolsheviks defeated the White Russian forces in the region and occupied Kazakhstan. On August 26, 1920, the Soviet government disbanded the Alash Autonomy, and established the Kyrgyz Autonomous Soviet Socialist Republic, which in 1925 changed its name to Kazakh Autonomous Soviet Socialist Republic and to Kazakh Soviet Socialist Republic in 1936.

2. Revolutionary Political Movement of Central Asian Indigenous Intellectuals

In 1917 the reformers appeared to have a chance to acquire some real power. A provisional Government of Jadid Reformers in the settled regions of Russian Turkestan was established in the city of Kokand, whilst a parallel organization in the Steppe, the Alash Orda, was set up in the city of Semipalatinsk. The Kokand Autonomy was brutally crushed by the forces of the Tashkent Soviet, and around 14,000 people were killed in the ensuing massacre, including many leading Jadids. In the early years of Bolshevik rule the authorities sought the assistance of the

Jadids in pushing through radical social and educational reforms. Under Faizullah Khojaev they controlled the Government of the Bukharan People's Republic (1921-4) but this proved to be a false dawn. When the new 'national' boundaries were drawn up in 1924 Khojaev became the first President of the Uzbek SSR, but he was purged in the 1930s together with virtually the entire intelligentsia of Central Asia, including leading Jadid writers and poets such as Cholpan and Abdur Rauf Fitrat. The Jadids have now been rehabilitated as 'Uzbek National Heroes' in Post-Soviet Uzbekistan.

The Basmachi movement was a Muslim and largely Turkic uprising against Russian Empire and Soviet Russia rule in Central Asia. The movement started in 1916 during World War I as an anti-tsarist and anti-Russian revolt and it eveloped into a long-time civil war against the Soviets. The rebellion started in the summer of 1916, when the Russian Empire government ended its exemption of Muslims from military service. Under these circumstances, Central Asians rose in a general revolt against Russian rule. The revolt resulted in a series of clashes and in brutal massacres committed by both sides.

After the October Revolution, some local leaders, like Faizullah Khojaev, allied with the Soviet Russia and assisted the Red Army in the capture of Bukhara and Khiva. Other leaders, like the former Emir of Bukhara, Mohammed Alim Khan, joined the Basmachi movement against the Soviets. The Basmachi had soon spread and multiplied across most of Turkestan. Much of Turkestan at the time was, ironically, not actually under Soviet Russia against which the Basmachi were rebelling, but under other regimes (Khorezm SSR and Bukharan People's Soviet Republic), albeit regimes that were allied with Soviet Russia.

The Red Army forces included Tatars and Central Asians, who enabled the invading force to appear at least partly indigenous. It has to be noticed that, unlike the anti-Bolshevik White Army, the Basmachi were not considered as allies by the Western Powers and did not receive any outside help. The Entente saw the Basmachi as potential enemies due to the Pan-Turkist or Pan-Islamist ideologies of some of their leaders.

By the early 1920s, the Basmachi Revolt had become so widespread that the Soviet government realized they risked losing their Turkestani territory. However, infighting among the Basmachi meanwhile made them weaker compared to the Soviet political establishment. Lenin's government made conciliations to national sentiment in order to quell the Turkestan’s' objections to being politically a part of the Soviet Union. Altogether these measures diminished the appeal of the

Basmachi movement and enabled the Red Army to overpower the Basmachi led by the former Emir of Bukhara.

The Soviet authorities adopted a double strategy to crush the rebellion: political and economic reconciliation with the creation of a voluntary militia composed by indigent Muslim peasants called the Red Sticks and the engagement of regular Muslim soldiers to fight the Basmachi. This Soviets strategy was successful once again and when, in May 1922, Enver Pasha rejected a peace offer and issued an ultimatum demanding that all Red Army troops be withdrawn from Turkestan within fifteen days, Moscow was well prepared for a confrontation.

In June 1922, Soviet units defeated the Basmachi forces in the Battle of Kafrun where Enver Pasha suffered his first major defeat. The Red Army began to drive the rebels eastwards and took back most of the towns and villages captured by the Basmachi. Enver himself was killed in a failed last-ditch cavalry charge on August 4, 1922, near Baldzhuan in Turkestan. Other Basmachi retreated to the Fergana Valley (1923-1924) and were directed by Sher Muhammad Bek (Kurshermat).

After losing their best commanders the Basmachi movement was destroyed as a political and military force and the few rebels remained decided to hide on the mountains and to start guerrilla warfare. This kind of warfare and the conciliatory measures of the Soviet Government caused them the loss of the support of the local population who began to see the Basmati as purely criminal elements. The Basmati revolt had largely died out by 1926. In the area of present□day Kyrgyzstan, the last seats of the Basmati were destroyed in 1934.

The indigenous leaders started to cooperate with Soviet authorities and large numbers of Central Asians joined the Communist Party, many of them gaining high positions in the government of the Uzbek SSR, a republic established in 1924 that included present□day Uzbekistan and Tajikistan. Uzbeks who remained practicing Muslims were deemed nationalist and often targeted for imprisonment or execution.

V. Conclusion

Cultural heritages from the Persian, Arabian, Mongolian, turkish and Russian dynasties proceeded to a modern central Asian society, and these cultural factors should be the standard to solve a social and historical continuity or heterogeneity. In this item the concept of the Soviet Central Asia was based provided that the

Soviet Central Asian society was historical and social turning point from the last society. This chronical approach and the analysis can contain restriction to understand foundation of the existing central Asian countries.

Before annexation of Russian empire to Central Asia the Persian, the arab, the Mongol and Turkic cultural elements could hold a continuity not in a level of operating groups or dynasties, but communities and cultures of ordinary people. This continuity of the traditional and local culture, put to their descendants various actions of contemporary intellectuals of each society with the form of the inherited culture and knowledge.

Persian - Arab - Mongolia - Turkish intellectual tradition had existed respectively and mixed in the cultural heritage of the Modern Central Asian countries, and many of the historical rests of sedentary civilizations became the basis of an establishment of historical and cultural identity of Republic of Uzbekistan, trying to restore and emphasize traditional values for stability of the state structure. The Kazakh who has established the general communities in 15-th century, has shown distinctions in terms of cultural heritages and acceptances of sedentary civilizations. They received the European Russian culture through the Tatar missionary or public servant who working for imperial Russia, thus the tradition of the Kazakh intellectuals could be formed actively after their annexation to Russian empire. With this historical process and a background of formation of community, the attitude to take the Russian culture of the Uzbek could not to be identified with that of the Kazakh.

The embracing of Islamic religional & cultural factors both community of Uzbek and Kazakh showed many differences in terms of character of religion and importing process. In territory of present Uzbekistan historically localized Islam community of Tajik and Turkic naturally accepted Islam by the way religion and culture with the influence from historical Islamic religion center in central Asia. Instead the Kazakh changed their way of life by the pressure and results of expansion of border and finally colonial policies. Contact with Russian empire resulted to distribute russianized Islam by the Tatar Executives and missioners and influenced to the attitude of Kazakh traditional ruling group & intellectuals about importation of the advanced civilizations in their contemporary world.

Considering a historical origin and process of formation of local culture and intelligency, the intellectual tradition of the Uzbek community contains a continuity from cultural factors before 15-th century. On a problem of social transformation to modernize community in the beginning of 20-th century,

traditional conservative intellectuals (Ulama) and the new improving modernist intellectuals(Jadidists) failed to narrow difference on a method to modernize structure of a society and to develop social elements.

In the Kazakh community the intellectual tradition could be established not earlier than 15-th century when the Kazakh diverged from ruling of nomadic Uzbek. Thus the Kazakh intellectuals could not divide intellectual tradition and culture of the central Asian sedentary communities. As the Kazakh traditional intellectuals and ruling groups assimilated the European (Russian) factors through the Tatar imperial Russian intellectuals, their affirmative position to the Russian system and culture could put intellectual communities in the beginning of the Soviet Kazakh period.

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