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Some Key Issues In the Study of Central Asian History

Abstract

This article highlights some current issues in the history of Central Asia. The research conducted today by historians of the Central Asian republics and the trends observed in them are analyzed. In the article, the history of kingdoms and states belonging to the same historical period in different republics is interpreted from different positions. The process of annexation of some states not established on their territories is interpreted as a history of invasion. Some scholars argue that their republican people were the main mover and master of history. These are one-sided views and the history of peoples living in the same geopolitical space must be covered impartially. In this article, the author proposes to write the history of the peoples of Central Asia together with scientists from neighboring countries.

Keywords: *nation, Central Asia, history, integration, interethnic relations.*

Orta Asya Tarihi Çalışmalarında Bazı Temel Konular

Öz

Bu makale, Orta Asya tarihindeki bazı güncel konuları vurgulamaktadır. Günümüzde Orta Asya cumhuriyetlerinin tarihçileri tarafından yapılan araştırmalar ve bunlarda gözlemlenen eğilimler analiz edilmektedir. Makalede, farklı cumhuriyetlerde aynı tarihsel döneme ait devletlerin tarihi farklı konulardan yorumlanmaktadır. Kendi toprakları üzerinde kurulmamış bazı devletlerin ilhak süreci bir istila tarihi olarak yorumlanmaktadır. Bazı akademisyenler, cumhuriyet halklarının tarihin ana taşıyıcısı ve efendisi olduğunu savunur. Bunlar tek taraflı görüşlerdir ve aynı jeopolitik alanda yaşayan halkların

tarihi tarafsız bir şekilde ele alınmalıdır. Bu makalede yazar, Orta Asya halklarının tarihini komşu ülkelerden bilim insanlarıyla birlikte yazmayı önermektedir.

Anahtar Kelimeler: *Ulus, Orta Asya, Tarih, Entegrasyon, Etnik Gruplar Arası İlişkiler*

Introduction

Today, the misinterpretation of common historical pages is increasing among the countries of Central Asia. If we look at them, the claims that some people of the republic were the main driving force of history prevail. Historians in some countries are attracting the attention of the public with their statements on social networks that they are the owners of Central Asian culture, that some cities were theirs in history, and that it would be fair to include those cities in the structure of this country. In general, the tendency to claim certain cities, famous historical figures and historical processes in history has increased. This can certainly create a conflict between the peoples of Central Asia. Therefore, writing a unified history together with the historians of the Central Asian countries can create a foundation for an objective approach to history and mutual respect of peoples, ensuring inter-national harmony.

1. Methods and level of study

Although there is no separate work that serves to fully reveal this problem, there are books and articles that analyze some issues of the history of Central Asia. One of them is the study "Проблемы истории археологии и этнологии Центральной Азии" (Problemy istorii, 2018).

One such book is P. B. Konovalov's research entitled "Этнические аспекты истории Центральной Азии: древность и средневековье"[2]. (Konovalov, 2000). In this, attention is mainly focused on Mongolia, Buryatia, and Turko-Mongolian peoples. This article is written based on the principles and methods of comparative analysis, objectivity, historicity, scientific, civilizational approach of the science of history.

2. Research results

History, heritage of ancestors revives and reflects the most sacred feelings of our people. Central Asia has always been a crossroads of different civilizations. All nations and peoples living in the multicultural space are heirs of the history of Central Asia. A careless or biased approach to history leads to the breakdown of inter-ethnic relations, emotional stress, and humiliation of some peoples. Nationalism, separatism, and big state chauvinism can cause instability in the region and tension of international relations. Great state chauvinism, discrimination of others, trying to prove and prove the superiority of one's own history and nation are being promoted today by historians and other political forces of Central Asian countries. Such biased actions corrupt the minds of the

young generation, cause the isolation of each republic in the era of information and global wars, and create obstacles to unification. This may pave the way for us to surrender to third forces. If historical alternative answers and works are not created for these situations, the region may turn into a point of national conflict in 20-30 years.

Research or propaganda written by scientists in a one-sided and nationalistic spirit form the vices of intolerance and invisibility towards representatives of other nations in young people. Of course, the third powers also have a big role in this, they strongly oppose the unification of the Central Asian republics, their stable and peaceful existence. If we look at our history, like many other regions, dozens of state systems have been formed and collapsed in Central Asia since time immemorial. During the period of colonialism, the khanates were attacked, their political status fell, and the Kokan Khanate was completely abolished. Due to historical processes and fates, the khanates that appeared and developed in the last 3-4 centuries during the Soviet regime were abolished, and new colonial management systems were introduced in their place. During the Soviet period, national-territorial demarcation was carried out in a criminal manner and the idea of "divide and rule" was implemented. As a result of the national-territorial demarcation policy of the Soviet state, the ground was created for the emergence of today's Central Asian republics. As we mentioned, over the centuries, the peoples of Central Asia lived in one or more states with different names in many cases.

In those times, the peoples of Central Asia were tolerant and respected the nations and peoples living here and lived in cooperation with them. There are thousands of stories and proofs in historical works about the hospitality of our forefathers and mothers, their respect for others, and their respect for all their friends. In particular, the history of the Achaemenids, Greeks, Kushans, Ephtalians, Turkic khanate, Samanids, Takhirids, Ghaznavids, Kharakhanids, Seljukids, Khorezmshakhs, Mongols, Timurids, Khanats and other dynasties is related to the history of almost all republican nations, but they have historical processes that belong to everyone. are being studied in different ways.

Evaluating socio-political and economic processes in history as the service of only one state or nation, trying to show the superiority of some nation in history, serves as an obstacle to scientific and objective illumination of the past. Historians should follow the methods of historical methodology, first, they should not deviate from the principle of objectivity. Such one-sided analyzes can narrow the science of history and people's minds, destroy the objective study of

processes, and cause national disputes. Discrimination, showing common histories that apply to all as belonging to only one state or nation can cause anger of others and create enmity between nations. We, the Central Asians, who are unlike any other, and which illuminate the pages of our history, have not been tarnished for thousands of years. It would be fair to give examples of these as the feeling of living as a community, our oriental traditions, morals, oriental education, and our way of life. Today, the study of the history of the Turkic-speaking peoples is also very relevant. Today, covering the joint history of countries such as Uzbekistan, Kyrgyzstan, Kazakhstan, Turkmenistan, and Azerbaijan can help us understand historical truths. Turkic-speaking countries have always lived under the ideals of inter-ethnic harmony. We can cite Amir Temur's state as an example.

During the period of Amir Temur, inter-ethnic relations reached the peak of their development. On November 1, 2015, the former US Secretary of State John Kerry was in Samarkand, the capital of the Amir Temur state. John Kerry, who left for Kazakhstan after his trip to Uzbekistan, said the following about Samarkand at the Nazarbayev University in Astana: "These are Turks, Arabs, Muslims, Jews, Greeks, Armenians, it is a city shared by Christians, Catholics and Nestorians (<http://kun.uz/news/2015/11/04/kerri-bmt-samarqandda-yaratilgan-edi>). We believe that the United Nations was founded in New York 70 years ago. No. This happened in Samarkand several hundred years ago (<http://kun.uz/news/2015/11/04/kerri-bmt-samarqandda-yaratilgan-edi>).

In "Timur tuzuklari": "Whatever country I conquered, I cherished the dignitaries of that land; I bowed and respected the sayyids, scholars; I saw the elders of those regions as my brothers and sisters, and their youth and children as my own children... I opened the door of justice in every country, I blocked the path of oppression and injustice [5]" (Temur tuzuklari 1996) there are inscriptions worth gold. During the period of Amir Temur, all republics of today were united into one state.

At that time, the Eurasian region was united under a single flag, and all nations and peoples, nomads and settled people lived in mutually beneficial cooperation. Amir Temur literally built a bridge between nations during his time in the Middle Ages. Even in the Middle Ages, when religious conflicts were at their peak, he opened the door to Europe with the intention of friendship and cooperation (Uljaeva, Akhmedova, Rakhmonberdieva & Mukimov, 2023). He sent ambassadors and letters through them for friendship and beneficial cooperation to many kings (Olzhayeva, 2018).

Among the soldiers of Amir Temur there were even black people. Let's remember that a Christian scholar also worked at the Mamun Academy. Considering the norms and religious views of that time, this work was a global event for its time. In the past, professional craftspeople, scientists, doctors, soldiers, weavers, and hundreds of other craftspeople were valued regardless of their nationality and population. Thousands of professional elites of different nationalities worked in the state of Amir Temur, and they contributed to the development of the state. Representatives of various religious denominations served in Amir Temur's army. Even women's rights were protected in this society. Amir Temur's army also had military units consisting of women. They united under a single goal, a single nation, and served for the development of the state and society.

Nationalism (Mirzayev, <https://alishernavoiy.org/Uz/uzhasy-nacionalizma/>). today is a negative phenomenon that is an obstacle to unification, cooperation, and integration processes. Amir Temur's work is an example for those who write the pages of history for the national and religious conflict. This is the greatness and superiority of our great grandfather over others.

Difficulties, several entanglements, conflicts that have become extremely complicated during the time of the former union have greatly complicated the situation in our country, made people's lives difficult, put transparency and democracy, and our economic development in a difficult situation. The fate of the reforms being carried out in all spheres of our society, the future of our country depended in many ways on the structure of inter-ethnic relations and the immediate solution of the problems that have been accumulating for a long time. The history of national conflicts was formed based on the ideology of the colonial and Soviet era. Our forefathers chose good specialists and good people, regardless of nationality, and acted in a friendly and cooperative manner. Considering that history is an important factor that determines the essence of human pride and existence, everyone's pride, dignity, and honor must be protected here, historical objective truths urge us to do so. If we look at history, we can see the history of peoples who do not belong to one nation, the processes of establishing inter-national bridges, in a single region and state.

The history of migration waves has a long history and consists of historical stages. It is a natural-historical process when viewed objectively. They are wider and more colorful than we think. While the tribes were moving, they used to make a living in the lands that they liked and moved when the time came. Except for some settled areas.

According to the national idea of the statehood of Uzbekistan, any nation, no matter how small it is, is a fragment of humanity, and the disappearance of its language, cultural and other

characteristics of any national unit leads to the impoverishment of culture and science on earth, as well as individual opportunities (Ūlzhayeva, 2017). Therefore, the preservation of each ethnic group and the people belonging to it should be the most important goal, and this goal is primarily the duty of the state in any population that includes these ethnic groups (Karimov, 1997). Today, warm, and friendly relations are forming between the Central Asian republics and Uzbekistan. In his speech at the 72nd UN Assembly in 2017, the President of the Republic of Uzbekistan Shavkat Mirmonovich Mirziyoev emphasized the following: "Uzbekistan today gives priority to the Central Asian region in its foreign policy. This is a carefully chosen path.

Located in the heart of Central Asia, Uzbekistan is directly interested in this region becoming a region of stability, consistent development and good neighborliness (Prezidentskoye sobraniye Izbekistana g 72-sessiyasida nutk, <https://uza.uz/uz/posts/zbekiston-prezidenti-shavkat-mirziyeev-bmt-bosh>).

A peaceful, economically developed Central Asia is the most important goal and main task that we strive for. "Uzbekistan is a firm supporter of mutual dialogue, practical cooperation and strengthening of good neighborliness" (Prezidentskoye sobraniye Izbekistana g 72-sessiyasida nutk, <https://uza.uz/uz/posts/zbekiston-prezidenti-shavkat-mirziyeev-bmt>). Today, old stereotypes and views are changing. Large-scale qualitative changes are observed in interactions in large official circles. We historians of Central Asia also believe that today "we should rewrite the history of Central Asian peoples in a general way and recognize the role of all nations and peoples in it." If we objectively and cooperatively cover the history of Central Asia, which is our common past, we think that many controversial issues can be resolved. If it is emphasized in those works that the peoples of Central Asia will have the same history, our kindred and brotherly peoples living in the neighboring countries can agree with this. After all, the great states of Turan, founded by our ancestors, are the history of all the peoples living here.

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