



Mirkomil Sadikov

Senior Lecturer at the AlFraganus University

Tashkent, Uzbekistan

Short Paper

“An evolution of close political and cultural relations along the Silk Road: A case of Qing and Ozbek state's relations »

Introductiion: The main aim of this article is to explore what motives were behind the Qing engagements with Central Asia in XIII-XIXth centuries.

Why did the Qing expand into West China, former East Turkistan? Did they seek resources, security, a commercial market, agricultural lands, or were there perhaps an ideological reason behind its Silk trade Road towards West?

The Qing trade road led through *Turfan* and *Kokonor* but after invasion Qing towards the Eastern Turkestan in the middle of the eighteenth century that the roads extended from *Hami* and *Turfan* to *Urumchi* and *Kashgar* but through *Kashgar* roads that the trades linked with *Ozbek* khanates/states.

As for commerce and resources, I believe that these were not fundamental Qing motives, though there certainly are evidence of commercial development and extraction of resources in the post-conquest period. The Qing government itself was actually involved in commercial ventures, which “included official trade of textiles for [Qazaq] livestock; agricultural reclamation; traditional Central Asian as well as new forms of taxation; garrison commissaries; and such measures as manipulation of exchange rates, renting out of government property, and investment of government funds with private merchants.”

How was the *Uzbek khanates*¹ dominents territory and established trade cities in the border of Qing dynasty? let's see short history of **Uzbek state** creation when **the Golden**

¹ Ozbek khanates is established begining of XVth century by *Shaibanid* dynasty and spread all over current Central Asia with border in East with Kashgar , West with



Horde was destroyed in 15th century and many new states and groups (**the Noghays, Kazan, the Crimea and Astrakhan**) sprang from its ruins. While this happened, however, in Western Turkestan yet another state was created, namely **the Uzbek Khanate**. After its creation in 1420, it developed into the most powerful polity in the area. Nevertheless, around 1465 the **Uzbek royal Janibek** together with his brother **Kirai** split with the Özbek khan Abu'l-Khayr and built a new khanate centered on *the Betpak-Dala Desert*.

From 17th century the Uzbek Ashtarkhanid dynasty to the south, centered on Bukhara. The Capital city of Bukhara was one of the main silk trade road between China and West Asia. Uzbek states has played great role formation of trade cities in the border of Qing dynasty and establish political dialogue , such dialogue crossed in the Kashgar city and ferghana valley

Keywords: Silk Road, Qing dynasty, Uzbek state, East Turkistan, Kashgar, Uzbek khanates , Central Asia , China

Research analyses: Since the period of *Han dynasty*, China has linked with the West, especially with the Roma and Byzantine Empire through Central Asian region, it has called a Great Silk Road.

Central Asia on its geographical location, especially the ancient *Silk Road* cities: *Ferghana*², *Samarkand*³, *Bukhara*⁴, *Merv*⁵, was the most comfortable and natural to be active transshipment points along the way of the West. The New Silk Road concept was seriously taken into consideration in the 1990s after the Soviet Union's collapse. At that time, a new world order and China's newborn Western neighbors, with which China had border delimitation discussions, meant it was pivotal to launch and then strengthen cooperation with the new counterparts. **China Leader** presented in Astana a five-point

Kaspie Sea , South Seistan current Iran north , and Afghan Kunduz region with Balkh. But Ozbek khanates divided into three khanates such as Bukhara, Khiva and Kokand in the end of XVIII century.

² Ferghana is a region of east of Uzbekistan

³ Samarkand is currently administration city and region of south West of Uzbekistan

⁴ Bukhara is currently administration city of Bukhara region in the south West of Uzbekistan

⁵ Mari or Marv is city of Mari region of current South East of Turkmenistan



proposal to jointly **build the New Silk Road, Economic Belt** to strengthen relations between China, Central Asia and Europe.

From the point of considering an evolution of close political and cultural relations along the Silk Road: A case of Qing and Ozbek state's relations in 19th centuries.

Until now, there was no generalized study, which would be comprehensively considered diplomatic relations of the Qing dynasty in the context of their interaction with neighboring Central Asian people by the way that the **Central Asia's Sinology** in relatively poorly studied of the historical period of XIIIth XIXth-XXth century. **Lots of "white spots"** and remains in the study of foreign policy of Qing Empire with **Kashgar** roads that the trades linked with **Uzbek** khanates/states

Although currently published - mainly in Chinese - a significant number of general sketches of the Russian-Chinese, Japanese-Chinese relations, the fundamental scientific history of this relationship, supported by all available sources, to be written. Since it took almost forty years, and during that time was released a number of books in the West, Japan and China, **less in Uzbekistan**. Today's existing literatures on the subject is characterized by two features in common: Books are either too specific, cover specific "narrow" period or "narrow" issue, or written too popular, but it does not cover of the Central Asian-China relations as a whole. To date, there are not any comprehensive analytical study of the relationship between the two regions. At the same time, especially after the collapse of the Soviet Union, in the scientific revolution introduced new East Asian written sources, especially Japan and Chinese sources, and various domestic archives. All this seems to be implicitly suggested the need to develop in this area of the new integrated conceptual approach to the study of East Asia and Central Asia, on the one hand, requires a multifaceted synthesis of facts and data, and the other - a higher level of conceptualization.

Certain aspects of the foreign policy of the Qing Empire considered **some of Uzbek scholar's** work **"the Ch'ing China Occupation of Zhungaria and Eastern Turkestan"**, "China's factor of Central Asia". In addition, collective work of Russian historians *Tikhvinskii S.L.*, and in the monograph by *Kuznetsov W.S.*



Chinese diplomacy, according to former Soviet sinologist **Myasnikov B.C.**, was based on the philosophical and political views of ancient China, mainly on Confucianism and strategic ideas and techniques it derives from the ancient Chinese martial art. Its feature was exclusively developed a diplomatic ceremony aimed at China's assertion of superiority over all with whom they had ever come in contact. Thus, "Confucian mentality, military art and carefully developed diplomatic ritual and determined according to Myasnikov B.C., the specificity of medieval Chinese diplomacy compared with diplomacy any other feudal empire. Certainly, this is an interesting point, but it is unlikely to adequately reflect the essence of Chinese diplomacy, though it seems to us extremely interesting **Myasnikov** used the term "Chinese diplomacy strategies» confinement to a particular preference for quantitative or qualitative approach.

If we look to Chinese scholarly work, then we can understand that the China's Marxism is leading to the fact that they have focused a studying the problems of the peasantry and the workers' uprising, and the role of "national minorities", i.e. non-Chinese people (*Mongols, Tibetans, Uighurs and others*) inhabiting in the territory of the country. In the second half of the XXth century the group of historians has used the "**truthfulness notes Qing Dynasty**", the concept of which is identical to the concept of official annals. However, in recent two decades, Chinese scientists were forced to revise their own history. For example, in the pages of the Chinese editions began to appear evaluation Qing policy opposite mentioned above. Typical in this respect **Liu Dayan's article**. According to the author, the aggressive policy of the Qing Empire was only a "*stabilization of borders*", and wars were fought themselves to "*put an end to feudal fragmentation.*" Expanding the territory of the Qing Empire, according to Liu Dayan, in the interests of the masses, and political unity within empire interests of minorities. The author does not agree with those who see *Kangxi policy* towards neighboring peoples "as territorial expansion and conquest of other nations." A similar idea was taken and some other Chinese scholars.

Western historiography learn new methods, which sought to apply to the history of China. Individual moments that characterize certain features of the foreign policy of the Qing Empire in respect of neighboring countries, noted American historians. For example,



O. Lattimore emphasized the desire of the Qing Empire to prevent the establishment near its borders any major state or tribal union. For this, the Manchus resorted to the tactic of political intrigued one of the tribes to the other tribe, and then acted as arbitrator, facilitating intervention in their work, and in the monograph by J. Fairbank, "China's foreign policy in a historical perspective", he notes that in the centuries-old practice, the relationship between China and the outside world have developed in a certain system, which can be compared with the system of international relations, which has grown in Europe. The distinguishing feature in the Chinese system of international relations the author calls the **concept Sino-centrism**, and believes that the ideology "Sinocentrism" associated with hierarchical and inegalitarian of Chinese society in the ancient and medieval times. At this point, "Sinocentrism" is an attempt to Chinese politicians and thinkers to extend to them the familiar relations established in the country, all over the world.

It seems that George Fairbank is not quite right in asserting that "the Chinese world order" could exist only for the Chinese side. Is it possible to deny that the "Chinese world order" objectively existed in many of the neighboring countries of China and quite a long time. But for us the most close and interesting assertion J. Fairbank that the Chinese point of view of the surrounding country "was justified, and cultural motifs oriented policy.

Unlike Chinese colleagues, Western scholars generally believe that Chinese scientists have difficulty in applying methodological approaches in their studies and are based on the official Chinese version of events (**as in the study of Central Asia-China relations - the official imperial historiography**), thereby keeping the same approach to the history that has been practiced in China since ancient time. In accordance with this approach, Source books selects only those factors, which correspond to the "core" of the concept, and all other materials are rejected or ignored as unreliable

However, none of above-mentioned works were not directly studied of "*Sinocentrism*" as a basis for foreign policy of the Qing dynasty in the late XIXth and first quarter of the XXth century.

Sources study: First time I have reviewed and critical analyzed of scientific sources, It helped me to approach, to the topic more objectively, and most of the original sources are



in Chinese language and in English as well as I have used *Xingjian language, Persian language, and other language sources too.*

the data have been collected and supplemented on the basis of the sources listed here; Chinese sources:

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And many other sources has been considered (listed in the bibliography)

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And other resources



Summary and Conclusions:: "Chinese Empire" - regardless of the name and nationality of the dynasty, who sat on the throne - was an example of a Universalist empire, as same as Rome or Byzantium, looking themselves as the center of the inhabited world, that only they are a carrier of civilization and culture. This concept implied that the neighbors barbarians benefits the influence of Chinese civilization and the person of the emperor, will become empire's vassals.

1. Diplomacy has been played an important role in the Qing strategy towards Central Asia. A classic Chinese leader *Sun Tzu* said that the diplomacy is the gun of hidden spiritual impact (psychological warfare). **Qing Dynasty** had actively developed the art of diplomacy (stratagem), understood as the art of maneuvering, resource management, an adequate system of decision-making, carefully weighted action, the ability to wait;
2. Direct confrontation (military or diplomatic) was regarded as extreme, less fortunate of all possible means to resolve the conflict, because the mean expenditure of large amounts of resources. Sun Tzu has proposed to conquer the enemy without fighting and without causing undue damage to it;
3. Qing empire developed two effective tools with which it conducted its foreign policy. This is - the system tributary relations (system of vassalage) and investment, the use of local administration; Its stability and efficiency were largely based on the basis of **civilization** "**Sinocentrism**";
4. A special feature of the Chinese state control system for a long time was the absence of clear territorial boundaries: the power of Qing Emperor was universal, and therefore, of course, had no limitations within which practiced to domestic relations, and beyond them would apply interstate relations (**same Sinocentrism**);
5. Sinocentrism would have been impossible in its practical implementation, if the empire every time trying to determine the boundaries of relations between countries and peoples that have come into contact with them. In the Qing government would not have had any



material resources to maintain the system of vassalage in the hard way. It was a much more flexible and much less comfortable than it may seem, the institute;

6. A main idea of the Manchu monarchy was the idea of building a great empire, "the great cause» (DA e), runs through all the official documents and chronicles of the Qing Dynasty.

Manchu monarchy gradually but steadily was constituted in the universe;

7. The system of vassalage in the era of the Qing Empire was the heir of vassalage of the Ming Dynasty, an effective means of forming international relations with both "internal" and with the "external vassals";

8. In a particular historical situation of vassalage system could be a system of "nominal vassalage", "race politics", "default agreement", establishing a system of so-called buffer states (**Kazakh tribes, Xienjian, Khalkha, Tibet, Dzungaria**), etc.. p.;

9. The approach to the marginal lands of the empire "external vassals" often acted as a military control surface, accompanied by a complete lack of interest in the Qing to purely internal problems "foreign vassals" (**Kokand Ozbek Khanate, Russia and others.**);

At the present time is very important to find the most optimal model for the Uzbek-Chinese cooperation. Undoubtedly, XXIth century - a century of a new international balance of forces. Based on the findings of modern futurologists, and observing a significant impact in China, still in its infancy as a superpower in the world arena, we can make the assumption of further enhancing its role in Asia, in solving urgent problems of the current century.

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Appendix: the Map of Qing Empire conquest of *Kashgar* and *Zhungar* kagantes and diplomatic relations with Central Asian khanates

