



THE HISTORICAL ORIGIN AND THE INFLUENCE OF CURRENT INTERNATIONAL POLITICAL STRUCTURE OF PAN-TURKISM

Yan, LIU¹
Na LI²

ABSTRACT

Pan-Turkism is the nationalism political trend of thought in recent years, meanwhile, it also a kind of extreme nationalism movement related close with Turkey. In the long period of historical evolution, Pan-Turkism, Pan-Islamism, ultranationalism, and East-Turkistan interweave together with each other. Nowadays, Pan-Turkism becomes the threat of the security of other countries and dangerous the stable international pattern. Through the political standpoint, Pan-Turkism experienced thrives and decline. Stand from the culture position, Pan-Turkism under the cover of Turkism study, continuously maintain the influence, and will have its impact on the international political structure in 21th century.

Key Words: Pan-Turkism, Pan-Islamism International Terrorism East-Turkistan International political structure

INTRODUCTION

Pan-Turkism is the nationalism thought and ultranationalism movement in recent years. It was called as “Great Turkism” in Chinese and be mistaken as “Ottomanism”. We may found this thought has it is origin from Turkey.

Been mistaken called as “Great Turkism”, on the one side, it has the deep influence from Turkey, the other reason is, Turki and Turkey were two concept been confused easily. According the study of ancient Turki language, linguist brings forward the concept of Turki language family. In the middle of 19th century, тюркский (Turki) was used as specific name in Russian linguistics document, while татарский (Tatar) and османский (Ottomanli) as the name in subordinate. Тюркский as a terminological term been used till 1920s. In 1950, турецкий instead of Тюркский

¹ English Department, Zhenjiang Watercraft College, Zhenjiang, 212003, P.R.China

² English Department, Zhenjiang Watercraft College, Zhenjiang, 212003, P.R.China

been used as specific name. But before long, Turkey government give up the name as Ottoman, adopt “Turkey” as official name. Then, the specific name is confused as subordinate name. (Zhiping Pan, 2003)

For distinguish the two concept, in 1935 Russia re-regulated тюркский (Turki) as specific name, and турецкий (Turkey) as it’s subordinate. While, in Chinese the two concepts did not been distinguish until the “Pan-Turkism” and “Pan- Islamism” study launched Sinkiang social science institute in 1990s.

Mistaken the Pan-Turkism and the Ottomanism is an error of common sense, but it still happens in some of literature in China.

In last centuries, Pan-Turkism ambitious to build a “Great Turki Kingdom” from Adriatic area to China, and aims to have all the Turki people from the same language family, related with same history and religion in this Turki kingdom. As some scholars pointed out “The national unification thought has been long developed in Middle East, the nature is: certain ethical nation shows strong interesting towards the same ethical group people who are living in neighbor countries. And they are attempting to introject those people through ideology and organization to break them up from the original resident country.”

If the Kurdish movement are committing themselves to a unitive Kurdistan, at the same time, it is the open abruption of concerned multiracial countries such as Turkey, Iraq, or Iran. Then the Pan-Turkism’s ambition to build the “Great Turki Kingdom” is the openly abruption to more concerned multiracial countries. The only difference is the Kurdish is still an actual tribe; the Turki is a historical phantom in modern society. Besides, for the Pan-Turkism in Turkey, the Great Turki means the same as a Great Turkey, for the Pan-Turkism outside Turkey; it more implies the ethnic separation under the name of Turki self-determination. Whatever the former or later, it is the challenge of existing international system. So it could not get the support, even the Turkey government does not support in public. That is part of the reason why Pan-Turkism did not have any essential success in political. But in 21th century, the existing and movement of Pan-Turkism has it’s threaten for the stable of neighbor countries. (Jacob M Landseer, 1981)

THE HISTORICAL AND CULTURAL BACKGROUND OF PAN-TURKISM

There are three aspects in general when we look the historical and cultural background of Pan-Turkism.

First of all, the Turki study offering the academic packaging of the Pan-Turkism’s forming and development. Turki, strictly define the ancient nomad living in the plain of North Asia in 6th –8th century.

At the very beginning, Turki is under the charge of Roulan Tribe, and then conquered another tribe called Tiele to enhance its force, at last destroy the Roulan tribe to build the Turki Kingdom. During the zenith, the territory extended east to North China, west to Caspian Sea, and southeast neighbor with Persia. At the end of 6th century, the Turki Kingdom breaks up and fade out from the historical stage, failed to transform become a modern ethnical group. Turki as the ancient tribe has long been disappeared. But the Turki language still remained in these tribes nomad in Asia plain. So this tribe living in south oasis with different languages, such as Tajik, Persian, and Arab began to call them Turks, and name the resident place of these nomad Turks as Turkestan.

Turkestan is a vague geographical concept in history. Because, first, the nomad Turki are moving around on the plain, no certain boundary of the territory. So the Turkestan is always in moving with these people. Second, in the thousand years, Turki constantly southward to oasis and set down there, and influence the original inhabitant by their language. The original oasis inhabitant gives up their own language and start to use Turki language and be called as Turki people. This process is the Turkilization in the history of middle Asia. And this process made the situation and definition about Turkestan more complicate. Third, the nomad Turki is military conqueror, while they are conquered by other culture (except language) at the same time. They give up their own custom after the contact with advanced oasis civilization, and abandoned their original religion change to Islam believers. In this procedure, the Turki culture been farther destroyed.

In 19th century, after a long time burying of ancient Turki characters and history, European scholars began to rediscover this mysterious history and culture of this tribe. Scholars first found the remains of epigraph with ancient Turki characters. In fact, the European study of Turki history and culture and the ancient Turki people is developing focus on the study of ancient Turki language. With the evolvement of the study in this field, the academic fruit is plentiful.

The Turki study has serious academic attitude and most of them is non-political intention. But the Turki study has its problem as the confusion of concept of Turki people and Turki language. All of the Turki language speaking people are considered as Turki, the historical origin has been ignored, too much attention been focused on the language division. It caused the limitless extension and the illegibly connotation of Turki conception. It is not suitable to equal the Turki study as Pan-Turkism, but the Turki study offered a theory base for the Pan-Turkism unintentionally.

Secondly, the influence of "Nation" concept. On the early Eurasian plain, there are no concepts of nation among these nomad tribes. During middle age feudal countries, especially after the influence of Islamism, the concept of nation and religion were mixed up. According the Islamic teaching, religion, nation and country has the same meaning. For example, the Ottoman empire believe in Islam, Sudan, the leader of the country named himself as "Khalif", with the power to command the Muslim all around the world.

But in 18th –19th century, the distinct success of modernization happened in west world. The neoteric nation built up, and the form and connotation of country/nation has received unification. This developed the new concept of “nation”, that is, nation equal with country on certain level, and each nation has the right of self-determination, independence, and builds a country by their own ethnic group. Here the “nation” is the new concept coming from social evolvement to break the boundary of kinship, clan, and religion, and for against the feudal separation. The new concept of “nation” whatever if applicable for the all, it inevitably influence the east, although at that moment the sense of “nationality” still rest on the relation of consanguinity and religion on the Eurasian plain. The Pan-Turkism borrowed the new concept of latter-day nationality and appears to us.

THE THREE PHASES OF PAN-TURKISM DEVELOPING

The First Phase: Tatarstan of Russian

The Pan-Turkism is origin from the thought of Great Tulan. The Hungarian orientalist wrote in 1865: “Since related with the same language, religion, and history, the Turki dynasty, namely the Ottoman dynasty should build up an empire from Adriatic Sea to China.”

The thought of Great Tulan laid a foundation of Pan-Turkism. The real formation of Pan-Turkism movement was happened in the Tatarstan under the charge of Russia.

Tatar was one of the Mongolia tribe. 16th to 10th century, Tatar became the general term of all the Turki speaking tribes in Russia. They are under the great pressure of Russia reign, and keep on resist. From the 18th century the commercial group among Tatar tribes became activity and started competition with Russian commercial groups. For against the pressure from Pan-Slavism in Russia, Pan-Turkism offered the mentality weapon for those rising middle class businessman. The slogan has been launched as “unify the language, ideology, and action”. In 1905 to 1908, the Pan-Turkism experienced it’s politicizes process. They protest to build a federation of all Turki peoples. During the October Revolution, the “Turkestan Nationality Committee” set up for establish some small self-governed ethnic country, and then unite them to realize the Pan-Turkism program. After October Revolution, some leader figure of the Tatar Pan-Turkism exiled to Turkey and continue their movement in Turkey.

The Second Phase: Rediscover Turki in Turkey

By the influence of Europe Turki Study, Turkey began to rediscover “Turki” history, language and culture. Ziya Gokalp (1876-1924) is an important figure in the early development of Pan-Turkism, he wrote: “The homeland of Turki people is neither Turkey nor Turkestan; the homeland is the widest and imperishable Tulan.” And he calls upon to pull down the Russian ruling and take back the land of Turki. His book *The Principles of Turkism* been regarded as the first systematically masterpiece of Pan-Turkism.

For Ziya Gokalp, all the Turki people share the same language and culture; they could be classified as three: 1. Turki people in Turkey. 2. Turkish Oughuz, including the Turkman people living in Azerbaijan, Iran, and Khwarizmi. These people share the same culture as Turki people in Turkey, and combine them together to form the Oughuzstan. 3. The Turki people living in Yakut, Kyrgyz, Uzbek, Qibjaq, and Tatar. They have the close relationship of language and kin with Turki people through a long time, and culture is similar with although different. All of them together are called “Great Turkestan” or Tulan. According to his opinion, only the first kind are already realized, that is Republic Turkey, the second type—Oughuzism could be realized in near future, while the last kind—Tulan, which including one hundred million Turki people, have to be wait till the faraway future.

At the end of Ottoman Empire, different kinds of thought appeared in society, the Pan-Turkism just one of them been mentioned about at that time. In fact, the most preferred thought was Ottomanism for Turkey Young Party. They applied three policies paratactic, which are Ottomanism as the base of domestic policy, Turkism as the base to deal with the relationship with Russian Tatar, Pan-Islamism as the base of the relationship with Arabic or other Muslim within the country. But later, they are more inclined to Turkism, especially after the ally with Germany during World War I. The leader of Turkey Young Party announced that, “ for myself, first I am a Ottoman people, but I always remember myself as a Turki also, nothing could be change this believing, the Turki tribe are the foundation stone of Ottoman Empire.” They believe the Pan-Turkism will be efficiency for the futures expand. And dreaming to establish a great Turki country from Turkey to China, have Samarkand as capital.

The Third Phase: Failure

After October Revolution, Pan-Turkism continues the development. The Pan-Turkism breaks into two camps. One of branch joined White Russians, as Pan-Turkism and Pan-Islamism are their political propositions to against soviet. But before long, this force was beat down thoroughly. Another branch entered inside the soviet regime and take part in the revolution as accompanier. But for them the revolution is the instrument to overthrow the imperialism, the final purpose is for establish the Tulan country in east. But with the later mistake made by soviet communist party, Tatar in Krym has been banish. This mistake is damnous, but on the other side, strikes the Pan-Turkism, made it never have organizational movement till the disorganization of Soviet Union.

Meanwhile, Pan-Turkism did not saving the fate of Ottoman Empire. Kemal, the leader of Republic Turkey announced the national creed as the Islam solidarity or Tulanism will not become our basic principle and inevitable policy. So, the policy of new Turkey government is to insist independence, establish the dominion within the boundary of the multiracial country. That is what we called Kemalism today. The Turkey’s official attitude normally does not encourage the political ambitioned Pan-Turkism in public.

In the 1930s, a new generation began to restart the Pan-Turkism. They are ethical extremist against Soviet and Communism. Carry the slogan of “Super Turki race” “Turki people are excellence than other one”. When German Fascist attacks Soviet Union, those Pan-Turkism processions on street to press Turkey join the Axis to launch the war to Russia. But be awed by Soviet Union, Turkey government sent those Pan-Turkism racists to court. Then the Pan-Turkism movement has to turn on secret.

After World War Two, especially during the Cold War, The Pan-Turkism movement in Turkey is focused on against Communism, Soviet Union, and China. But due to the queasy political situation in Turkey, they have no political space for develop, so the Pan-Turkism are shift to the domain of culture to continue its influence. Whatever the culture or political Pan-Turkism, the common ground is to concern the fate of all the Turki people, living in Turkey or outside. They constantly support the break off movement in Sinkiang China, to help them divorce from China.

The Pan-Turkism make of the precarious complication towards the existing international structure today. On the political level, Pan-Turkism experienced undulation and failure. One the cultural level, it is under the screen of Turkish Study and keep on the influence for the future global politic in the 21st century.

PAN-TURKISM VS PAN-ISLAMISM AND THE GEOPOLITICS IN MIDDLE & SOUTH ASIA

Pan-Turkism and Pan-Islamism are happened almost the same period at the end of last century, and they are intervein with each other to became the two flags appeared together for some extreme political movement. Islamism is a kind of ideology surpasses the social class, ethnic, and notion, the basic principal is religion, or politico-religion. The Pan-Islamism has its difference with the ultranationalist’s Pan-Turkism. However, since most of the Turki people are believe in the Islam, so the two isms are linking tightly at the beginning.

At the beginning, Pan-Turkism was facing two major obstacles when it happened in Russian Tatarstan, the czarism and conservative Islam. During the struggle with czarism, they are put up extraordinary flabbiness, especially during the First World War in 1914. The Pan-Turkism in Kesan pageant as the name of Muslim, singing the national song of Russia, and bless for the health of Czar. For against the Czar and conservative Muslim, the Pan-Turkist joined the Zajide religion reformation movement. Zajide means the new teaching method. They are proposing to reform Islam school according the Europe style. Through this movement of teaching reformation, the Pan-Turkism found the ligament with Islamism. After 1905, their political opinion became more open. The Muslim Alliance, Muslim Culture Development Promote Association are established for the public aims of unite the all Muslim in Russia under the subject of homology language. The Pan-Turkism are secretly undergoing under the cover of Pan-Islamism. They were write in 1914 that, all

the Tatars, Kyrgyz, Caucasian, Turkestan, and whatever Shia or Sunni are all uniformed Muslim, are all compatriot, even though, there were opposition and carnage inside before, the hope of understand, interdependent and solidify are still remain as thematic. In fact, before the serious cross swords with those religionist, the Pan-Turkism already gave up their standpoint. And during the movement of Zajide, Pan-Turkism growing among the Tatar intellectuals, and integrated with Pan-Islamism.

Ziya Goekalp is much emphasized on the function of Islam as religion. When he talk Turkey peasant about the “nation means his language is mine”, again emphasized, “His religion is mine”. But he disagree the opinion from Pan-Islamism that “nation is the summation of Muslim”. Ziya Goekalp argued that “the summation of Muslim only could be regarded as homogeneity, the concept of nation which means the common language and culture are totally different.” “The political experience told us, actually the Pan-Islamism are block the advancement of the Muslim nation, and block the way of them to win the independence.” “A nation is either East or West, as like one could not believe in two kinds of religion. The Turki people should enter the west civilization under the precondition of remain the Turki and Muslim characters.” For the splittist in Sinkiang, Pan-Turkism and Pan-Islamism are identical, as what described in the slogan: “We are Turki, our religion is Islam.” “If we don’t believe in Islam, we will be assimilated by others.”

In one word, the Pan-Turkism and Pan-Islamism have no essential difference in these political movements. Facing the reality of broad and profound influence from Islam among Turki people, the Pan-Turkism never intend to part from the Islamism which are predominated by religionist. Instead, they are strengthen the connection, acted as Pan-Islamism, to minimize the difference between Pan-Turkism and Pan-Islamism, and make use of the religion serve for their political ambition.

Worthy to mention is: although the Pan-Islamism have a broader influence concerned the scopes, in these comparatively limited area where receive the influence both from Pan-Islamism and Pan-Turkism, the influence is more deep-rooted and profound. These areas include Turkey, Azerbaijan in Caucasia, Tatarstan, Kazakhstan, Uzbekistan, Turkmenistan, Kyrgyzstan, and Sinkiang in China. We call those areas as Middle and South Asia here. The popularize of Pan-Islamism and Pan-Turkism have complicated reason, the culture environment in this area is one of important aspect. In fact, in the area of Middle and South Asia they are undergoing the process of Turkilization and Islamization in thousand years. Here is always the migration aisle of ethnic group, and the melting pot of different tribes. At the 6th century, Turki tribe spring up and lord the plain of Middle Asia. Although they were drop out from the historical stage later, the influence remained and the broad Middle and South Asia plain been Turkilized. That is to say, a lot of tribes, ethnic groups existing in this area influenced by the general Turki environment and lost their original language and culture become a Turki people. There was spread with many kinds of religions such as Buddhism, Manichean, Zoroastrianism, Luminous Religion, and Shamanism. While, since the rise of Islam,

and expand here, it instead of other religions become the dominant religion in this area, realized the Islamize. In another words, the Islamize means the local people shift from their original religion towards the Islam, and go with this change the culture, ideology, and life style are all changed.

In the complicated background of Middle and South Asia, the Turkilization and Islamization are the most distinct phenomenon. And it becomes the base of the Pan-Turkism and Pan-Islamism. Nowadays, the Pan-Turkism and Pan-Islamism are thriving in many countries, crossed the national boundary, but it is hard to reach the areas without the background mentioned above. Pan-Turkism is blossom in Sinkiang, but its influence could not reach outside east to Xingxing gorge, and south end to Kunlun Mountain.

THE PAN-TURKISM IN NOWADAYS AND THE RELIGION ULTRAISM

After the disorganization of Soviet Union, Azerbaijan, Kazakhstan, Uzbekistan, Turkmenistan, Kyrgyzstan been regard as the independence of Turki language country. Stimulated the ambition of Turkey Pan-Turkism to remind the plan of build Turki language speaking federation expands from Bosphorus channel till China. The Turkey president of the time was considering the New Ottoman Plan which covered from Bosnia & Herzegovina to P.R.China.

In 1992, the president of Kazakhstan Nursultan Abishevich Nazarbayev assumed the Central Asia Union. The president of Uzbekistan proposes to re-judge Zajide movement, Pan-Turkism by objective way. The president of Azerbaijan is express his opinion by a more direct way to suggest to realize the three unify (unify of language, ideology, and action) in Turkestan, which expand from Yugoslavia to Southwest China. He emphasized that the meaning of “Turkilization, Modernization, and Islamization” are already embodied on the national flag of Azerbaijan.

But, after the calm from the independent excitement, those central Asia countries are losing the interesting towards Pan-Turkism little by little. It is understandable. During the time of Soviet Union, Pan-Turkism has plentiful of political potential since it is against with the Communism and Soviet. So, it is not only could get sympathize and support form west, but also have the resonance among those Central Asia nationalist under the govern of Soviet Union. But during the post-Soviet Union time, the character of against Communism and Soviet are lost the political value and its sense in reality. The proposition of Pan-nationalism is only have the suspicion to combine those new independent countries into the territory of Turkey.

As what the president Nazarbayev wrote in his book *Voice of Democracy, Kazakhstan 21st Century Foundation*, the Turkey president never cover up his ideal to build the Great Turki nation union from Baikal to Mediterranean sea and Danube through the communication with countries in Central Asia. But this idea could not be accepted by the new independence Kazakhstan, because that means give up the fresh arrived independence, cut off the traditionally friendship with neighbor

countries, and instead of the former big brother by this one, let them superior of these new country. (Nazarbayev, 1997) The president of Uzbekistan also wrote that: we are belonging to the Turki family historically, but our people against the chauvinism of Great Tulan. For us, Tulan is only the symbol of common culture shared for all the Turki language speaking people, but not the symbol of a union of go beyond the politic boundary. (Karimov, 1997)

However, as long as any kinds of sign of political disturbance, the Pan-Turkism is always ready to do something. The more it disallowed by the official government; the more it becomes the political capital of anti-government power. Pan-Turkism has the tradition of come together with political Islamism as mentioned above, so nowadays, it inclines more toward the extremist in Islam. We can see it from the pulse of the two of the most influence extremist group Hizbut Tahrih and Islam Movement of Uzbekistan.

Hizbut Tahrih is a highly secret Islamic society. Its political goal is build a Great Islamic Empire based on Turkestan. According its leader announced, the creed of Hizbut Tahrih is developed from Zajide Movement in 19th century. So it is an up-to-date Pan-Islamism and Pan-Turkism organization. Hizbut Tahrih is mainly associated by personal contact and canvass to publicize its idea, especially focus on the young generation and young intellectual.

Hizbut Tahrih has a rigid system, and act super confidential, even the basic members do not know the name of leaders. Hizbut Tahrih announces they will take the means of Peace Holy War to actualize Shariat Law. But if encounter the suppression, they do not exclude the way of war. They keep the neutrality toward Sufism, support Taliban and all of the Islamic movement in Central Asia. They are sympathizing for Osama Bin Laden, but have no actual contact with.

For all of the character mentioned above, Hizbut Tahrih constituted a more serious threat for the government of Central Asia, even more graveness than typical arming insurgence. The violence has long been regard as the main method of political contends for Islam, but it has the variety in nowadays, as the mushrooming Hizbut Tahrih movement in Central Asia as proof.

Islam Movement of Uzbekistan is officially set up at 1996, and few bodies know about it before 1999. This organization been know as made the terroristic bomb at Tashkent, the capital of Uzbekistan in 1999, and the same year made the hostage kidnap at the mountain area of neighborhood Kyrgyzstan. After that this organization has been know as its terroristic character. In the summer of 2000, IMU launched several dispersive arming disturbance in Ferghana mountain area, so been called as “contemporary basmaqi”. The political aim of IMU is to put down the Karimov government and build the Islamic theocracy country in Ferghana. IMU is an military organization as well, it has the leader as the former soldier of Afghanistan War, the head square set at Kandahar, the capital of Taliban, and has another two military bases in Afghanistan, a front command in Taval-Dara, center Tajikistan, where beyond the control of government. IMU have the full support from Osama Bin Laden, Taliban and the international terrorist from Saudi Arabia,

Turkey, Pakistan, Kuwait, Egypt, Kashmir, and Chechen etc. This organization has unstinted capital, excellent equipment. They have newfashioned snipe musket, non-recoil cannon, night vision scopes, stinger missile, BM-21 rocket; IMU is an armed terroristic organization with thousands of members. November 17th 2000, Uzbekistan sentences the leader of IMU the death penalty in the case of judgment by default. While the analyst thinks the limitation of IMU is they do not have a clear political object, the Holy War is the only choice. (Zhiping Pan, 2003)

The news coming from May 2005 is: one of the IMU leaders establishes a new party calls the “Islamic Party of Turkestan”. This party is target to Islamize the whole central Asia area including Sinkiang—the Muslim residence place in China. This new political orientation of IMU is very noticeable. The official from Kazakhstan and Kirghizia government and the media of Russia and Pakistan are comment on this issue as: IMU enlarged their target and the Islamic Party of Turkestan has been established. According this, the re-named movement will recruit splittist from Sinkiang and Kashmir for arrange a large-scale battle. The target also has been regard as to build a Islamic country east to China and west to Caspian sea. As the reaction, one of the IMU leaders says: “Our organization is not only for the benefit of Uzbekistan, we are Islamic group for Kirghizia, Kazak, even Uigur.” Essentially, IMU is the commix of international terrorism and conformity as the Pan-Turkism for the political option. October 2002, Uzbekistan reported a new organization IMCA—Islamic Movement of Central Asia, inherit the IMU career. This new organization has an ambitious military plan. Al-Qaeda is helping to conformity IMU and IMCA, some cooperation memoire has already been agreed by the two organization. It seems that the Pan-Turkism is valuable for the anti-government extremist in this area; it also means the contemporary Pan-Turkism has the character of extremely anti-government. This tendency also reveals the confluence of Pan-Turkism, Pan-Islamism, and Anti-government extremism in central Asia. (Zhiping Pan, 2003)

THE ESSENTIAL OF “EAST TURKISTAN”

The “East Turkistan” is a group of power as the independent of East Turkistan as their aim and creed to guide the split movement. Early from 1914, a Turk named Kamal coming to Sinkiang to propagandize his Pan-Turkism as the name of education. That is the earliest infiltrate of Pan-Turkism through Sinkiang, and the splittism is start from here. The “East Turkistan” was established two regimes as “The Republic of East Turkistan” in 1933 and 1944, respective at Keshi and Yili in Sinkiang. At that moment, Pan-Turkism was extremely activity in politics of this area. In 1947, the Sinkiang Pan-Turkism break into two camps, one of them cooperated with Kuomintang and took the post of Sinkiang nomarch and other positions in government. Another joined the “Three Area Revolution” which is under the support of Chinese Communist Party to against Kuomintang. Although the two camp are depend on antagonistic power, they still have consistent tenet which is “our country is East Turkistan, our religion is Islam.” This two Republic of East Turkistan is the result of Pan-Turkism and Pan-Islamism.

In the history Pan-Turkism and Pan-Islamism are always related with each other. The East Turkistan is the same, after a hibernation period, it grows up again together with the Islamic renaissance. The peculiarity is itself is religion ultraism. In the whole 80s, under the agitprop of East Turkistan, somewhere of Sinkiang are undergoing the religion fanaticism, and illegal religinary activity. The result is the members of East Turkistan making the social trouble with the protection of religion environment and by the way of illegal religinary activity. In 90s, the international terrorism, national splittism, and religion ultraism are growing fast in Sinkiang, become the threat of Middle-South Asia and the neighborhood. At the same time, the East Turkistan organization is set up outside Sinkiang with the distinct character of terrorism. They accepted the financial and weaponry support from Ben Laden, and have training at the training base of Taliban, involved actively in the Holy War in Afghanistan, Chechen, and Ferghana for learn the skill of actual combat. There are constantly reports of members of East Turkistan are captive or shoot down in the war of Chechen and Afghanistan. The East Turkistan organization is a part of international terrorism, is the actual executor of the Pan-Turkism, Pan-Islamism, and the International Terrorism in Middle-South Asia. Although the Turkey government does not encourage Pan-Turkism, this thought still keep activity in the field of politics, religion, and academia, which offers the hotbed of the development of East Turkistan in and outside Sinkiang.

CONCLUSION

The surrounding international situation of Sinkiang in 2004 shows various features: after getting better, the geostrategic situation of the Central and Southern Asia had turned bad again under the influences of the major powers' relations; terrorism did not stop yet; the undercurrent of the Eastern Turkistan organizations sill flowed.

Meanwhile, the Shanghai Cooperation Organization initiated the regional anti - terrorist structure, pioneering a Silk Road of modern times, and both the Central Asian economy and its cooperation with Sinkiang of China displayed a lot of highlights. In 2005, the international situation surrounding Sinkiang is likely to maintain the tendency towards peace and development, but the interwoven complicated factors will make the geostrategic situation of the Central and Southern Asia full of suspense and develop subtly.

Besides, we should distinguish the terrorism movement from the legitimate religious actions, to protect the religion freedom while against the fanaticism, that will be the challenge of future.

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