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JIF = 1.500	SJIF (Morocco) = 2.031	

SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2017 Issue: 03 Volume: 47

Published: 22.03.2017 <http://T-Science.org>

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**SECTION 13. Geography. History. Oceanology.
Meteorology.**

FROM THE HISTORY OF FORMATION OF THE UIGHUR'S DIASPORA IN UZBEKISTAN

Abstract: In the article migration of Uighurs to Uzbekistan, its reasons, Soviet policy on Uighurs and its meaning, selecting Uighurs as a nation, means and results of forming Uighur diaspora in Uzbekistan and other issues are analyzed basing on sources, scientific literatures, archival documents.

Key words: Diaspora, Diasporology, Uighur, East Turkestan, Xinjiang

Language: English

Citation: Khaynazarov BB (2017) FROM THE HISTORY OF FORMATION OF THE UIGHUR'S DIASPORA IN UZBEKISTAN. ISJ Theoretical & Applied Science, 03 (47): 51-55.

Soi: <http://s-o-i.org/1.1/TAS-03-47-11> **Doi:**  <https://dx.doi.org/10.15863/TAS.2017.03.47.11>

Introduction

Nowadays, different period of less known nations' history is being important point globally. Because of there are almost more than 3 million nations and among them they live around 200 of countries. Therefore, there are some countries in the world known as poliethnic. In addition, there are some subjects developing and known as Diasporology which deals all the activities and things about diaspor. Furthermore, at the time we are living globalizing its importance than we expected. However, all human being and civilization, communities, independent communications and basic tendency shows its importance. Consequently, Diasporology and this sort of activities are affecting on its development. Diasporology and social-humanitarian subjects authors dealing, but until this time in the territory of Uzbekistan Uighur's diaspor history is one of the important themes.

Materials and Methods

Uighurs are known as the big part of Turkey languages ethnos, their todays statistics more than 10 million. Among them more than 9 million of them live in Eastern Turkistan, Chinese Xinjiang autonomous region. Around a million of Uighurs separated different countries of the world. People who live over there associated their organizations, language, enlightenment and spirituality to improvise their Diasporas. As an example Turkey, UAE, USA, Canada and other countries where live Uighur diasporas.

Moreover, considered as majority uighur lives and located in Central Asia. Including, according to the statistics of 2009 about the registered residents data more than 220000 of uighurs diasporas specified in the Republic of Kazakhstan[1].

Most of uighurs specified that they live regions of Kazakhstan such as Uighur Chilik, Enbekshi, Toldikorgan, Almati, Chimkent and Jambul provinces.

According to the published data of Kirgizistan by the year of 2012 just over 50000 of uighur nation lives. Most of uighurs lives in Bishkek, Osh, Yukori Uzgan, Kuyi Uzgan, Jalalabad and Issikkul provinces moreover more than 2 million of uighurs lives in Turkmenistan.

Minority of Uighur nations lives in Uzbekistan however their diasporas forming. Mainly Uighurs lives around Fergana valley and Tashkent city and region. In the past between Movaraunnakhr and Eastern Turkistan nations through Great Silk Road traded and exchanged commodities developed. Uighurs coming into the territory of Uzbekistan will be around XVI-XIX centuries. The reason of some internal conflicts, Sin Empire's affection, and the purpose of finding a job Eastern Turkistan moved huge number of Uighurs moved on.

Uighurs in Uzbekistan they have their State National Uighur Centers and the way of continental friendship atmosphere among the nations and partnership ideas considered as an important and social idea.

Known as all the diasporas have three steps



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- 1) creation
- 2) development
- 3) Transformation

Diasporas of Uighurs in Uzbekistan by looking at this prospective creation step has been in a process long time. Moreover, uighurs lived long period in the territory of Central Asia with Turkish nations but they are not another part besides counted as one part of local people. Among them most of people into the local population. Some portion of Uighur population traded and exchanged social agreements among Central Asia and Eastern Turkistan and gave the rights to trade in a free atmosphere. Uighur nation developed as a different ethnic group Eastern Turkistan got the control on Sin empire as a popular moved in and the purpose of survive themselves and they called new placements as they have called before, in addition to save traditions and ceremonies.

The history of the Uighurs which was one of the ancient ethnics in Central Asia has been studied peculiarly for long time. It is known that the Uighurs have formed as a perfect nation and the territory of East Turkistan where most of their part have lived, was one of centers of the most ancient culture in Asia. Later they have dispersed in the whole world by various reason. Today large Uighurs Diasporas live in Central Asian republics. One of these is Uighur Diaspora in Uzbekistan. The appearance of the Uighurs in Uzbekistan concerns to long periods and it is directly bound up with process of formation from their ethnic aspects.

On consolidating East Turks since VII century, the Uighurs founded the Uighur Khaganate. "Tukuz Uguzlar" ("Nine Uguz") made up the foundation of the Uighur Khaganate. Their structure was nine tribes such as Uighur, Bukhu, Khun, Boyirku, Tungro, Izgil, Chibni, Basmal, Karluk. After the Uighur Khanate collapsed as result of internal battles and external threat in 840, 15 tribes from East Uighurs have moved in direction of West and joined Karluks[2]. After that the process of spread of the Uighurs to Turkestan quickened. It was important event for spread of East Uighurs in Turkestan. After that the complicated political situation, which has taken place in Turkestan, caused disappearance of unity of Karluks. Karluks were divided into three parts in the middle of IX century, one of them stayed in its place, the second moved in Oksu rejoin of East Turkestan, the third part to Taharistan (nowadays it is in Southern Uzbekistan, Tajikistan and Afghanistan). Because the tribes such as Karluk, Basmil, Kirgiz were recorded in "Devoni lugatit Turk", not having been dividing into Turk and Uguz. Later Karluks and Basmils made up a great part of Uzbeks.

Later most of these have joined the structure of Uzbeks because territories are not limited by areas of East Turkistan where Uighurs lived. In the past some kins and tribes which made up structure of the Uighurs, have mixed with Uzbeks. For example,

great part of groups of Karluks which lived in Tarim and Ila valleys have made up Uighur nation. [3] Some groups of Uighurs took part in the process of formation of Uzbek. The Uighurs are mentioned too in the rinks of kins which have taken part in formation of Uzbek nation in a number of valuable sources written in Middle Centuries especially in "Shaiboniyoma" By Binoiy, "Torihi Abdulkhayrkhoni" by Masud ibn Usmon Kukhistoni, "Sharafnomai Shokh" by poet Hofizi Tanish ibn Mirmuhammad al-Bukhari, "Bakhr al-asror fe manokib al-ahyor" by Mahmud ibn Ali, "Shajarai Turk" by Abdulgozikhon Bakhodirxon, "Firdavs al-ikbol" by Muhammad Rizo Ogahi, "Nasabnomai Uzbek" ("Trees of Uzbeks") by Mahdumi Azam Kosoni.

These two nations have established friendly trade relation through Great Silk Road for thousand years. Uzbeks lived and worked in the western side of these trade roads, in the eastern side the Uighurs lived and worked actively. Both nations had important place in the international trade and cultural relations, mutual relations between them have continued uninterruptedly. In the past the term "kashkarlik" appeared in Uzbek language yet as Great Silk Road passed through Kashkar city and people who visited Uzbekistan, came mainly through this city. The places where the Uighurs lived, were named "Mahallas of Uighurs" in the basis of that term. The Uzbeks were named "Andijonlik", places where they lived, were named "Mahalla of Andijan" in Kashkar and in a number of Uighur cities. The development of Great Silk Road make more active these relations as the territories where Uzbek and Uighurs nations lived, were a part of only state in the period of Turkish khanate and Karakhanyas.

Spreading of the Uighurs in Middle Asia intensified in the periods of Chingizkhan and his generations. Reason of this was that the fourth wife of Chingizkhan was from Karakhanyas, Uighurs mainly were involved to write state documents.[4] Most of the Uighurs intelligence have settled in a number of cities and villages of Middle Asia in the periods of Mongols. Abulgazikhan wrote about it so "There were a lot of men in the Uighur nation who have learnt Turkish language. All of Devon (department) and daftardors (officials, managing khanate incomes) were Uighurs in the periods of grandsons of Chingizkhan in Movarounnahr (the interfluves), Khurasan and Iraq"[5].

The mass immigration of the Uighurs to Middle Asia made more active particularly in XIV–XIX centuries. Especially the immigration of the Uighurs to Uzbekistan were observed in the middle of XVII century. The religious contradictions aggravated between two Sufism (religious sect) trends named "Ok toglar" ("White mountains") and "Kora toglar" ("Black mountains") which there were in East Turkistan.



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The mass immigration of population to the Fergana valley began as the political separation and economic crisis have occurred. The population of Kokan Khanate named them (by origin) from “Kashkar”, “Yorkent”, “Turfon” or “Toglik” “Ogacha”, “Povon” by the name of previous place.

Another wave of the mass immigration of the population of East Turkistan began owing to occupation of army of Manjur–Chinese empire to East Turkistan in 1750-1759. By using various methods to establish its government here, Manjur–Chinese Empire appointed its officials. Poor population who got tired with taxes and duties which were realized in 50 of XVII century, excited rebellion against the government. But this rebellion which was under the direction of Xujas (nobilities), was failed. The population, who took part in the rebellion, escaped to neighbor territories especially the Kakan khanate in order to evade penalty. According to information governor Xoja Bakhchi of Yorkent together with his family escaped to Irdona Khan of Kokan in 1751-1752. Sang Muhammad Badkshony affirmed in his work called “Tarihi Badahshoni” that nine thousand families moved in the Fergana valley at the end of 1760 and also some thousand of Uighur families have immigrated to the Fergana valley after Kashkar rebellion in 1760 and the rebellion under Hakimbek Rahmatilla from “Uchturfonlik” failed.[6]

The further immigration of Uighurs took place after Jahongirxuja’s rebellion concerning group of “Ok togliklar” (“white mountains”) (1822-1826) and campaign of Kokan khan Muhammad Alikhon to East Turkestan in 1826-1830. Muhammad Alihon has occupied to East Turkestan with large army in 1826 to stand for Jahongirxuja. But Muhammad Alikhan have had to come back after he has heard that army with large quantity was mobilized by Manjur–Chinese empire and armies of Bukhara Amir have occupied to Kokand.

When he came back he took 70 thousand of the Uighurs with himself. 70 thousand of the Uighurs who came from Kashkar disposed in Kokand, Shahrikhan and the Fergana valley.[7] The further rebellion was under Yusufkhujaja against Sin empire in East Turkestan. The 20 thousand from Kokand, the 15 thousand from Tashkent who were named “andijonlik”, have taken in part in this rebellion. But after the rebellion has been suppressed, the 12 thousand of population had been immigrated to the Fergana valley[6].

Another mass immigration of Uighurs has been occurred in 1848-1860. The rebellion named “Yetti khujalar” (“Seven khujalar”) under Kattakhantura in East Turkestan caused the mass immigration in this period. In 1848 Manjur–Chinese empire occupied to Kashkar with 30 thousand forces. Escaping from Chinese forces, the 20 thousand of population have

moved in the Fergana valley again after the rebellion under Valikhontura in 1858[6].

The further stage of ethno demographic process began in the Fergana valley and East Turkestan since the third quarter of XIX century. It has taken place as result of collapse of “Yeti shahar davlat” (“Seven city states”) of Muhammad Yokubbek. As result the mass immigration began from East Turkestan to the Fergana valley. As Valikhanov Ch. wrote that number of population from Kashkar which moved in the territory of Kokan khanate between 1862–1877, made up 88–162 thousand. Generally as result of rebellion taken place till 1878 number of Uighurs from Turkestan raised more than 500 thousand[7].

The 70 thousand of the Uighurs who moved in together with Muhammad Alikhan in the first half of XIX century, located in the eastern territories of the Fergana valley. The Uighur villages such Akhtachi, Olakanot, and Okbuyra in Asaka district of Andijan rejoin made up as result of those immigrations. The block named “Eskilik” of the Uighurs has appeared in the same Andijon city. The names of small mahallas such Kizmasi, Ogushlik, Kurgontagi, Xakand have remained up to now. And also Bozorkurgon in Jalolobod rejoin of Kirgizstan, Kashkar in Ush rejoin consider the Uighur villages. The Uighurs organized new villages and mahallas in other areas of the valley under the names of territories where they lived before. Mahallas such Kashkartuppi (in Oltiarik district of Fergana region), Kashkarlar (in Pop district of Namangan region), Kashkarmahalla (in Kizilravot village of Uychi district of Namangan region), Uighur, Povon can be an example for it. Mahalla which was founded in territory named “Yangi shahar” (“New town”) of Tashkent too in 1830s, was called “Kashkar mahalla”. About 130 families lived in Kashkar mahalla. Kashkar darvoza (Gate of kashkar), one of gates of the city was located in the east edge of mahalla[8].

Population of East Turkestan not only came to Kokan khanate during war but they came in peace and safe times. Including there were people who came to the valley early in Spring to be employed as an employee and got back late in Autumn. 14689 people came to the Fergana valley from East Turkestan for seasonable job in 1906, in 1907 this quantity was 24107 people, in 1908 it was 28000 people.[9] They mainly occupied with farming, construction, bakery, cookery. They also opened Uighur canteens. Most of them stayed to live constantly here, later they took their families too.

According to information in 1907, there were 56742 Uighurs in the Fergana valley, 26182 of them have lived in Andijan district, 27209 in Margilan district, 2446 in Ush district, 770 in Kokan district[9]. 13175 people, who came from to the Fergana from Kashkar to work for seasonable job between 1912-1923, have constantly stayed. In many cases they

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have moved in vacant or uncultivated lands and made up their villages such Kovul, Tukyoy, Pushmon, Ozox, Tuxtakuprik, Olakonot, Ovot, Kepakchi, Kashkar here.

Some ten thousand of the Uighur workers came to work from China to Turkestan including to Uzbekistan in the period of World War I. The main part of them got back to their mother land. Less part of them stayed to live constantly here. At the time the Uighurs were in the fourth place within national minority of native locality in the national structure of the Fergana valley[10].

The last period of immigration of the Uighurs to the territories of Uzbekistan fell on 1960. It took place as result of weakening of relation between the former USSR and China, after that China expelled citizens from the state who have had the Soviet passport in East Turkestan. As result thousands of the Uighurs immigrated to the territories of the former Soviet Union at that time.

The local populations were friendly terms with the Uighurs who have moved in Uzbekistan. The first times which The Uighurs have moved, were heavy owing to material and domestic. Job and promised land to the Uighurs have not been sufficient yet. The local population have helped them very much in material and spiritual. The mutual consolidation, mutual clemency between the Uzbek and the Uighurs nations influenced development of relations between them positively. The relation between both nations quickened in the whole sphere of life especially in trade, economics, cultural and family–marriage considerations. After the Uighurs immigrated in these places, they continued their traditions such farming, gardening, craftsmanship, trade, housing, cookery and their ethno cultural relations developed with local population.

This processes in Uzbekistan main reason of developing uighur diaspora. Immigrants of Uighurs in Uzbekistan according to the main places local people they live named Kashkarlik, Turfonlik, or in the case Taranchi. However, the situation of 1917 October accident has been highly changes with other countries and Uighurs also. Nowadays, Bolshevik government, which had just been formed, aimed to turn all people and nation of Turkestan to the supporters of idea of socialism. In order to absorb them better it was decided to make a propaganda in their own languages. That is why, according to Central Committee of the Communistic Party of Turkestan, ‘Six cities – Djungar workers` revolutionary unity’ had been formed since 1919. As above mentioned, Uighur intellectuals under leadership of Abdulla Ruzikboev was not selected as a controller but basing on higher government instruction intellectuals of other nations as well as Russian, Tatar, Kirghiz (maybe Kazakh), Jewish were. These leaders aimed to run propaganda among Uighur labours living Turkestan, and to change their

citizenship to Soviet one, to employ them at factories by giving them lands. In addition, extending these visions in the territory of Eastern Turkestan and forming Soviet government were planned. Soviet government was anxious about approaching of capitalistic relations to the state border and being spread it among the people of Eastern Turkistan, who are brothers of the nations of Central Asia. According to that, equipping them with ideas of communism, making friends were aimed. Although socialistic revolution in the territory of Eastern Turkestan was planned, the plan was changed into bringing the strata of people up who tended socialistic structure by equipping them with socialistic ideas. Uighur newspapers as ‘Kambagallar ovozi’ (‘The voice of poor’), ‘Sadoi tarangchi’, alphabet books, textbooks, lots of manuals were published. Above mentioned ideas were absorbed in all of them.

These actions were continued later. Uighur section of the Commission of minor nation affairs (hereinafter The Committee) under Uzbek SSR Revolution Committee was formed and it coordinated these issues. Following problems were set out in the plan of the Committee for December of 1924 and January and March of 1925:

- Forming Uighur convention and collecting necessary materials for calling it

- Verification economic condition of Uighurs

- Immigrants of Kashkar and refugees information, emergency and helping them by government.

By the help of some codes uighur nations practically helped to survive. Uighurs provided with place to live, educations and work and registered as Soviet Union citizens. In addition, in order to be educated they provided grants to the primary and secondary schools. Those residents later then in order to separate uighur diaspora and found their positions in Uzbekistan and other countries respectively.

Around 20th of century of 70th years continued taking shape of uighurs in Uzbekistan. That is to say in the territory of China in the Middle Asia and that period ex USSR moving on Middle Asia and Kazakhstan, moreover Uighurs in Kazakhstan coming into Uzbekistan as a purpose of education or working, later then stayed longer period time to live in Uzbekistan.

Afterward, 70th years of 20th century Diasporas of uighurs started to moderate. For this there were some reasons.

Likewise

- Starting for 1950 year province of Xinjiang in China there were the last popular immigrating of uighurs affections reacted to increase the number of uighur populations in Uzbekistan. This process says that uighurs localizing and genuinely uighur

- The process of Uighur enlightened. This means in this country the number of educated uighurs

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will be increased, popular intelligents and philosophy doctors. Moreover, in this period among the country admitted speksmen of enlightenment and spirituality.

- Establishing of the Institute of Uighur studies at the Academy of Sciences of the Kazakh SSR. This scientific center made a good relation with Uighurs living in the former Soviet Republics. In particular, research expedition were made in Uzbekistan, Tashkent city, Tashkent and Andijan regions;

- newspapers pressing in Kazakhstan as well as 'Communizm tughii' ('Weapon of Communism') and 'Yangi hayot' ('New life'), which was published in Uighur letter basing on Arabic alphabet, were widely spread in Central Asia, in particular, in Uzbekistan. Lots of articles were published on the theme of history of Uighur, their culture, socio-economic and spiritual-educational life to increase public opinion of the society.

- The Uighurs old Uighur history and culture, as well as affecting the socio-economic life of the spiritual and educational look at the various articles to further increase public awareness of social services;

- In the presence if Uzbekistan teleradiocompany appearing esamble of uighurs and its while. The teleradiocompany started to represent the life of uighurs broadcasts, sketches and uighur musics.

- As a result of reconstruction, which began in the mid-1980s, it was possible to publish articles, books, researches on some theme like some issues of the history of Uighurs and their life, which were not allowed to discus before, to make national self-consciousness.

Conclusion

Factors those are mentioned as above diasporas of uighurs in Uzbekistan come to the progressing at the end of 80th years and beginning of the 90th years. In Tashkent opened uighur national cultural center in 1989 year. In Kazakhstan associated uighurs association in 1991-year, in that year again one more Uighurs National cultural center opened in Andijan. In order to save uighurs national civilization, tradition and customs those national cultural centers implemented all the potential activities of uighurs. Several magazines and announcements published by uighurs. All over in this period uighurs in Middle Asia especially Uzbekistan to know more about themselves moved on upper level. This means according to this period uighurs diasporas have taken shape in Uzbekistan and might inform that this is historical stage.

In this situation Uighurs in Uzbekistan owned their own history around XX century Xinjiang Uighur autonom province and be in touch with uighurs in other places. Especially these relations on the economic and cultural, in this situation made an environment to know more and closely about Uzbekistan. Furthermore, this environment gave to Uzbekistan broadly economic stability and chances to develop widely commerces and cultural relations. By the result of 2012 exchanging products reached more than \$740 million mutually between Uzbekistan and Xinjiang autonomus region. This concerned mutually set widely long term agreement

All over progression of Uighur diasporas in Uzbekistan shows that analyzing broadly the diasporas of uighurs in Uzbekistan and make solution on their mysteries this subject not only popular and scientific but also important practically.

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