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The Uighur Diaspora in Uzbekistan:

History and Present

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This monograph is devoted to the history of the Uighur diaspora living in Uzbekistan. It focuses upon the reasons for Uighurs' migration to Uzbekistan, and its stages, their location, demographic situation in the former Soviet Union, as well as changes in their socio-economic and cultural life. It covers the latest developments in Uighur life since Uzbekistan's independence and a number of other issues. The above-mentioned issues have been analysed on the basis of archival documents, various sources and literature.

The book is intended for a wide range of readers interested in interethnic relations and tolerance.

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INTRODUCTION

The Uyghurs are an indigenous people of East Turkestan or the Xinjiang Uyghur Autonomous Region. Due to various historical processes, Uyghur diasporas have been formed in many countries of the world. There are the largest Uighur diasporas in Central Asia. The Uyghurs in Uzbekistan are also a social association formed as a result of historical processes in modern Central Asia and East Turkestan. The Uyghurs settled in different political, social, and settlements, retaining the names of their former settlements and being called Kashgar, Turfan, Dolon, and others.

Uyghurs are a Turkic speaker great ethnosp with about 9 million population. 8234500¹ of whom live in the Xinjiang Uighur Autonomous Region² of the People's Republic of China³. More than 500 thousand Uighurs have been spread throughout the world. In the places, where they moved, they have been trying to preserve their language, unit of culture, and set their own national associations up, and have become a diaspora. Turkey, Saudi Arabia, Belgium, the USA, Canada and other countries are the examples of this.

Central Asian Republics are the region where the largest Uyghur diasporas are located. In particular, according to the 2009 population census, 224713 thousand Uighurs live in the Republic of Kazakhstan.⁴ They live mainly in the Uyghur, Chilik, Enbekshi districts, as well as in Taldykorgan, Almaty, Chimkent and Jambul regions. According to the data dated 2012, 50346 Uyghurs live in Kyrgyzstan.⁵ They live mainly in the cities such as Bishkek, Osh, Yuqori Uzgen, Alt-Uzgen, Tukmak (Bolasaghun), Jalal-Abad, and Karakul city, which is in Issyk-Kul province (formerly N.P. Prejevalsky).

Uyghurs living in Uzbekistan are also social unity that is the result of historical processes in the Central Asian and Eastern Turkestan regions.

¹ Ходжаев. А. Китайский фактор в Центральной Азии. – Ташкент: Фан, 2007. – С.88.

² The territory of the region, which is translated unchangeably into Russian, is 1.6 million square kilometers (Ходжаев А. Китайский фактор в Центральной Азии. – Ташкент: Фан, 2007. – С.87). That's why, this great territory is appropriate to use as Xinjiang Uighur Autonomous Region.

³ Later in the context 'PRC'

⁴ Аналитический отчет. «Итоги Национальной переписи населения Республики Казахстан 2009 года». Под ред. Смаилова А.А. – Астана, 2011. – С.20

⁵ Национальный состав населения Киргизии 2012// <http://www.stat.kg/stat.files/din.files/census/5010003.pdf>

Although Eastern Turkestan, where Uyghurs live, according to its features, has been considered as a part of Turkestan for a long time, many khanates and states were formed and became a politically independent region. After the occupation by the Manchurian-Chinese empire, they went through the territory of the present PRC, Kashkar, Irkishtom (Ergashtom), Osh. At that time, it was ten-fifteen-day-walk. Though migration of Uyghurs till 19th century is considered as a temporary situation, in that age, their moving into Central Asia, especially, into Uzbekistan as the result of occupation of Uyghurs by the Manchurian-Chinese empire, riot against that, social-economic difficulties, and forming an impatient political situation became permanent. This process continued until the 1930s. The same position led to the emergence of Uyghur diaspora in Uzbekistan. After occupation Central Asia by the Russian empire in the 2nd half of 19th century, it started to define Manchurian-Chinese – Russian borders. There were a number of meetings in this regard, in which Uyghurs were regarded as citizens of Manchurian-Chinese empire. Consequently, Uyghurs who moved to Central Asia, particularly in the territory of Uzbekistan, were started to be politically considered as citizens (китайские эмигранты (Chinese immigrants), китайские подданные (Chinese nations)) of Manchurian-Chinese empire.⁶

The migrants who live in a particular place preserve the name of the location where they lived before migration like *Kashkarian*, *Turfanian*, *Dulanian* and so on.

In some cases, making decision was voluntary but it was often associated with political pressure. Particularly, this factor was seen in the 20th century's migrations.

The reasons for migration were mainly economic factors. Because production and trade relations between Eastern Turkestan and Central Asia were interconnected. The situation was aggravated by the fact that the borders were set between the two regions and the free trade turnover was limited. Eastern Turkestan's people was forced to restrict only the domestic market. It was possible to carry out trade transactions only with high customs duties and taxes. Therefore, only a limited number of merchants were involved in trade. Both the depression by Manchurian

⁶Президент девони архиви (Кейинчалик – ПДА). 60 фонд. 1-жилд, 4032-йиғмажилд, 2- варақ.

officials and restrictions of the rights and freedoms of the local population in East Turkistan against the occupiers influenced on a bad situation.

Commonly, the number of migrants was massive. For instance, in 1821 *Madalikhan*, who was ruler of Kokand khanate, moved 70 thousand people, as a consequence of 7 rebellions held in 19th century, thousands of people moved. Sometimes individuals also moved themselves. People who came to the territory of Uzbekistan for trade, handicraft, farming or labour also gradually moved their families here.

The immigrants also came in split in categories. For example, the *taranchi* were farmers, the *xoja* were aristocrats of Eastern Turkestan. Because of the presence or the organization of many rebellions by them in East Turkistan, they escaped from East Turkestan and took political refuge in Khan's palace in Kokand. Later, an agreement was reached between the Kokand Khanate and the Manchurian-Chinese empire, which loaded responsibility to the Khan not to send the *khoja* to Eastern Turkestan.⁷ In return, Kokand Khans were sent 200 silver bullion.

Summing up the above mentioned historical facts, it can be said that in the beginning of the 20th century, a large group of Uighurs gathered in Uzbekistan. The administration of the Russian empire in Turkestan divided them into two groups: 'old *Kashgarians*' and 'new *Kashgarians*'. 'Old *Kashgarians*' were people who moved to here until 1st quarter of the 19th century, 'new *Kashgarians*' were movers later than them. 'Old *Kashgarians*' set permanently and them soon got accustomed to local conditions and became the part of the Uzbek nation, people. Their generations considered themselves as Uzbeks, and called their ancestors as immigrants from Kashi. Although they preserved some traditions of their grandparents, they got self-consciousness as Uzbek nation. The 'new *Kashgarians*' had a strong desire to maintain their identity since the 2nd quarter of the 19th century, when they escaped the Manchurian-Chinese empire, suffered from the uprising, and had to leave their native land due to the difficult situation in East Turkistan. That is why they tried to maintain their self-sacrificing existence for a long time. Though they led a good

⁷ Исиев Д.А. Йеттишар уйгур долити (уйғур тилида). – Алма-Ата, 1990. – Б.75.

neighbourhood life, mainly, they tried to preserve their national identity. They did not want to mix with others and had only an endogamy marriage until the end of the 20th century. Modern Uighurs living in *Shakhrikhon* in Andijan region, the village called ‘*Dulan*’ in *Bulakbashi* district, ‘*Uygur*’ village in *Pakhtaobod* district, neighbourhoods in *Andijan*, *Asaka*, *Ferghana*, and *Margilan* cities are the examples of that. Exactly this group showed itself as an object of research as a diaspora appearing after 1917. In this case, policy in Soviet Union also influenced on it. Because of their political goals, the ‘new *Kashgarians*’ were shown as a minor ethnic group (этнические меньшинства). Their traditional and cultural closeness to local ones were even not taken into account. Because according to Soviet policy, all ethnic groups except titular one, were considered as national minorities. Special attitude towards migrants moving from modern territory of China from October Revolution time was formed. For instance, the *Taranchi* and the *Dunganians* were considered as citizens of the Republic of Turkistan, while the *Kashgarians* were as immigrants from Eastern Turkestan.⁸ It is possible that because the *Taranchi* lived on the bank of the Ili river, they might be considered as citizens of Turkestan. Taking into account above mentioned factors, social-economic situation before the October Revolution, Uighurs living in Uzbekistan started to show itself as a diaspora after 1917. That’s why, it is appropriate to call the union of Uighurs in Uzbekistan in the period covered by research object, as a diaspora. Later, the features of Uighur diaspora in Uzbekistan formed as a that period’s political essence or a means of implementation of Soviet Union in Eastern Turkestan.

Chapter I

On the history of Uyghur and some thoughts about the term ‘Uyghur’

⁸ ПДА. 60 фонд. 1-жилд, 4032-йиғма жилд, 2- варақ.

The Uyghurs are one of the oldest Turkic ethnic groups in Asia, and their formation as an ethnos took place in Central Asia, Mongolia, Dzungaria, and mainly in East Turkestan. The nine tribes of Uyghur, Bukhu, Hun, Boyirqu, Tungro, Izgil, Chibni, Basmil, Qarluq played a major role in this. The Uyghurs, who consisted of nine tribes, were called ancient Uyghurs or Inner Uyghurs. From the 7th century, the Uyghurs united the Eastern Turks and established the Uyghur Khanate. The basis of the Uyghur khanate was the "nine Oghuzs". These ethnic processes played an important role in the formation of the Uyghur ethnonym. In particular, the term "Gur" in the word "Uyghur" appeared in such senses as "unite", "alliance".

It has been recognized by many scientists that the *Uyghurs* are one of the oldest among the Turkic peoples and that they played an important role in the history of world civilization, Central Asia, especially the Great Silk Road. However, in modern times, this nation does not have its own state and is among the most populous nations found in most parts of the world. For this reason, the history of the *Uyghurs* has been the focus of attention of many scholars and is still attracting their attention. In this regard, the works of Russian and European scientists play an important role. Their opinions on this issue were analyzed in detail in the work titled "Краткая история уйгуров" ("Brief history of the Uyghurs"), published in 1991 by the historians of the Institute of Uyghur Studies within the former Kazakhstan Academy of Sciences in Almaty. It can be said that this work was written based on the research of Russian and European scientists⁹.

Over the next 20-25 years, the researches of the world scholars on the history of the *Uyghurs* were published a lot. Among them are the 21-volume "Turkler"¹⁰ published in Turkish in 2001 and the 6-volume "The Turks"¹¹ published in English, as well as "Xinjiang China's Muslim borderland" ("Xinjiang China's Muslim borderland")¹² works are of great scientific importance. It should be noted here that during the past 30 years, the study of the history of the Uyghurs, especially the ethnic history, has been revived in the People's Republic of China (PRC). As a

⁹ Қаранг: Краткая история уйгуров. Алма-Ата, 1991. С.4-15.

¹⁰ Turkler. 21 kitab. Ankara, 2001.

¹¹ The Turks. In 6 books, Ankara, 2002.

¹² Xinjiang China's muslim borderland (Шиньжян Хитойдаги мусулмонлар яшайдиган чегара замини). Нью-Йорк – Лондон.2004.

result, a number of major works were published. If we take an example of the fundamental works published only in Uyghur in chronological order, among them, first of all, “History of Uyghur”¹³, “Uyghurs”¹⁴, “History of Xinjiangs Nations”¹⁵, “History of Ancient Uyghur”¹⁶, “Uyghur Ethnography”¹⁷, “Uyghur in the East and West”¹⁸, It is appropriate to mention such works as “Ancient Uyghurs and Karakhanids”¹⁹, “A brief history of the Uyghurs”²⁰, “A brief history of the Urhun Uyghur Khanate”²¹, “Research on the history of the Western country”, “Research on the history of the Western country in the 8th-10th centuries”. In addition, the Uyghur translation of the above-mentioned book entitled “Краткая история уйгуров” was published in Urumqi under the name “The History of Uighurs and Other Turkic Peoples in the West”.²²

There are also books published in Chinese on the history of the *Uyghurs* in the PRC. Among them are “Вэйвуэр шилюэ” (A Brief History of Uyghur)²³, published in 1952, and “Вэйвуэр зу шиляо жянбян” (A Brief Collection of Information on Uyghur History)²⁴, which was published twice.

The ethnic history of the Uyghurs is also paid attention to in a number of general works. “Zhongguo minzushi” (“History of Peoples of the People’s Republic of China”)²⁵ compiled under the leadership of Wang Zhonghan, “Zhongguo Xinjiang guday shexuei shenghuo shi” (“History of the ancient society and life of the People’s Republic of China”)²⁶, completed by a large group of scholars, He Jihong.

¹³ Хўжаев Аблат (Абдулахад). Марказий Осиё халқлари тарихига оид маълумотлар (Қадимий ҳамда илк ўрта аср Хитой манбаларидан таржималар ва тадқиқотлар).-Т:Навруз-2015. –Б.

¹⁴ *Тургун Олмос*. Уйғурлар. Урумчи, 1989. 1994 йилда Алматы шаҳрида нашр этилган ушбу асарни Ҳамид Ҳамраев рус тилига таржима қилган. Унинг ҳажми 340 бет (2 жилд)дан иборат.

¹⁵ *Анвар Бойтур, Хайринисо Сидиқ*. Шинжяндики миллатларнинг тарихи. Пекин, 1991.

¹⁶ Ходжаев А. Великий шелковый путь: связи и судьбы. – Ташкент: Издательство «Навруз». 2018. –С.

¹⁷ *Абдурахим Хабибулла*. Уйғур этнографияси. Урумчи, 2000.

¹⁸ *Ғайратжон Усмон*. Уйғурлар Шарқда ва Ғарбда. Урумчи, 2002.

¹⁹ *Ҳожии Нурҳожии*. Қадимги уйғурлар ва қорахонийлар. Урумчи, 2001.

²⁰ Уйғурларнинг қисқича тарихи. Урумчи, 2006.

²¹ *Аҳмад Сулоймон Қутлуқ*. Урхун уйғур ханлиқининг қисқича тарихи. Урумчи, 2006.

²² *Хуа Тао*. VIII-X асрлардаги Ғарбий юрт тарихи ҳақида тадқиқот. Хитойчадан Умаржон Нури таржима қилган. Қашқар, 2003.

²³ *Гуо Ыингдэ*. Вэйвуэр шилюэ (Уйғурларнинг қисқича тарихи). Шанхай, 1952.

²⁴ *Фэнг Жяшэнг, Чэнг Суло, Му Гуангвэн*. Вэйвуэр зу шиляо жянбян (Уйғур тарихига оид маълумотларнинг қисқича тўплами). 2 жилдан иборат. 2-нашр, Пекин 1981. Ушбу асар биринчи марта Пекинда 1956 йилда нашр этилган.

²⁵ *Ванг Чжунгхан*. Чжунггуо минзуши (XXР халқларининг тарихи). Пекин, 1994.

²⁶ Чжунггуо Шинжянг гудай шэхуэй шэнгхуо ши (XXР Шинжянгнинг қадимги жамияти ва ҳаёти тарихи). Урумчи, 1997.

Books such as “Shiyuy Lungao” (“Report on the Debate on Western Countries”)²⁷, are among such works.

Among the works written in Chinese dedicated to the Uyghurs, the book “Weiwuer yanjiu” (“Research on the Uyghurs”), written by the Taiwanese scientist Liu Yitang, can be mentioned separately²⁸. Because in it, the author summarizes the ideas presented in the studies written up to him, as well as expressed his new views and opinions on a number of issues.

Another type of sources related to the history of the Uyghurs are the written monuments included in the collection of Orhun Enasoy inscriptions. Tonyuquk bigotashi, slave sewing bigotashi. Ulug’ Bitig, Bilga Khagan Bitigtoshi are among them. In these records, the Uyghurs are referred to as “nine Oghuz” or “nine mouths”. The reason is that the Uyghur Union or “Uygurel” that was formed at that time consisted of nine tribes such as Uyghur, Buhu, Hun, Bayirku, Tungro, Izgil, Chibni, Basmil, Karluq²⁹.

Mahmud Kashgari’s work “Dīwān Lughāt al-Turk”, which is one of the rare works of Turkish literature, also provides a lot of information about the history of the Uyghurs. Rashiddin’s “Jome’ at Tavorikh” and Mirzo Ulug’bek’s “The History of Four Nations” contain ideas about the origin of the Uyghur people and the emergence of the Uyghur name.

Later, the main part of the Uyghurs living in East Turkestan and its adjacent regions will be formed as a nation. The Uyghurs living in the rest of the regions entered the composition of other Turkic peoples as clans and were later absorbed into their composition. In particular, in a number of works on the history of the Middle Ages: Binai’s “Shaybaniname”, Mas’ud ibn Usman Kohistani’s “Tarihi Abul Khair Khan”, Hafizi Tanish ibn Mir Muhammad al-Bukhari’s “Sharafnamai Shoshi”, “Bahr al-asrar fi manaqib al-akhyar” written by Mahmud ibn Vali, “Shajarai Turk” by Abulghazi Bahadir Khan, “Firdavs al-Iqbal” by Muhammad Reza Ogahiy, “Nasabnomai Uzbek”(“Genealogy of Uzbeks”) by Mahdumi Azam Kosani, Uyghurs

²⁷ Хэ Жихунг. Шийюй лунгао (Ғарбий мамлакатларга оид мунозаралар баёни). Урумчи, 1996.

²⁸ Лю Йитанг. Вэйвүэр янжю (Уйгурларга оид тадқиқот). Нашр жойи ва йили кўрсатилмаган. 10-19-б.

²⁹ Хўжаев А. Буюк Ипак йўли: муносабатлар ва тақдирлар. Т. 2007.46-бет.

are also mentioned among the clans that took part in the formation of the Uzbek people.

As a result of Uyghurs' conflicts with the Qin Empire, two large Uyghur states were established in Eastern Turkestan in the 1770s: Kashghar Khanate and Ili Sultanate. As a result, the government of Tsarist Russia organized several expeditions in order to establish new economic market centers in these regions, strengthen trade relations with these countries, and comprehensively study Eastern Turkestan. During these expeditions, one of the great scientists of his time, Przhevalsky, ethnographer G.N. Potanin (1877), Grzhimailo brothers (1889-90), M.N. Pevtsov (1889-90), N.F. Katanof (1891-1892), Roberovsky V. I. (1893-95) came here several times and studied the country in every way³⁰. Uyghur scholar M.N. Pantusov lived in Ili region for many years, studied the Uyghur language and collected valuable information about the history and material culture of the Uyghur people³¹. In 1890-1892, N.F. Katonov, who was in Dzungaria and Sharkiy Kashgar, studied the ethnography of the Uyghurs and wrote several articles³². The researches of these scientists talk about not only the Uighurs living in East Turkestan, but also their relations with the neighboring Turkic peoples. Therefore, we can get information from them about the activities of Uyghurs in other regions. Especially in the works of the Kazakh scientist Cho'kan Valikhanov, we can see that the migration of Uyghurs to the Fergana Valley, the reasons for their number and the places where they settled were discussed in detail.

Sang Muhammad Badakhshani's "History of Badakhshani", Muhammad Hakim Khan's "Muntakhab ut-Tawarikh", Imam Ali Kunduzi's "Tawarikh Manzuma" Mirza Muhammad Haider's "Tarihi Rashidi", Mirza Shams Bukhari's memoirs about Bukhara, Kokand and Kashgar, Muhammad Salih Tashkandi's "Tarihi Jadidai Tashkand" and other works can be included. They contain some information about the political, cultural and economic relations between the Khanate and Eastern Turkestan.

³⁰ Сборник географических, топографических и статистических материалов по Азии. Вып. I. –СПб., 1883.-С.116

³¹ Пантусов Н.Н. Сведения о Кульджинском районе за 1871-1877 гг. Казахстан., 1881.

³² Катонов Н.Ф. У жителей Восточного Туркестана говорящих по-тюркски. (Записки Восточного отдела РАО VIII). М.:1897.

The sources for the study of the history of the Uyghurs in Uzbekistan during the rule of Tsarist Russia are the funds I-1, I-19, I-715 of the Central State Archives of the Republic of Uzbekistan, which contain information on the relations of East Turkestan with Central Asia. About the life in the Soviet era, information about minority nationalities in Uzbekistan is stored in funds such as R-17, R-25, R-36 R-86, R-87 R-1619, R-2037 and R-2454. These are related to the activities of the People's Commissariat for Ethnic Affairs of Turkestan and the Department for Ethnic Affairs under the Central Executive Committee of the Communist Party of Uzbekistan. Also, the relevant materials of the State Statistics Committee of Uzbekistan, the data of the All-Union Population Census conducted in 1897, 1926, 1939, 1959, 1970, 1979, and 1989 are also about Uyghur changes.

During the Soviet period, magazines such as “Inqilobchi Sharq”, “Birinchi chamdam” almanac, and “Kyzil Tong” appeared in Alma-Ata in Tashkent³³. Until 1924, all Uyghur-language newspapers and magazines were published in Arabic and Latin graphics. The emergence of the second Uyghur-language mass newspaper Kutulish opened a new page in the history of the Uyghur press. “Minorities should not be forgotten”, “Uyghur women should be given importance!” such as critical articles and the creation of the Uyghur literary language and perfecting the writing, opposed the division of the Uyghurs into the terms “Kashghar”, “Altishaharlik”, “Taranchi”³⁴. Since 1957, inter-republican newspapers “Kommunizm tug‘i” and “Yangi hayot” have been published in Almaty, Kazakhstan. It contains news, news and articles of various contents about the Uyghurs living in Uzbekistan by Uzbek reporters.

Also, during the Soviet period, central publications such as “Pravda Vostoka” and “Kyzil Uzbekiston” published various articles about the underprivileged nationalities in the territory of Uzbekistan on the instructions of the Communist Party. The main purpose of this was to unite representatives of other nations under a common idea and educate them in the spirit of communist ideology.

³³ Қ. Хасанов. “Путь возрожденного народа”//Известия АН КазССР 1950, вып 1, №85 –С. 7

³⁴ М.Ерзин. Уйғур совет матбуотининг тарихи. (уйғур тилида). Олмаота. “Қозоғистон” нашриёти. 1980 йил, 36-бет.

It should be noted that the sources devoted to the history of the Uyghurs were devoted to the history, ethnogenesis, material and spiritual culture, socio-economic development of the Uyghurs, and general opinions on the history of the Uyghurs were given. As a separate object of research, the migration of Uyghurs to Uzbekistan, the features of their location throughout the country, the relations of the local population, the demographic situation, in particular, their place in the cultural socio-economic life of the Soviet era, are not fully covered.

Uyghurs are considered as one of the oldest Turkic ethnic groups of Asia. The formation of the Uighurs as a single nation mainly took place Eastern Turkestan and Central Asia, Mongolia, Dzungaria as well. Eastern Turkestan, where most of the Uighurs lived, was one of the oldest cultural centres in Asia. The mountain of Tien Shan separates the country into two territories according to its natural geographical location. The southern part of the Tien Shan Mountains is called the *Kashgaria - Altishahr* ('Six cities') or *Yettishahar* ('Seven cities'). Until the 2nd half of the 19th century in Western European and Russian sources it was called 'Malaya Bukhara' ('Little Bukhara') ('Малая Бухара'). The northern part of the Tien Shan Mountains is called Dzungaria because the Dzungarian tribes inhabited there. Eastern Turkestan has been named variously. As we know, in the 1st half of the 18th - 19th centuries, Central Asia was named 'Big Bukhara', eastern lands were called 'Little Bukhara' by Russian and Western European authors. After conquering by Manchurian - Chinese Empire (1644-1912) in middle of 18th century, it started to call *Shinjon* ('Xinjiang') ('New territory' or 'New border') in the modern Chinese sources. The terms 'Little Bukhara' and 'Xinjiang' are not natural ones, they were not local toponym because Central Asia and Eastern Turkestan had commonly been called Turkestan. They neither had been used nor had even been known by the local people. The famous oriental scientist N.Y. Bichurin made a great proposal in his works and offered to call Bukhara Turkestan as Western and Chinese Turkestan as Eastern. In the works of V.V. Grigoryev, who lived in the 2nd half of 19th century, 'Western Turkestan' and 'Eastern Turkestan' became scientific terms. Because he was the first to write the full history of Eastern Turkestan. Another famous scholar V.V. Bartold writes about

importance of Grigoriyev's work: 'No work written in European languages can be equal with it in accuracy and completeness'.³⁵ Eastern Turkestan is located in the centre of the Asian continent, between the Altai in the north and the Tibetan mountains in the south. There are ancient cities such as Kashgar, Turfon, Kucha, Khuthan, Gulja, Yarkent. In ancient Turkestan, tribes like Sakas, Tokhars, Sogdians, Khutans were inhabited. Archaeological findings maintained in the Kunchi river valley confirm that Uighurs were engaged in an ancient agriculture-settlement culture.³⁶

According to ancient Chinese sources, in an early Middle Ages, Uighurs consisted of 15 tribes and tribe unions such *Uighur (Veikhe)*, *Buku (Pugu)*, *Bayirghu (Baegu)*, *Khun (Khun)*, *Tungro (Tangluo)*, *Izgil (Sije)*, *Karluk (Gelulu)*, *Chibni (Chibi)*, *Basmil (Bashimi)*, *Sirtordush (Seyaito)*, *Adiz (Ade)*, *Tilongut (Duolange)*, *Khughursu (Khushe)*, *Tuva (Dubo)*, *Kyrgyz (Jegesi)*. Among them *Uighur (Veikhe)*, *Sirtordush* and *Karluk* consisted of 9, 2, 3 sub-tribes accordingly.³⁷ Generalising we can see that there were 28 tribes in the Uighurs in that period. Later they started to named themselves as Uighurs, that is why their names did not appear in sources, including '*Devonu lughatit Turk*' ('Dictionary of Turkic language') by *Mahmud Kashgari*. Some tribes and tribes unions retained their name because of their separation from the Uighur Union at that time. These were *Karluk*, *Basmil*, *Kyrgyz* and *Tuva*. Later, *Karluk*s and *Basmil*s made up a significant proportion of Uzbek nation.

According to Chinese scholars, during the 3rd and 2nd centuries BC, Uighurs were divided into two parts: Eastern and Western Uighurs. Western Uighurs were called *Ukhu*, *Ukhe*, the Eastern ones were *Veykhe*, *Yuankhe*.³⁸ Western Uighurs (*Ukhu*, *Ukhe*) lived between the *Tangritog*, the Irtysh River and Lake Balkhash, Eastern ones lived in Siberia, at Lake Baikal and Eastern Altai.³⁹ Some ethnical terms

³⁵Восточный Туркестан и Средняя Азия. - М.:Наука, - С.4.

³⁶ Материалы по истории и культуре уйгурского народа. - Алма-Ата.:Наука, 1978. -С.

³⁷Хўжаев А. Уйғур-ўзбек этник алоқалари ҳақида // Мустақил Ўзбекистонда миллатлараро муносабатлар ривож. - Т.:Ўзбекистон, 2012. - Б.228.

³⁸Краткая история уйгуров. - Алма-Ата, 1991. - С.28

³⁹ Краткая история уйгуров. - Алма-Ата, 1991. - С.28.

such as ‘*Jyuming ukhu*’ (‘Nine *Oghuz*’) and ‘*Jyuming khueykhe*’ (‘Nine Uighurs’) can be discovered in Chinese written sources. Those who called with double names were Eastern Uighurs, who consisted of nine tribes like Uighurs, *Bukhu*, *Khun*, *Boyirku*, *Tungro*, *Izgil*, *Chibni*, *Basmil*, *Karluk*. So, ethnical names of Uighurs and *Oghuz* were actually different names of the same nation who were divided into two parts.⁴⁰ The *Oghuz* and Uighurs were considered as different generations in the literature of Russian and European languages. Western Uighurs who were called *Oghuz* in next centuries (*Ghuz* in Arabic and Persian sources) played important role in forming some Turkic nations.⁴¹ Uighurs consisting of nine tribes were called Eternal (*Azaliy*) Uighurs or Inner (*Ichki*) Uighurs. Chinese sources state that the *Karluk* and *Kyrgyz* tribes separated from Uighurs and lived independently.

Due to the fact that the Uighur tribes lived in the territory which is bordered with Mongolia from the East, with Lake Balkhash from the West, with the Himalayas from the South, the migration processes did not stop. In some historical periods, it even improved.

For instance, during the first two centuries AD, there were fierce battles between the Han Empire and the Khun Empire. The reason for that was that the Han dynasty's view of the Huns as their enemy, their obedience, and their desire to conquer their lands. As a result, migration of Turkic peoples living in Mongolia, *Hesi* corridor, East and West Turkestan was typical. These issues have widely been described in detail in ‘Brief story of Khun’, ‘300-year war between Han dynasty and Khun’, ‘General history of Khun’ written in Uighur language by Chinese scholars Turgun Olmos, Sung Chao and Lin Gan. At that time, the Uighurs were the part of the Huns and actively took part in the migration process.

Kanghli is one of the 92 tribes of Uzbek. They called *Gaoche* in Chinese and *Gaoguy* (‘with a high horse-drawn cart’) in Russian sources.⁴² According to Chinese

⁴⁰ Хўжаев А. Буюк Ипак йўли: муносабатлар ва тақдирлар. - Т, 2007. – Б.46.

⁴¹ Ўзбекистон Миллий Энциклопедиси. 10- жилд. - Т, 2006. – Б.584.

⁴²Кляшторный С.Т., Колесников А.А. Восточный Туркестан глазами русских путешественников. - Алма-Ата, 1988. - С. 16.

sources, these are the descendants of the southern Turks (*chidi* in modern reading). The Uyghurs were part of the *Gaoche*.

Gaoches, especially, Uyghurs took an active part in formation Turkic Khaganate (552-742). Then Uyghurs commonly moved to the West. After division the Khaganate into two parts: western and eastern, *Gaoches* and Uyghurs were also divided into two parts.

Some of them lived on the territory of Western Turkic Khaganate and some on the territory of Eastern one. As Eastern Uyghurs lived closer to the Chinese, Chinese sources have more information about them. *Gaoches* who lived in the territory of the Western Turkic Khaganate were mentioned as *Kanghli*.

In the middle of the 7th century, *Karluk* increased and tried to dominate in the Uighur Union. After several struggle loses, they departed from the Uighur Union and left their Tianshan. They had to move to South Kazakhstan and Kyrgyzistan, *Suyob* and *Taraz* cities were made as centres.

After falling the Uighur Empire, the result of which were internal struggles and external pressures in 840, 15 tribes from the eastern Uighur moved westward and joined *Karluks*.⁴³ Then the process of spreading the Uyghurs to Turkestan intensified. It was a major event in the spread of the eastern Uyghurs in Turkestan. The turbulent political situation in Turkestan led to decreasing of *Karluk* Union. In the middle of the 9th century, Uyghurs were divided into three parts, one of whom remained in their place, second one moved to the Aksu region of East Turkestan, third part to Takharistan (present-day South Uzbekistan and Tajikistan, North Afghanistan). That is why in '*Devonu lugotit Turk*', the tribes such as *Karluk*, *Basmil* and Kyrgyz were not divided into Turkic and *Oghuz*. Later, *Karluk* and *Basmil* tribes made up a significant proportion of the Uzbeks.

According to the research of orientalist A. Khojaev, in the history sources of the Sui and Zhou dynasties, 44 tribes listed after falling Huns Empire. The Uyghurs were mentioned in the list as *Veykhe*.⁴⁴ In the 7th and 8th centuries, *Sirtardush*, *Buku*,

⁴³Краткая история уйгуров. - Алма-Ата, 1991. - С.92.

⁴⁴ Ходжаев А. Из истории древних тюрков (сведения древнекитайских источников). - Т.:Тафаккур., - С.53.

Tunro, Burkli, Bayirqu, Khun, Adiz, Chibnis united into the Uighur Union and the Uighur ethnonym became their common name. Chinese palace historians called them as *'tszyusin khueykhu'* (nine Uighurs), *'tszyusin tele'* (Turkic) *'tszyusin ugusi'* (nine *Oghuz*). Later, after uniting the tribe of Adiz, *'shisin khueykhu'*, meaning of which is 'ten Uighurs' or 'ten arrows' appeared in Chinese sources.⁴⁵

According to Chinese sources, the composition of the Uighur Union during the Uighur Kingdom (744-840) significantly expanded, including the following tribes: Buku, Bayirqu, Khun, Tungro, Izgil, *Karluk*, Chibni, *Basmil*, *Sirtardush*, Adiz, Talanghut, Khogursu, Baysar, Tuva, Kyrghyz. In Chinese sources, they are known as *'shi'u sin khueykhe'* e.g., 'fifteen Uighurs'.⁴⁶

'Shajarai Turk' ('Genealogy of Turks') describes Uighurs as multi-generational nation: 'Uighurs were one hundred and twenty tribes, and during the time of Genghis Khan's grandchildren, all of the *devons* and *daftardors* (official chronology leaders – *translator*) were Uighurs in Transoxania, Khorasan and Iraq'.⁴⁷ Basing on the sources, it can be understood that Uighurs are not a nation that grew from one tribe, but a large part of the Turkic tribes. There are fifty-eight Turkic tribes mentioned in Chinese sources, twenty-two of whom are included into Uighurs.⁴⁸ Many of them later became part of Uzbeks, so the territory where Uighurs live/d is not limited to the territory of East Turkestan. In the past, several Uighur tribes mixed with the local population of Uzbekistan. For example, in the *Yangibazar* district of *Khorezm* region, there are villages such as 'Uighur' and 'Yomon Uighur' ('Bad Uighur'). Their ancestors came here after the Mongol invasion. Nowadays, they speak some kind of dialect of the *Khorezm-Oghuz* dialect groups.⁴⁹

As you know, the Eastern Turkic Kaganate remained until 745. During this time the Uighurs also intensified their rivalry with the Western and Eastern Khaganates. In 740, the Uighur khan Moyunchur (Peylo in Chinese sources) united *Karluk* and *Basmil* tribes and inflicted heavy losses on the armies of the Eastern Turkic

⁴⁵ Ходжаев А. Из истории древних тюрков (сведения древнекитайских источников). - Т.:Тафаккур., - С.54.

⁴⁶ Ходжаев А. Из истории древних тюрков (сведения древнекитайских источников). - Т.:Тафаккур., - С.59.

⁴⁷ Ўша асар. – Б.33.

⁴⁸ Хўжаев А., Хўжаев К.А.Қадимги манбаларда халкимиз ўтмиши. -Т. - Б. 22-25.

⁴⁹ Шержонов М, Нуржонов К, Эшжонова Ш, Янгибозор тарихи. – Урганч.: Хоразм, 2005. – Б.30.

Khaganate. After that, in 745, Uighurs conquered the territory of the Eastern Turkic Khaganate (Mongolia). The Uighur Khaganate was born. The eastern boundary of the Kaganate reached as far west as Manjuria and its western border was to Dzungaria.⁵⁰ (Tribe Tele was an alliance that overcame obscurities and oppressions and founded a new Khaganate. Uighurs were one of the tribes within it. Khaganate was called Uighur because they were dominant. It should be noted that in the Chinese chronicles of that time, other peoples from the *Khuakhu* (Uighur) Tele tribes (Uighur, Buku, Khun (Kun), Boyriku, Tungra, Segir (Syokir), Kibi, Ediz) were also called Uighur.

Moyunchur did not want to share the results of their victory with the allies (*Karluk* and *Basmil*). They also tried to subdue them. At first, they were an alliance with *Karluk* and subdue *Basmils*. After that, they focused on the efforts on against *Karluk*. After struggles, *Karluk* were withdrawn. It is boundry that Aufi's idea that 'Karluk were citizens of Uighur' is about that *Karluk* group. It was impossible to wrestle against *Karluk*'s main power living in *Altay*, *Irtish* and *Tarabaghatay*. That part of *Karluk* struggled Uighurs and *Turkesh* for their independence.

In 840, the Uighur khanate was defeated by Kyrgyz of Enisey. After that Uighurs retreated to eastern Turkestan. Some of the Uighurs settled in the province of *Gansu*, where an independent state called *Guangzhou* was formed in 847. Its citizens were mainly Uighurs. The second part of the Uighur population settled in the Turfan oasis in those years (847-850) and they formed the state of Turfan.⁵¹ Most of them were from tribes that had previously been part of the Tele union. The *Karluk* tribes, who came with the Uyghurs, should have located in the northern mountains from city *Khomi*, Turfan oasis and around it. They were comfortable with their livestock.

Some Uyghur groups, except Guangzhou and Turfan, organized small, sometimes (city) princes living in Dunhuang, Guangzhou, Sichuan, Karashar, Beshbaliq, Kucha and several other cities and regions of eastern Turkestan.⁵²

As above mentioned, the Uighur tribal union was composed of several subordinate tribes, which were legally equal, including nine *Oghuz* (Tele including

⁵⁰ Шониёзов К. Ўзбек халқининг шаклланиш жараёни. -Т.:Шарқ, 2001. - Б. 162.

⁵¹ Шониёзов К. Ўзбек халқининг шаклланиш жараёни. -Т.:Шарқ, 2001. -Б. 163.

⁵² Шониёзов К. Ўзбек халқининг шаклланиш жараёни. -Т.:Шарқ, 2001. – Б.163.

eastern *Karluk* and *Basmal*, parts of whom were *Bughu*, *Khun*, *Bayirku*, *Tungra*, *Sigha* and *Kibi*). The subordinated tribes would have to pay tribute in favour of the *Yaglakar Khan* family of the *Tukuz-Oghuz* tribe.⁵³

Tukuz-Oghuz were not only among the allied tribes, but ‘in the front line in the wars’⁵⁴, and also they were given special possibilities among *Basmal* and *Karluk* tribes. From this it can be seen that the Uighur state was not a single state, but a weak association of different tribes. This caused it not to live long. But this alliance became an indispensable event in the ethnic development of Uighur people.

Another factor contributing to the demise of the Uighur government was the change of religion. During this period, the state religion in the Uighur Khaganate emerged, which was something new for the whole inner Asia. The belief in the *Kuk Yer* (‘Blue earth’) was also in the Uyghurs, but it was replaced by teachings of *Mani* during the reign of *Idigan Khan*.⁵⁵ *Manism* then caused many negative changes. It was widely accepted by the nobles and officials but the common people did not. This led to further division within the community.

By the middle of the 9th century, the Uighur Khaganate had lost its power. The moral degradation of nobles gave its results. The officers competed against each other, and the subordinated tribes began to separate. Earlier, in 794, *Shato* tribe went out. In 835, the *Tatabs* did. But *Uyghurel* (nations of Uighur) the most terrible was the *Kyrgyz* uprising. In 818, *Kyrgyz* prince *Ajon* declared himself khan.⁵⁶

Thus, the Uighur Khanate, one of the largest Turkic states of its time, was destroyed in the middle of the 9th century, and the territories of their descendants were dominated by *Kyrgyz*.

The end of the Chinese-Tibetan conflict in 866 was a victory for the Uighurs. *Bughu Tszun* formed little but an independent kingdom including *Turfon* oasis of *Kucha*, northern shore of *Lobnor Lake*, *Dzungaria* (where the *Manas River* included) and *Beshbalik* as well. This compact property could not be called a khaganate, so its

⁵³Гумилев Л.Н. Қадимги турклар. -Т.:Фан, 2007. – Б 406.

⁵⁴ Бичурин Н.Я. Собраний сведений..., т.1. – С.308.

⁵⁵ Гумилев Л.Н. Қадимги турклар.-Т.:Фан, 2007. – Б 408.

⁵⁶Гумилев Л.Н. Қадимги турклар.-Т.:Фан, 2007. -Б 460.

rulers acted with the title ‘Idiqut’.⁵⁷ This small kingdom led to the formation of the medieval Uyghur people.

After that the Uyghur tribal alliance was disintegrated, part of it was scattered to the south and some to the west. Some of the Uighurs to the south settled in present-day *Kukkul (Tzinkhai)* and have remained as Buddhist believers without converting to Islam. They are called yellow Uighur (Chinese Yuyghur). The Uyghurs, who migrated to the West, along with the *Karluks*, Kipchaks and other tribes, were active in the establishment of the Korakhan Khanate (850-1212). Therefore, most of the Uighurs during this Khanate emigrated to the present-day Central Asian states.

Today, the term Uighur is one of the issues that has not yet been resolved. Russian and Western scholars have come up with different views and assumptions on this subject since the mid-19th century. These views are based on various sources. The main reason for such divergence is the fact that the ancient Turkic sources do not give a clear meaning, and in Chinese sources they are distorted or translated into Chinese.

There are different opinions among world scholars about the dictionary meaning of the term *Uyghur*.

According to one of them, the Uyghur ethnonym was formed as a result of adding the suffix “ghur”, which is used in the formation of words in the ancient Turkic language, to the word “house”, which has the meaning of union. As a proof of this, the Uyghur language words such as “tinggur”, ‘gurgur’, ‘bolgur’, “ogyonmagur” are given⁵⁸.

Abulgazi Khan, who was the ruler of Khorezm in 1644-1664 and left a name as a great scientist in history, wrote about this in his work entitled “Shajarayi Turk” ‘The meaning of Uyghur is a sticky topic.’ Sayings are like milk. They separate from each other when the milk is fermented. “You can’t leave after you wake up,” he wrote⁵⁹. Mahmud Kashgari’s work “Dīwān Lughāt al-Turk” also gives a similar dictionary meaning of the Uyghur ethnonym.

Chinese Uyghur scholars such as Fen Jiashen, Cheng Sulo, and Mu Guangwen

⁵⁷Гумилев Л.Н. Қадимги турклар.Т.: Фан, 2007. – Б. 465.

⁵⁸ Ходжаев А. Из истории древних тюрков (сведения древнекитайских источников). – Алматы: Издательство «Тafakkur», 2011. – С.203.

⁵⁹ *Абулғозий*. Шажарайи турк. Нашрга Қ.Муниров ва Қ.Махмудовлар тайёрлаган. Тошкент, 1992. 32-б.

also recognized that the meaning of the Uyghur ethnonym is association, unification. At the same time, they emphasized that this ethnonym means “obedient” and “those who rely on unity”⁶⁰.

According to the second opinion, the Uyghur ethnonym is derived from the term Oghuz. One of the authors of this scientific point of view is the European scientist V. Thomsen⁶¹. Taiwanese scientist Liu Yitang also believes that this assumption is reasonable. Taking into account the fact that the phrase “Oghuz is my people” is often found in writings about Uyghur khagans written in Turkish, he says that “this opinion of V. Thomson is indisputable”⁶².

Supporters of the third opinion believe that the Uyghur ethnonym was formed on the basis of the addition of the word “house” meaning union to the Khor ethnonym. They use as a basis that all the peoples who lived in the north and west of ancient China were collectively called Hu by the Chinese and that the Uyghur term is called “oykhor” in Tibetan sources.

According to the fourth point of view, Uyghur ethnonym

It comes from the word “huz-khur”, which means “those who can feed themselves with their own strength”. The founders of this opinion are based on two facts.

According to one of them, when Alexander the Macedonian went to the land of the Turks, he was met by 4 thousand horsemen who wore feathers on their headdresses and could shoot the bow not only forward, but also at the rear target with the same marksmanship. Seeing them, the great commander said “inan khuz khurand”, that is, “those who can support themselves with their own strength”. At that time, such a quality meant independence, the ability to defend oneself.

According to the second information, the ancient Uyghurs pronounced the word *khuz* as *au*, *ui*, and *khur* as *ghur*. Therefore, “khuzkhor” (khuz-khur) became Uyghur

⁶⁰ Ходжаев А. Из истории древних тюрков (сведения древнекитайских источников). – Алматы: Издательство «Tafakkur», 2011. – С.203.

⁶¹ Ходжаев А. Из истории древних тюрков (сведения древнекитайских источников). – Алматы: Издательство «Tafakkur», 2011. – С. 204.

⁶² Ўша жойда.

(uy-ğur) ⁶³.

Supporters of the fifth opinion believe that the term *Uyghur* is derived from the toponym “Iwu” found in “Hanshu”⁶⁴. Liu Yitang concluded that this idea was baseless. Because “Iwu” is the Chinese transcription of the toponym called Ivergul (now Qumul) in the local vernacular

In our opinion, the opinion of W. Thomson and Liu Yitang is reasonable. The Uyghur ethnonym house, which consists of two parts like house and guz, means “birlashmoq”, “uyushmoq”, “uyutish”

In addition, as we mentioned above, in the work “Shin Tangshu” (“New History of Tang [Dynasty]”) and “Tang Xueyao” (“Brief History of Tang [Dynasty]”) “uxu (Oghuz) uxe / uge (Uyghur) ⁶⁵ it is not for nothing that it is written. Also, the composition of the tribal union called “jushing ugusi” (“nine Oghuz”) and “jushing xueyxe / xueyge” (“nine Uyghurs”) found in Chinese sources is the same. These ethnonyms were used in relation to the Uyghurs. Sometimes this union is also called “juishing tietlek / tele” (“nine Turks”).

The idea that the Uyghur ethnonym is derived from the term hu found in Chinese sources is not far from the truth. Therefore, this hieroglyph was pronounced ku, γu, hu in ancient times, which was the Chinese reading of the ethnonym Guz. The time of its appearance is much earlier than the name of the northern Uyghurs called Huixie. At the present time, in the historical literature published in Uyghur in the PRC, the term “hu” is correctly translated as “guz”. Therefore, as mentioned above, at first this term was used to refer to the Turks who lived in the north and west of ancient China and were called Tiek (di) ⁶⁶, later Yuezhi, Huns. After the *Yuezhi* moved to the Amudarya, those who lived south of the Syrdarya were also called Hu.

The origin of the ethnonym Yuezhi also goes back to the term ghuz. It actually comes from the word “*guz-er*”, that is, “the land of geese”. Guz in this word is an

⁶³ Хўжаев Аблат (Абдулахад). Марказий Осиё халқлари тарихига оид маълумотлар (Қадимий ҳамда илк ўрта аср Хитой манбаларидан таржималар ва тадқиқотлар).-Т:Навруз-2015. –Б.229,

⁶⁴ «Ханшу»даги Иву топоними Ивергул (ҳозирги Кумул, хитойча Хами)нинг Хан давридаги транскрипцияси эди.

⁶⁵ Ходжаев А. Великий шелковый путь: связи и судьбы. – Ташкент: Издательство «Навруз». 2018. –С.47.

⁶⁶ Қадимги хитой манбаларида учрайдиган *тук* (*di* 狄) иероглифи турк этнонимининг илк транскрипцияси эди [Ходжаев А. Из истории древних тюрков... Алматинское изд. С. 25-31.].

ethnic name, which is derived from the words *öğür*, *ögüz* in the ancient Turkic languages, “*hokiz*”, “*okuz*” in modern Uzbek and Uyghur languages, this animal was a symbol of strength in its time and was a totem of some ancient peoples⁶⁷. Taking these into account, it can be concluded that the Uyghur ethnonym was actually pronounced as “*uy-guz*” then it got its current form as a result of the “*z*” sound becoming “*r*”.

According to Liu Yitang, the term Uyghur was actually the name of a tribe composed of one generation. Then it became larger and stronger and became a tribal union. In the end, these tribes formed a nation. At the same time, this scientist was convinced that the opinion of V. Thomsen that the term Uyghur was actually the name of the khanate, which later became the name of its citizens, is unfounded⁶⁸.

In the existing literature, there is no consensus on the issue of the term Uyghur and the time of emergence of those so-called. According to some opinions, this term appeared long before BC. For example, Taiwanese historian Liu Yitang’s book “*Weiwuer yanjiu*” (“*Research on the Uyghurs*”) contains a number of assumptions, analyzes and narratives collected from various sources. According to one of them, the appearance of the term is associated with the era of Alexander the Great. As mentioned above, when the great commander marched to the east, 4 thousand horsemen who went before him were Uyghurs⁶⁹. This information is also presented in Turgun Olmos’ work entitled “*Uyghurs*”⁷⁰.

According to another legend, the name “*Uyghur*” was given by Oghuz Khan to the fighting forces that supported him. Later, the descendants of these armies were called Uyghurs⁷¹. After all, in ancient times, each *lashkar* represented a family or a generation. Considering this, there was a large generation behind the Uighur armies that supported Oguz Khan.

The above-mentioned studies published in Uyghur based on the Chinese and Arabic alphabets cite many such narrations. According to them, the time of emergence

⁶⁷ *Ходжаев А. Из истории древних тюрков... Алматинское изд. С. 115-172.*

⁶⁸ *Ходжаев А. Из истории древних тюрков (сведения древнекитайских источников). – Алматы: Издательство «Тafakkur», 2011. – С...*

⁶⁹ *Ходжаев А. Из истории древних тюрков (сведения древнекитайских источников). – Алматы: Издательство «Тafakkur», 2011. – С...*

⁷⁰ *Тургул Олмос. Уйғурлар. 59-б.*

⁷¹ *Хўжаев Аблат (Абдулаҳад). Марказий Осиё халқлари тарихига оид маълумотлар (Қадимий ҳамда илк ўрта аср Хитой манбаларидан таржималар ва тадқиқотлар). -Т:Навруз-2015. –Б.*

of *Uyghurs* dates back to the times before Christ.

According to Shanghai scholar Guo Yingde, the author of the history of the Uyghurs published in Chinese for the first time after the founding of the PRC, the name of the Uyghurs is expressed in more than 20 forms in Chinese sources. In the process of studying Chinese sources, we gathered them together and were convinced that this conclusion of the scientist is correct. These are yuan-ge, wei-ge, wu-hu, wu-ge, hui-ge, hui-ge, hui-gu, hui-gu, wu-ge, wei-wu, wei-wu, wei-wu, gui -gu, wei-wu, wai-wu, wei-wu-er, hui, chan-hui, wu-jie, hu-jie, wu-hun, wu-guan, wuhu.

According to the researches of Chinese scholar A. Khodzhaev, the last 3 types of Chinese writings of the *Uyghur* ethnonym mentioned above can be found in Chinese documents found in Turfan, and *uxu*, *uje* and *hujе* are Chinese transcriptions of the Oghuz or Oghuz ethnonym⁷². In addition, the hieroglyph “ge” used among the indicated forms is also read as “he”, “jie”. In the previous works of the scientist, it was read as “xe”. In his later studies, he found it necessary to use the reading “ge”. Therefore, it is more appropriate to represent the sound “g” in the Uyghur term. In addition, “g” was almost never used in the old Turkish language. Taking this into account, it is not unreasonable to assume that the *Uyghur* ethnonym was pronounced as *Uyghur* in the distant past. The term Weige, used by the Chinese since the 3rd century AD, is also close to the *Uyghur* ethnonym.

Nowadays, the ethnonym “Uyghur” is transcribed as veyuer. The writing of the ethnonym in this form began in 1934⁷³.

The ethnonym, which is used in Chinese sources and is modernly pronounced yuanhe, appears for the first time in Weishu (History of the Wei [Dynasty]). It is known that the history of this dynasty was written in the middle of the 6th century, but the events described in it took place in the years 386-534. This dynasty was formed by the *Shanbis*⁷⁴, who were of Turkic origin and lived in the northeastern regions of the

⁷² Ходжаев А. Из истории древних тюрков (сведения древнекитайских источников). – Алматы: Издательство «Tafakkur», 2011. – С.67.

⁷³ Ўша жойда

⁷⁴ *Шянби* (қадим замонда *sianpie* деб талаффуз этилган) этноними Манчжуриядаги (хозирги ХХРнинг шимоли-шарқи) шимолдан жануб сари чўзилган тоғ номидан келиб чиққан. Айни замонда ушбу тоғ хитойча «Дашинъанлинг» деб номланади. Ўтмишда у Шянби-шан (Шянби тоғи) деб аталган. Хун империяси даврида

present PRC. Naturally, they first met and learned more about Ordos and the Uyghur. According to this, A. Khodzhaev came to the opinion that it is possible that the ethnonym given-ghet means “breed of the Huns” and “son-in-law of the Huns” in the Shyanbi language. There are several other reasons why the scientist came to this conclusion. In particular, in “Tangshu” “the ancestors of the Uyghurs are the Huns”⁷⁵, written as. During the Tang Dynasty, there were serious contacts between the Northern Uyghurs and the Chinese. The court historians who served this dynasty knew them well.

Historians who served in the court of the Tang Dynasty also used the names of the *Uyghurs* that were used in the distant past. At the same time, *Uyghurs* were actually called *Oghuz (uxu)*, and later *Uyghur (uxe /uge)*.

From this it is known that *Oguz (uxu)* and *Givey-Givet (yuange/ yuanxe)* are different pronunciations of the same people in different periods. However, the term *Oghuz (Uhu)* is much older, and the Uyghurs called by it lived in the territory of Eastern Turkestan. The Uyghurs, who lived in the north and were related to the Huns, were later called *Xueygu* by Chinese historians.

The term *Uyghur* originates in Chinese sources since the 6th century. Since that time, the name ‘Uyghur’ has been used for the Turkic tribes in East Turkestan, the Torim Valley and Mongolia and Dzungaria. They were of different tribes, and they were closely related to each other with their language and traditions. There are different views and opinions, all of which depend on different sources, the characteristics of the Uyghur language, and the ethnic development of the Uighur people.

In the 7th century, the Uyghurs united the eastern Turks and laid the foundations of the Uighur Khaganate. The ‘Nine *Oghuz*’ were the basis of Uyghur Khaganate. As we say, the term ‘Uyghur’ is one of the issues that have not yet been fully resolved. For instance, according to D. Pozdneev, the term ‘Uighur’ derives from two words:

униги фукаролигида бўлган. Мазкур империя эмирилгандан сўнг шарқ томонда яшаган хунлар билан бирга янги давлат ташкил этган [Чжунгуо сичоу чжилу цидян. 276-277-б.].

⁷⁵ *Ходжаев А. Из истории древних тюрков (сведения древнекитайских источников). – Алматы: Издательство «Tafakkur», 2011. – С.68.*

‘oy’ – wood, ‘ghur’ – folk, which is a different form or translation *Oyrats*. In short, he considers Uighurs and *Oyrats* are the same people.⁷⁶ In an attempt to prove his point, he recalled that Uighurs from southern Mongolia migrated to northern Mongolia, and that they were located in the forests of Mongolia. However, it should be noted here that *Oyrats* are ethnic groups still residing in Russia’s Siberia and neighbouring areas. There is a significant difference between their language, culture and Uyghur ones. Nonetheless, etymology of Uighur and *Oyrat* could be familiar. The words ‘uy’ (‘home’) and ‘oy’ (‘the moon’) were pronounced closer together in the early Middle Ages.

There are different opinions on Uyghur history, and it consists of two words: ‘uy’ and ‘ghur’, which means ‘association’, ‘union’. There are different opinions about the meaning of ‘ghur’. Some scholars say that the word ‘ghur’ is a changed form of the word ‘ghuz’, and some think that people in northern and western China are called ‘khu’ (‘ghuz’ or ‘khur’), which is added to the word ‘uy’ which is ‘union’, we get the term ‘Uighur’.⁷⁷

Mahmud Kashgari narrates a myth about Iskandar Zulkarnayn in his ‘Devonu lughotit Turk’. According to it, Uighurs are said ‘*Inon khud khurand*’, e.g., one who can find their food and who need not others’ help. And the country began to be called ‘Khud-khur’.⁷⁸ Due to phonetic changes, ‘khud’ was replaced by ‘u’ and called ‘udhur’, which later was called the Uighur term.

In ‘Shajarai Turk’ by Abulghozi Bakhodirxon states that the term ‘Uyghur’ derived from the time of *Oghuzkhan*: ‘*Oghuzkhan* called them Uighur. Uighur is the Turkic language, its meaning is known to everyone: glued’.⁷⁹ According to him, *Oghuzkhan* called Uighurs people who were his alliance. A similar description is given by Rashid ad-Din. It also says that *Oguzkhan* used this name for his supporters. In particular, the meaning of Uighur is to bind and to make a covenant. This group helped *Oguzkhan* in one fight without any reasons. That is why he called them

⁷⁶Позднеев Д.М. Исторический очерк уйгуров. – С.25.

⁷⁷ Абулғози Баходирхон. “Шажараи турк” Қ.Муниров ва Қ Махмудовлар нашрга тайёрлаган. - Т, 1992. – Б. 33.

⁷⁸Махмуд Қошғарий. Туркий тиллар девони. Т.1. -Т, 1960. - Б.490.

⁷⁹ Абулғози Баходирхон. «Шажараи турк” Қ.Муниров ва Қ Махмудовлар нашрга тайёрлаган. -Т., 1992. – Б.32.

Uighur.⁸⁰ The idea is that the tribe is given the name ‘Uyghur’ in order to keep the members together as sour milk.

Several foreign Oriental scholars have commented on the origin and meaning of the term ‘Uighur’. In particular, according to French researcher Y. Claprot, the term ‘Uighur’ is also found in historical sources of the 3rd-2nd centuries BC. Another foreign researcher, such as W. Thomson, suggested that ‘... the term Uighur was originally a name of a particular tribe, which later became a tribal alliance and formed a khaganate.’⁸¹ Russian researcher N.Y. Bichurin in his work ‘Central Asia and Eastern Turkistan’ (‘Средняя Азия и Восточный Туркестан’) asserted that ‘gaogyuy, khoykhu, veyvuers are exactly Uighurs.’ The author also argues that the ethnonym ‘veykhi, khuyekhe, khueykhu, veyvur’, which is found in the sources of the 13th-15th centuries, is exactly the Chinese transcription of the Uighur term.⁸²

According to A. Khojaev, a Chinese word *khueykhe*’ was later used for Uighur. At the request of his rulers during the Uighur Khaganate, Chinese court historians began to write *khueykhe* with a different hieroglyph. The former hieroglyph consisted of two parts, the first of which meant ‘curve’, ‘turning’, and the second one did ‘inferior silk’. In the new hieroglyph, the word ‘*khueykhe*’ means ‘the return of hawk’⁸³.

From the above views on the origins of the Uyghur ethnonym, it is clear that the term used to denote the name, quality and life of a particular community or tribe. Among those hypothesis, Kazembek’s ideas are remarkable given the linguistic nature of their expression. This is because the word is an ancient Turkic word that has been preserved to the present day in the dictionary of other Turkic nations. The term ‘ghur’ has been used in various forms such as ‘gur’, ‘kur’, ‘ghur’, ‘qur’, and it is used as a verb-forming suffix meaning of which is ‘to unite’. The reason of it that Uighur tribes had to always unite against the invasion of other tribes and the threat of the invasion of neighbouring Han Empire and other ancient Chinese states.

⁸⁰ М. Улугбек тўрт улус тарихи. – Б. 13.

⁸¹ Claprot J. Abhandlungen uber die Sprache und Schrift der Uiguren. - Berlin. 1821.

⁸² Бичурин Н.Я. Средняя Азия и Восточный Туркестан. Алматы. 1997. С.46.

⁸³Ходжаев А. Из истории древних тюрков (сведения древнекитайских источников). Т.:Тафаккур., 2010. – С56.

Because the scientific problem arose when the term ‘Uyghur’ came into being. There were various opinions on this issue. As I deal with Chinese sources, this is clearly stated in my books. It is well-known that the Uyghur Khaganate was the successor of the Turkish Khanate. Since that time, the term ‘Uyghur’ started to use in Chinese sources. This was applied to the union of 30 tribes. Later this term disappeared, and words like ‘Kashgarlik’ (from Kashgar), ‘turfonlik’ (from Turfon), ‘taranchi’ appeared instead. The Chinese had to rule the region after the conquests and the occupation of Eastern Turkestan. In order to govern, it is necessary to divide a whole nation into municipalities and to create a conflict between them. It was also pursued a policy of facilitating these conflicts by controlling them with various interests. In this sense, the common ethnic name has disappeared. But it also raises the question of whether the Uyghur term was before Uyghur nation. Of course, yes. The root of Uighurs is *Oghuz*. The word ‘Uyghur’ is derived from the word ‘uy’ (‘home’) – ‘*Oghuz*’. As the letter ‘z’ in Turkic language has been converted to the letter ‘r’, the Uighur term has appeared.⁸⁴ They lived at the mount of Tangritog 4-5 thousand years ago. Some of these are called northern Uyghurs who migrated to Mongolia. Another part went to the west to Turkestan, another one went to the west. Uighurs who went to far west are called Gagauz and live in Moldova.

Later, the term ‘Uyghur’ has been used to refer to the population groups in *Turfon*, *Kucha* and *Kumul* regions. After the conversion of Islam in East Turkestan, many of them simply called themselves Muslims or Turks. They also called themselves by ethnographic groups, by names such as ‘Kashgarlik’, ‘dulon’, ‘machin’, ‘taranchi’. Later, such terms as ‘*Kashgarlik*’, ‘*turfonlik*’, ‘*khutonlik*’ emerged. Nonetheless, some people from eastern Turkestan have also named adding the word Uighur.

From the above-mentioned ideas, one can conclude that the formation of the Uyghur people dates back to the Middle Ages and lasted for a long time. This was caused by a number of political and social events and migration processes. The Turkic tribes, who lived in vast parts of Asia, took an active part in these processes. As a result, in

⁸⁴Written from A. Khujaev.

the 10th-11th centuries, Uyghur nation who spoke Turkic language was formed. While some of these people migrated to Central Asia, most of them lived in East Turkestan (now the Xinjiang Uyghur Autonomous Region) and became indigenous. The parts who migrated to Central Asia were mixed with the indigenous people. That is why Uyghurs who migrated to Central Asia in Middle Ages did not almost remain independently. The Uyghurs of present-day Central Asia are the Uyghurs who lived in the East Turkestan region for a long time, preserved some of their national identity. That is why the Uyghur diaspora in Uzbekistan also grew up on the aforementioned Uyghurs in Eastern Turkestan. An important factor in its formation as a diaspora was the language, culture and some peculiarities that were formed in East Turkestan.

Chapter II

The history of Uyghur diaspora in Uzbekistan

The peoples of East Turkestan have long been involved in the territory of Uzbekistan for various reasons and have always been influenced by ethnic processes here. During the Turkish Khanate and the Karakhanid period, the territories inhabited by the Uzbek and Uyghur peoples were part of a single state and had a great influence on the development of the Great Silk Road. The Uyghurs, who lived until the 16th century, were one of the Uzbek tribes. The migration of the Uyghurs to Central Asia as a separate group dates back to the 17th century. These migrations were mass migrations, the migration of people from one region to another, who formed their own identity as a people in the regions of East Turkestan. They lasted in seven stages. As a result of these migrations, Kashkarqishloq, Uyghurqishloq, Janjal, Tog'liq, Payonob, Dolon and other Uyghur villages emerged.

Uyghur-Uzbek ethnic relations while talking about the Uyghurs of Uzbekistan, we believe that it is appropriate to emphasize that their history is still not well studied. Therefore, there is no clear understanding of them in the scientific literature and among the people. Sometimes there are people among us who do not know the difference between Uyghurs and Chinese. However, the people called Chinese in our language are one of the 56 nationalities living in the People's Republic of China and have a population of more than 1.25 billion people, and it is fundamentally different from the Turkic peoples in every way.

As mentioned above, the *Chinese (Hanzu)* called themselves *sya*, *huasya* in ancient times. In the 21st-17th centuries BC, they actually lived on the southern banks of the lower Huanghe River.

Uzbeks and Uyghurs are ethnically and anthropologically very close peoples. The difference between them is that *Arabs, Iranians, Pakistanis, Indians and Tajiks* are more mixed in the ethnic composition of Uzbeks. A number of clans and tribes that were part of the *Uyghurs* in the past later became part of the Uzbeks. Both peoples belong to the category of Turkic-speaking peoples. Uzbeks living in Uzbekistan are

often mixed with *Uyghurs*. This process lasted for many centuries and was more active in the Ferghana Valley.

A number of scholars of the last century considered Uzbeks and Uighurs to be one people⁸⁵. Even now, there is no such opinion in world literature. In 1994, at the 60th anniversary of the late scientist Murat Hamraev, the great representative of Uzbek *Uyghurs*, Uzbek writer and poet, national hero, statesman Abdulla Oripov stated that “it is no exaggeration to say that Uzbeks and *Uyghurs* are one nation that speaks different dialects”⁸⁶. This is not just recognition. There is truth in the words of the poet. Linguistically speaking, the Uzbek and *Uyghur* languages are extremely close. Comparing their lexical composition, phonetic and grammatical features before the transition from the Arabic alphabet to the Cyrillic alphabet, one can clearly see how close the two languages are. A comparative analysis of manuscripts and printed works written in Uzbek based on the Arabic alphabet before 1917, stored in the manuscript treasury of the Institute of Oriental Studies named after Abu Raykhan Beruni under the Academy of Sciences of Uzbekistan, can prove this.

In the 20s and 30s of the last century, the language of the Uzbeks who went to Western and Muslim countries and America was preserved in its state before the October coup of 1917. The Uzbek language has changed to some extent under the influence of the Cyrillic alphabet and the Russian language. In addition, the *Uyghur* language has also been influenced by the Chinese language. Therefore, the difference between the two languages has become significant.

The scientific analysis of the studied sources and literature confirms the opinion that the appearance of *Uyghurs* in Uzbekistan dates back to ancient times. In fact, the Great Silk Road, which has connected countries, khanates, nations and lineages for thousands of years, has brought the Uzbek and *Uyghur* peoples closer to each other.

The *Uzbek* people were active in most cases on the western side of Pamir and *Tangritog (Tian-Shan)* of the Great Silk Road, while the *Uyghurs* regularly conducted

⁸⁵ Народы Средней Азии и Казахстана. Т.2. Москва, 1963. С.489.

⁸⁶ Ходжаев А. Из истории древних тюрок (сведения древнекитайских источников). – Алматы: Издательство «Тafakkur», 2011. – С.24.

trade, travel, migration, and diplomatic activities on the eastern side of these mountains. At the same time, the interference between them has become serious.

It is known that the areas on both sides of these mountains are among the oldest cultural centers in Asia. The archeological data found in Transoxiana and the Torim oasis can be an indisputable proof of this. Therefore, both nations occupy an important place in international trade and cultural relations. The back-and-forth between them continued non-stop.

Especially Uzbekistan has been an area of active migration since a pre-historical period. Eastern Turkestan people also came here for a variety of reasons and have always been influenced by the ethnic processes here.

For instance, in the 2nd - 4th centuries, there were some ethnic groups from South Siberia, Yettisuv and Eastern Turkestan who migrated to the central regions of Central Asia. Khion (Khiony), kadari, eftalits were one of them.

In the 4th-5th centuries, Sogdians came to East Turkestan with trade and lived in the cities and villages on the Silk Road. They controlled the traders in East Turkestan. The Sogdians were probably the majority in Dunhuang and Guangzhou. Sources state that Sogdians with the Chinese built the town of Beshbalik⁸⁷ for the Uighur khan on the northern bank of the Selenga River.⁸⁸

At the end of the 6th and beginning of the 7th century, Takharistan was under Turkic reign. During this period several Turkic-speaking tribes emigrated from Yettisuv and East Turkestan. Among the ethnic groups who migrated were *Karluk*, *Khalach*, *Chigil* (they were majority of them). In Takharistan, the *Karlukeyabghus* (governors) began to reign.

During the active participation of Turkic tribes, including the Uyghurs, in the establishment of the Turkic Khaganate (552-742), some tribes moved from place to place.

In the second quarter of the 6th century, a difficult situation arose for the Eastern Turkish Khanate. On the one hand, the internal conflict increased, and on

⁸⁷ancient Urumqi.

⁸⁸ Шониёзов К. Ўзбек халқининг шаклланиш жараёни. – Ташкент: Шарқ, 2001. – Б. 261.

the other hand, the diplomatic and military actions of the Tang dynasty against this khanate gave good results for China. In 744, the northern part of the confederation of tribes called Uyghurs built a new state under the leadership of Iytimish Bilga (Kutluq Bilga Khagan). In history, this state, known as the Uyghur Khanate, lived for about a century. According to Chinese sources, the time of the collapse of the Uighur Khanate corresponds to 841. After that, the Uighur union broke up, and a group of tribes within it moved to the south, and a large group moved to the west. The part that went to the south settled in the present-day Kokkol (Qinghai) region and remained Buddhists without converting to Islam. They are called Yellow Uiyghur (Yuygur in Chinese). The Uyghurs who went to the West took an active part in the establishment of the Karakhanid Khanate (850-1212) together with the Garluks, Kipchaks and other related tribes, and during this period most of the Uyghurs moved to the territory of the present Central Asian countries. According to the works of Chinese historians such as Ling Han and Gao Zihou, “the Uyghurs, who have been living in Central Asia for a long time, also participated in the establishment of the Karakhanid state”⁸⁹.

According to Japanese scientists, after the collapse of the Uyghur Khanate, the descendants of the Adiz tribe made up the majority of those who settled in Turkestan. The Adiz tribe is one of the “ten Uyghur” tribes, which used to live on the upper banks of the Syrdarya. After the establishment of the Karakhitai state (1124-1211) in the western territory of the present PRC, called “Shi-Liao” (Western Liao) in Chinese sources, it began to occupy the land of the Uyghurs. First he makes military campaigns to Turfan and then to Kashgar. After the defeat in Kashkar in 1130, the Karakhitais began to attack the Ettisuv region. During these wars, many Uyghurs migrated to the land of the Western Karakhanid state, centered in Samarkand, that is, to Uzbekistan. After the death of the ruler of the Eastern Karakhanids, Ahmad Khan (1103-1129), his son Ibrahim Khan (1129-1159) took the throne. Due to the fact that Mazkur Khan is

⁸⁹ Ходжаев А. Из истории древних тюрков (сведения древнекитайских источников). – Алматы: Издательство «Тайфаккур», 2011. – С..

weak in public affairs, internal struggles will increase. This situation also causes some *Uyghurs* to move to the territory of Uzbekistan⁹⁰.

In the first half of the 12th century, the traveler Chyu Chuchji, who came to Turkestan, wrote that he met many Uyghurs around Lakes Issikkol and Balkhash, in the “between two rivers” (Transoxiana), and that some tribes that were part of the Turks forgot the name of the previous tribe and called themselves Uighurs⁹¹.

As can be seen from these data, during the Karakhanid Khanate, the population of Uyghurs living in the territory of present-day Uzbekistan increased.

Ethnic interactions between the two fraternal peoples, representing a common language, a common religion and a common culture, have evolved from ancient times. The first reason Uighurs lived in Central Asia was because of trade relations on the Great Silk Road, and secondly, the Uighurs were a combination of Turkic tribes who lived in the vast territory of Mongolia in the east, to the Balkhash Lake in the west and to the Himalayas in the south. Due to these political and economic reasons, migration between them went on continuously.⁹²

During Genghis Khan and his descendants, the spread of the Uyghurs to Central Asia intensified. This was because of Genghis Khan’s fourth wife, who was from the Karakhanids, mostly involved Uighurs in the government’s records.⁹³ During the Mongol era many Uighur intellectuals settled in a number of cities and villages in Central Asia. This process continued during the rule of Genghis Khan’s descendants. Abulgazikhan writes: ‘There were many Uiyghurs who could read Turkic language. In the days of Genghis Khan’s grandchildren, devon (administration of the king) and daftardors (official government recorders) were all Uighurs in Maverannahr, Khurasan and Iraq’⁹⁴.

⁹⁰ Хўжаев Аблат (Абдулахад). Марказий Осиё халқлари тарихига оид маълумотлар (Қадимий ҳамда илк ўрта аср Хитой манбаларидан таржималар ва тадқиқотлар).-Т:Навруз-2015. –Б.

⁹¹ Ходжаев А. *Из истории древних тюрков (сведения древнекитайских источников)*. – Алматы: Издательство «Tafakkur», 2011. – С...

⁹² Абдурасул ўғли Абдухамид Қадимда Марказий Осиё халқларининг кўчиши хақида // Шарқшунослик № 9. – Ташкент, 1999. – Б. 155.

⁹³ Ўзбек дипломатияси. Тарихий очерклар ва лавхалар. – Тошкент, 2003. – Б. 44.

⁹⁴ Абулғози Баходирхон. Ibid. – Р. 34.

Due to the fact that the ancient Great Silk Road passed through the city of Kashgar and the people who went to Uzbekistan mainly passed through this city, the term “Kashqarlik” appeared in the Uzbek language in the past. According to this, the places where Uyghurs lived were called “Kashkar neighbourhood”.

A similar situation exists among the Uyghurs. Since the Great Silk Road, which goes east from Uzbekistan, passes through Andijan, Uzbeks in Kashkar and other Uyghur cities are called “Anjanians”, and the places where they live are called “Andijan neighbourhood”.

In 1991, when the official delegation of Uzbekistan visited the Xinjiang Uyghur Autonomous Region, Chinese scholar A. Khodjaev went to Yorkend to visit the grave of the Uzbek poet Furqat, and witnessed the presence of an Uzbek neighborhood and an Uzbek cemetery. Also, in August 2000, on the basis of the Great Silk Road development program, the delegation of the research center of the concern “Uzavtoyol” went to Kashgar and had the opportunity to get acquainted with the Uzbek neighborhood in the ancient part of the city. Therefore, A. Khodzhaev said that the two peoples are so similar that it is impossible to distinguish which one is Uzbek and which one is Uyghur, and they themselves do not distinguish that you are Uzbek and I am Uyghur. He noted that the Uzbeks there speak Uyghur⁹⁵.

During the Turkish Khanate and the Karakhanid Khanate, the Uzbek and Uyghur territories were part of the same state, and during the reign of Amir Temur, their relations on the Great Silk Road became more active. This, in turn, accelerated the process of ethnic interbreeding between two brotherly peoples who share a common language, religion and culture.

Until the beginning of the 16th century, in the palaces of Central Asian rulers, scribes writing in Uyghur script worked and the term bakhshi was applied to them. The well-known Oriental scholar V.V. Bartold notes that the Bakhshis were very important in the palace of the Chigatai Khans, and writes that they were entrusted with the honorable task of writing historical chronicles. In particular, the Uyghur

⁹⁵ Ходжаев А. Великий шелковый путь: связи и судьбы. – Ташкент: Издательство «Навруз». 2018. – С.46.

Bakhshis wrote the “History of the Khan” about the military campaigns of Amir Timur in the Uyghur language in a poetic way. This work is “Zafarnama” by Sharafuddin Ali Yazdi, Abdullah b. Muhammad b. Ali Nasrullah served as the main source in the writing of works entitled “Zubdat al-asar”. Scientific literature mentions that the Uyghur alphabet was used in the administration of office documents and correspondence with foreign countries during the reign of the Timurids. In particular, the letter sent by Abu Said to Uzun Hasan on October 10, 1468, is an example of this. This letter is kept today in the library of Topqapi Museum in Istanbul. In 1940, A. N. Qurat published its original version with transcription and historical-philological comments⁹⁶.

Zakhiriddin Muhammad Babur in his book ‘Baburname’ also names the Uighurs of the 15th-16th centuries among the Uzbeks who lived in the Ferghana Valley, Tashkent, Shohruhiya, Uratepa, Samarkand and *Hisar*.

The tribes and ethnic groups who supported his grandfather Abulkhairkhan were actively involved in the battles of Shaybani Khan. The Uighur name was also mentioned in the list.⁹⁷

In 1646, Abulgazi, khan of Khiva, united with nomadic Uzbek tribes living in the lower reaches of the Amu Darya, failed to reach agreement with each other and formed four groups: Uighur-Naiman, Kongirat-Kiyot, Nukus-Mangit, *Kanghli-Kipchak* associations. He divided arable land, canals and pastures into each community-group. Among the Uyghurs in the aforementioned Uighur-Naiman Union, there were many military officials at various levels during the Khiva Khanate. They were always at the centre of internal conflicts and crown controversies. As a result, most of them were killed by such internal struggles and armed actions. Some of them were later deported to the outskirts of the Khanate.

The above-mentioned Uyghurs were mostly part of the Uzbek tribes and were not considered a separate nation. They probably had their own specifics. But then they were assimilated like other Uzbek tribes and joined with other tribes. In some

⁹⁶ Йўлдошев И. “Бахши” сўзи этимологияси хақида // Ўзбекистон давлат санъат ва маданият институти хабарлари журнали. 2019/1(9). – Б.4.

⁹⁷ Шониёзов К. Ўзбек халқининг шаклланиш жараёни. – Тошкент:Шарқ, 2001. – Б. 410.

areas, the name was preserved as Uyghur tribe. People living In Karakalpakstan, for example, consider themselves Karakalpak, in Khorezm do Khorezm as indigenous. Therefore, it is appropriate to consider these Uyghurs as one of the components of the Uzbek nation in its formation.

Uighurs migrate to Central Asia as a separate group started from the 17th century. This was because of the mass displacement of people from one area to another in Eastern Turkestan. Migratory patterns that form the diaspora in post-migration movements have been widely detected.

In the middle of the 17th century, Uyghurs moved to present-day Uzbekistan. Religious tensions between the two Sufi followers: ‘ok toghlar’ (‘white mountains’) and ‘kora toghlar’ (‘black mountains’) in Eastern Turkestan grew.⁹⁸ Sources point out that the ‘white mountains’ centre was Kashgar, and ‘black mountains’ is Yorkent. Religious conflict eventually becomes a political struggle. Yorkent was occupied after leading Kalkym troops whose leader was Goldan Bushukti (1617-1697) who inspired by ‘white mountains’ leader Ofok Khuja (1625-1694). Due to the political turmoil and economic crisis, the mass migration of the population to the Ferghana Valley began. The people of the Kokand Khanate called them by their former place of residence such as ‘Kashgarlik’ (one is from Kashgar), ‘Yorkentlik’ (one is from Yorkent), ‘Turfonlik’ (one is from Turfon), or ‘toghlik’ (mountaineer), ‘oghacha’ (little brother), ‘povon’.

Some of the Uighur settlers from the 2nd half of the 17th century settled around the cities of Shahrikhon, Yazyavan, Andijan and Tashkent of the Kokand khan.⁹⁹ Uighur villages and neighbourhoods were established where they lived.

⁹⁸The terms ‘kora toghlar’ and ‘ok toghlar’ realates to Mahmud Azam Kosani’s sons (1463-1542) who were from Bukhara. Imam Kalon and Is’haq Vali, the sons of Khoja Makhdumi Agzam, after the death of their father, began to create their own Sufi branches and gather *murids*-students separately. One of his sons, Imam Kalon, was known as ‘white mountaineer’ with the idea of ‘ishkiya’ (relating to the love) and his other son, Is’haq Vali, was known as ‘black mountaineer’ with the idea of ‘is’hakiya’ (realating to Is’haq). As the famous scholar Ch. Valikhanov noted in his memoirs, in practice there was no difference between the teachings of the two groups. (Кўлдошев Ш. Фарғона водийси ва Шарқий Туркистондаги анъанавий этнодемографик жараёнларнинг айрим жиҳатлари хусусида // “Академик Карим Шониёзов ўқишлари” туркумидаги Ўзбек этнологиясининг долзарб муаммолари мавзусидаги IV-Республика илмий-назарий конференция материаллари. – Тошкент-Наманган, 2007. – Б. 174).

⁹⁹ Валиханов.Ч.Ч. Собрание сочинений в пяти томах. Т.3. – Алма-Ата, 1985. – С. 16.

A. Ergashev, philologist scholar, who researched ethnopoisonim in Andijan region, counts Uighur villages like Kashgarkishlak, Uyghurkishlok, Janjal, Toghliq, Payonob, Dulan, Kavul, Tukyoy, Pushmon, Paydo, Guza, Shavruk, Takhtakurpik, Tukkozoyok, Ortish, Ozoh, Ovot, Olakanot, Kurganoldi, Kurgantepa, Eshakchi, Tovorchy, Changot, Kirmachi, Koraki, Kepakchi in the Andijan region.¹⁰⁰

Another wave of mass migration of the people of East Turkestan to Uzbekistan (Fergana Valley) began with the invasion of the Manjur-Chinese Empire troops in East Turkestan in 1750-1759. The Manjur-Chinese Empire set up its own officials here, taking various measures to establish their rule. Various taxes and duties, introduced in the 50s of the 17th century, the people suffering from poverty, revolted against the government. However, this uprising led by the khuja - lords was defeated. In order to avoid punishment, the protesters fled to neighbouring regions, including the Kokand khanate. According to reports, in 1751-1752, the governor of Yorkent, Khoja Bachi, fled with his family to Erdogan, the Kokand khan. Sang Muhammad Badakhshoni in his work 'Tarihki Badakhshoni' ('History of Badakhshoni') states that at the end of 1759 9 thousand families migrated to the Ferghana Valley. They formed about 40,000 Kashgars. The total number of settled population of Ferghana, according to sources, was close to 300 thousand people at that time. By the beginning of the 19th century, the descendants of these Kashgars were already considered natives of Fergana and lost the name "*Kashgars*". It should be noted that the inhabitants of a number of villages of the Namangan region speak a dialect of the Uzbek language, and this dialect has a strong influence of the "*Uyghur*" language. At the moment, there is no information about those who moved to this area in the 19th century.

Dzung'or khanate (1635-1758) and Yorkend khanate (1465-1759) existing in Eastern Turkestan were one after the other destroyed by the forces of the Manchu dynasty (Chin dynasty - 1644-1911) ruling China. The heirs to the throne of both

¹⁰⁰ Эргашев А. А. Андижон вилояти этнопонимларининг ареал-ономастик тадқиқи. Филология фанлари номзоди илмий даражасини олиш учун тақдим этилган диссертация автореферати. – Ташкент, 2012. – Б.10

khanates and those who resisted the Chinese were massacred¹⁰¹. Then many *Uyghurs* moved to Turkestan, including the territory of Uzbekistan, in order to escape punishment. Also, after the uprising of Kashgar in 1760 and the defeat of the uprising led by Hakimbek Rahmatilla from Uchturfon in 1767, several thousand Uighur families migrated to the Ferghana Valley.¹⁰²

Over the next 150 years, many rebellions against Manchu rule took place in the Torim Valley. Every time they were suppressed, thousands of *Uyghurs* were forced to move to the territories of the Kokan Khanate. Especially, Next migration was of Uighurs was after the uprising (1822-1826) led by Jahongirkhoja who was from ‘white mountains’, and Kokand khan Muhammad Ali Khan’s expedition to Eastern Turkestan in 1826 and 1830. Muhammad Ali Khan invaded East Turkestan in 1826 with a large army to help Jahongirkhoja. However, Muhammad Ali Khan was forced to go back when he heard that a large number of troops had been sent by the Manjur-Chinese Empire and that the Emir of Bukhara had invaded Kokand. He came back with 70 thousand Uighurs on his return. They settled in Kokand, Shahrikhon and other cities in the Ferghana Valley.¹⁰³

In 1830, another revolt took place in eastern Turkestan against the Manjur-Chinese empire led by Yusufkhoja. The event was attended by about 20 thousand Kokand residents and 15 thousand Tashkent residents who called ‘Andijan residents’. But after losing, 12 thousand people were displaced to the Ferghana Valley.¹⁰⁴

Despite the negative reception of the migrations by the Qin Empire, the relations between the two regions of Eastern Turkestan and the Ferghana Valley, which is the main route of movement of the *Uyghurs*, were not severed. Cities such as Ko’kan, Andijan, Margilon, Kuva, Osh, which are major trade and cultural centers of the valley, played an important role in the history of these relations. According to

¹⁰¹ Ходжаев А. Цинская империя и Восточный Туркестан в XVIII в. (Из истории международных отношений в Центральной Азии). Ташкент, 1991. С. 79-102.

¹⁰² Қўлдошев Ш. Фарғона водийси ва Шарқий Туркистондаги анъанавий этнодемографик жараёнларнинг айрим жиҳатлари хусусида // “Академик Карим Шонӣёзов ўқишлари” туркумидаги Ўзбек этнологиясининг долзарб муаммолари” мавзусидаги IV-Республика илмий-назарий конференция материаллари. –Тошкент-Наманган, 2007. – Б. 174.

¹⁰³ Валиханов Ч.Ч. Собрание сочинений в пяти томах. Т. 3. – Алма-Ата, 1985. – С.12.

¹⁰⁴ Idid, p. 175.

the reports of the Russian Consul in Kashgar, N. Petrovsky, certain groups of residents of Kashgar and Andijan had the right to move in these two areas. It is also known that ethno-political and ethno-demographic relations have been formed between the two regions as a result of close neighborly relations, which were firmly established earlier. Such incidents and events occurred in East Turkestan, which caused the situation to become tense, and as a result, there were large waves of population groups who were forced to flee their homeland. This covered the historical period from the middle of the 19th century to the 60s of the 20th century¹⁰⁵.

Another mass migration was after uprising named ‘yetti khujalar’ – ‘seven nobles’ which took place in 1848-1860 and led by Kattakhantura. In 1848, a 30 thousand-man army from the Manjur-Chinese Empire invaded Kashgar. About 20 thousand people fled the Chinese army to the Ferghana Valley.¹⁰⁶ After the uprising of Valikhontura in 1858, 15 thousand Uyghurs¹⁰⁷ migrated to the Ferghana Valley.¹⁰⁸

Written memories of Poshsho Khoji Iskandarova, who witnessed the Uyghurs’ migration to the Ferghana Valley, remain: ‘I was 5-6 when we moved here from Kashgar to Uzbekistan. Then our ancestors moved in groups of 5 to 16 families on donkeys and settled in a place called Tukayzar. We had to relocate from Kashgar, because the hard times had come because of the uprising of ‘Seven nobles’ and Jahongirkhon against the Manjur-Chinese Empire.’¹⁰⁹

Although some of the people in these villages now called themselves Uzbeks, they claim that their ancestors were from Kashgar or Eastern Turkestan. For example, in Shakhrikhan district there were some villages and neighbourhoods where lived mainly Uighurs, such as Dulong, Saroy, Chuja villages, Kashgar, Kashgarmahalla; in Ahmadbek village there were Janjal, Turamtupi, Tupsarik, Ortish, Okhuntupi neighbourhoods. Their name comes from the nature of their location and the

¹⁰⁵ Валихонова, Г. 2021. Влияние политической ситуации в Восточном Туркестане на этнокультурные отношения народов региона. *Общество и инновации*. 2, 10/S (дек. 2021), 311–316. DOI:<https://doi.org/10.47689/2181-1415-vol2-iss10/S-pp311-316>.

¹⁰⁶ Кутликов М. Взаимоотношения Цинского Китая с Кокандским ханством // *Китай и соседи*. – Москва, 1982. – С. 212.

¹⁰⁷ Наливкин В. Краткая история Кокандского ханства. – Казань, 1886. – С.185.

¹⁰⁸ Ibid.

¹⁰⁹ Этнический атлас Узбекистана. – Ташкент, 2002. –С.217.

characteristics of the people. Namely, Janjal and Tupsarik are the names of tribes, whereas Ortish derives from the name of the Otush in East Turkestan. Turamtupi means the place where tura-nobles gather, they were supreme stratum in Eastern Turkestan. They are still trying to maintain their purity. One of the representatives of such nobles in Turamtupi neighbourhood, candidate of biological sciences, Bahodirov Avazkhon, states that his genealogy dates back to Hakimkhontura, born in East Turkestan in 1840.¹¹⁰ Hakimkhantura's family and later generations left East Turkestan for various reasons and settled in Akhmadbek, Honkaryk and other places in Shahrikhon district of Andijan region in 1898. Okhuntupi is the place where *okuns*, who were Uighur intelligentsia, gather.¹¹¹ In the 2nd half of the 19th century, the population migrated to these Uyghur neighbourhoods in the village of Ahmadbek during the construction of the Shahrikhansoy Canal and the development of the surrounding land. As A. Artikov, 96, resident of the neighbourhood, remembers, the Uyghurs participated commonly in digging the Khuja Arik ditches and water drainage around Shakhrikhansay. The Chuja village in Shakhrikhan also derives from the Uighur word 'Chung joy' - 'Great place'.¹¹²

Especially there are many neighbourhoods known as Kashgarmahalla, majority of which were formed during that time. Most of the people who live there still consider their ancestors to be from Kashgar and care for certain customs.

In the 1st half of the 19th century, 70 thousand Uyghurs who migrated with Muhammad Ali Khan settled in the eastern districts of the Ferghana Valley. As a result of these movements, the villages of Akhtachi, Olakanot and Okbuyra in Asaka district, Andijan region, were established where mainly Uyghurs live. In the city of Andijan there is also Uyghurs' place called 'Eskilik'. The names of small neighbourhoods such as Qizmasi, Ogushlik, Kurgantagi and Khakand are still remained here.

There were active processes of assimilation between the Uyghurs who moved to Fergana region and the local population. This was first observed among the

¹¹⁰Bakhodirov A. Recorded from the interview. Ahmadbek village, Shahrikhan district, Andijan region, August 2012.

¹¹¹Okhunjonov E. Recorded from the interview. Ahmadbek village, Shahrikhan district, Andijan region, June 2011.

¹¹²Sultonov Y. Recorded from the interview. Nayman village, Shahrikhan district, Andijan region, August 2013.

Uyghurs, who are spread over the regions. Sometimes there were even cases where the number of Uyghurs decreased sharply in areas where Uyghurs were densely populated, and then they were completely absorbed into the local Uzbek population. In particular, an unknown author wrote in the 19th century that “the city of Shahrikhan and its surroundings were inhabited by Uyghurs for some time before it was founded by Umar Khan, their number is 20,000 families in one place.” For example, Dulon is the village where the main population is Uyghurs migrated to Shahrikhan. According to historical sources related to the history of Ko’kan Khanate, 70 thousand Uyghur families who migrated with Muhammad Ali Khan settled around Shahrikhan. Dulan village was likely formed after this process. The elderly from the village say that their ancestors emigrated from Kashgar’s ‘Morolboshi’, ‘Otush’, ‘Kortatog’, ‘Choshlik’ neighbourhoods. In the works of 19th-century Russian tourists, term Dulan can be often met who tried hard to keep their tribe clean, without interfering with others. In order to preserve their identity, the settlers also named their place of residence as Dulan.

In the middle of the 19th century, Ch. Valikhonov notes that only more than half of the population in Shahrikhan are Kashgars. According to administrative data, only 304 of the total 2273 people in the village (in one village) were Kashgars. According to V.A. Parfentev, a part of Vodil village was formed by Uyghurs who escaped from Kashgar in the middle of the 19th century. In the middle of the 20th century, they considered themselves Uzbeks belonging to the “hina” clan. By the middle and third quarter of the 20th century, only toponymic information testifies about many areas where Uyghurs lived in the Fergana region¹¹³. Undoubtedly, the process of rapprochement of the Uyghurs with the Uzbeks was made easier by the origin, language, cultural proximity of these peoples, and their belief in a single religion.

In Kyrgyzstan, Bazarkurgan of Jalal-Abad region and Kashkar of Osh region are also Uyghur villages. The Uyghurs have created new villages and

¹¹³ Губаева С. Ферганская долина Этнические процессы на рубеже XIX-XX вв. – Saarbruken: LAP LAMBERT Academic Publishing GmbH & Co.KG,2012. – С.194.

neighbourhoods in other parts of the valley, in the name of their former habitat. Examples are Kashkartupi (Oltiariq district of Ferghana region), Kashgari neighbourhood (Gurumsaroy village of Pop district of Namangan region), Kashkarmahalla (Kyzylravot village of Uychi district of Namangan region), Uyghur, Povon and others.

In the middle of the 19th century, the Uyghurs were located in the suburbs of Karasu and ‘Yangi shahar’ part of Tashkent. In these areas, the neighbourhood, which was established in the 1830s, was called the Kashgar mahalla-neighbourhood. The main residents of the neighbourhood were people from Kashgar. There were about 130 households in Kashgar. The population was engaged in farming in suburban (Akkurgan, Buz, Yalangach) areas. One of the city gates to the east of the neighbourhood was the gate of Kashgar.¹¹⁴

It should be noted that Uyghurs migrated to the territory of Uzbekistan not only from East Turkestan, but also from other regions of Central Asia. In particular, there is a lot of information about the migration of Uyghurs to the Fergana Valley from the Ili region, which is located in the territory of the present Republic of Kazakhstan. This was primarily related to the political processes in the Ili region. In 1867, the ‘Sultanate of Ili’ was formed. But in 1871, the Russian Empire occupied it. Here they maintained their authority until 1881. In March 1881, the Russian-Chinese Agreement was signed in Peterburg and the Ili was returned to China. According to this Agreement, the Russian Empire would receive 9 million rubles of gold for the reception and accommodation of settlers from East Turkestan in the territory of the Turkestan governor.¹¹⁵ Ili residents preferred to move to Russia rather than stay in China. According to the Peterburg Agreement, the people were given freedom of choice. In the process from September 15, 1881 to March 15, 1883, 11,385 Uyghur families migrated to Central Asia and Kazakhstan.¹¹⁶ Among people who migrated to Russia were 1489 Ili Uighur families.¹¹⁷ According to documents in Eastern

¹¹⁴ Тошкент. Энциклопедия. – Т: Қомуслар бош тахририяти, 1992. – Б.444.

¹¹⁵Исхаков Ф. Центральная Азия и Россия в XVIII – начале XX вв. – Ташкент: Ўздавматбуотлити, 2009. – С.16.

¹¹⁶Осим Боғи ўғли. Уйғурлар.-Б.11.

¹¹⁷Осим Боғи ўғли. Уйғурлар.-Б.12.

Turkestan, in the 1880s, almost 100 thousand 'Chinese Muslims', most of whom were Uyghurs, were forced to emigrate to Yettsuv and Ferghana provinces.¹¹⁸ Immigrants entered the valley in 12-22 days, mainly through the Taldyk, Shasht and Terak pass. The people of East Turkestan entered the territory of the Kokand Khanate not only in the period of war but also in the period of peace. In particular, there were some who returned to the valley from early spring to work in the fields in late fall.

In the 3rd quarter of the 19th century, the next stage of ethnodemographic processes began in the Ferghana Valley and East Turkestan. In 1864, in Kuchar city, East Turkestan, launched a new national liberation movement against the rule of the Manjur-Chinese Empire, led by Rashiddin Khoja. He attacked Khotan and Kashgar in the same year to defeat the Manjur-Chinese Empire and turn East Turkestan into a whole state. In response, the governor of Kashgar Sodiqbek Khan addressed to Said Sultan Murodbek, Kokand khan, offering to give the throne of Kashgar to Buzrukkhuja, the son of Jahpngirkhuja, from 'white mountaineer'. Being agree with that, the khan sent Buzrukkhuja with Kokand general Muhammad Yoqubbek. having become the head commander of Kashgar, Yoqubbek united all Eastern Turkestan and formed 'Yettishahar' ('Seven cities') state (1864-1877). The poisoning of Yakubbek in 1877 by his official Niyazbek led to the collapse of the state of Yettishahar. As a result, mass migration from East Turkestan to the Ferghana Valley began.

On August 5, 1877, Hakim Khan crossed the borders of the Russian Empire with his 5,000 supporters. Khakimkhanora hopes for Russian troops to establish his authority in Kashgar and writes a letter to the Russian authorities ¹¹⁹. The Russian government disarms the troops of Khakim Khan Tora and directs them to Fergana Oblast. Khakimkhan and his 25 relatives first went to Osh and then to Shahrikhan.

Most of the refugees from Kashgar moved to Ferghana region after the defeat of Bekqulibek. After the defeat of Hakimkhanora, Bekqulibek tried to subjugate other regions of Eastern Turkestan. But the rulers of the regions do not want to

¹¹⁸Исхаков Ф. Центральная Азия и Россия в XVIII – начале XX вв. – Ташкент: Ўздавматбуотлити, 2009. –С.16.

¹¹⁹ Камалов А.К. Миграция населения Кашгарии в Ферганскую долину после падения Кашгарского эмирата // Уйгуроведение в Казахстане: традиция и новация. Материалы междунаро. Конф. – Алматы: Наш мир, 2006. – С.91.

recognize Bekkulibek's authority. As a result of the futile siege of Kashgar and the withdrawal of the Manchurian army, he was forced to flee to the Ferghana region through the Terak pass.

After receiving the news of the capture of Kashgar by the Chinese and the escape of Bekkulibek, the Russian authorities take appropriate measures to give him a proper reception. Bekkulibek arrived on December 15, 1877. Most of the remaining refugees cross the border on December 16 and 17. On December 23, 1877, 4,641 emigrants from Kashgar (3,573 men and 968 women) were registered in Osh. In this way, the number of refugees from Kashgar has reached 5,000¹²⁰.

The Russian authorities have created all the conditions for them to cross the Bekkulibek Pass without any casualties in the cold days. In particular, the head of Osh uezd will send 579 pack horses from Osh to Terek Pass for the sick and those moving on foot. In addition, 30 horses and camels will be hired from the Kyrgyz¹²¹. Large quantities of bread and cereals are delivered to the migrants. Stations were established for them on the traffic roads at Terek Dovan, Ayangar, Gulcha, Sufi Kurgan and Koplun Lake. Boots were made for them at the stations. Those who did not have any funds were given 10 kopecks per day for adults and 5 kopecks for children¹²².

According to archive data, 5,675 people, including 4,413 men and 1,262 women, crossed the border between December 14 and 29, 1877. In addition, 500 people come to Andijan uezd via Karasuv. 2081 of the emigrants will stay in the city of Osh, 500 people will go to different districts from Osh¹²³. The list compiled on January 14, 1878 also provides additional information about their ethnic origin. According to him, among them, 1070 Dungans, 1283 Kashkars, 211 Oshs, 573

¹²⁰ Камалов А.К. Миграция населения Кашгарии в Ферганскую долину после падения Кашгарского эмирата // Уйгуроведение в Казахстане: традиция и новация. Материалы международ. Конф. – Алматы: Наш мир, 2006. - С.92.

¹²¹ Там же.

¹²² Мамедова Э. Из истории взаимоотношений народов Туркестанского края и Синьцзяна (со второй половины XIX века – до 1917 г.): Дисс. ... канд. истор. наук. – Ташкент, 1963. – С.129.

¹²³ Камалов А.К. Миграция населения Кашгарии в Ферганскую долину после падения Кашгарского эмирата // Уйгуроведение в Казахстане: традиция и новация. Материалы международ. Конф. – Алматы: Наш мир, 2006. - С.92.

Kokants, 129 Kipchaks were from Ikki Su in Andijan uezd¹²⁴. A total of 10,675 people moved to Karasuv regions of Fergana region ¹²⁵.

According to statistics, in 1877-1878, in total, about 3,000 Kazakhs and 6,180 Uyghurs escaped from the pressure of the Chinese military and fled to the former Kokand Khanate (Fergana Oblast) and saved their lives¹²⁶.

Even later, the flow of Uyghur refugees from Kashgar and Ili did not stop. According to the Petersburg Treaty of February 12, 1881, Gulja (Eastern Turkestan) was handed over to China ¹²⁷. As a result, clashes between the Muslim population and Chinese forces escalated and led to an even greater influx of East Turkestan refugees. The signing of the “Petersburg Treaty” had an effect on the increase in the number of emigration¹²⁸. From the north-west and north-east parts of East Turkestan, roads in continuous movement towards Ettisuv region and Fergana region have also appeared. Even certain parts of those who moved to Ettisuv region moved to Fergana Oblast for many reasons, such as the severity of the conditions there, lack of land.

The Governor General of Turkestan considers it acceptable to provide assistance to immigrants in the amount of 12,000 rubles. In the end, the Uyghurs will stay to live around the city of Osh, Karasuv Volost, Kogart and Uzgan valleys of the Fergana Valley, and the rest will move to other districts. It is worth noting that all 959 of the 1459 people from Kashgar who came to the region, belonging to both sexes, find shelter in the houses of their relatives. Because 1/3 of that population consists of Sarts, and the majority are from Kashgar¹²⁹.

Modern researchers have different opinions about the total number of immigrants who migrated from East Turkestan. The Russian scientist S.S. Gubaeva, who studied the history of the population of the Ferghana Valley in the late 19th - early 20th centuries (he apparently repeats the information of Ch. Valikhonov),

¹²⁴ ЎзМА, И-276-фонд, 2-рўйхат, 1-иш, 57-варақ.

¹²⁵ Мамедова Э. Из истории взаимоотношений народов Туркестанского края и Синьцзяна (со второй половины XIX века – до 1917 г.): Дисс. ... канд. истор. наук. – Ташкент, 1963. – С.130.

¹²⁶ Валихонова Г.К. Фарғона водийси уйғурлариди анъанавий ва замонавий этномаданий жараёнлар. тарих фанлари бўйича фалсафа доктори (PhD) диссертацияси автореферати. – Тошкент, 2018. – Б. 15.

¹²⁷ Баратова Г.С. География расселения и динамика численности уйгуров на территории Казахстана на рубеже XIX – XX вв. – Алматы, 1987. – С.82.

¹²⁸ Валихонова Г.К. Фарғона водийси уйғурлариди анъанавий ва замонавий этномаданий жараёнлар. Т.ф.б. фалсафа доктори (PhD) дисс.автореф. – Тошкент, 2018. – Б. 15.

¹²⁹ ЎзМА, И-276-фонд, 2-рўйхат, 1-иш, 76-варақ.

believes that in the middle of the 19th century, about 300 thousand Kashgars lived in the Fergana region. A. Kaidarov states that by 1860, 250,000 immigrants from Eastern Turkestan moved to Central Asia. According to I.V. Zakharova, 200-250 thousand Uyghurs lived in Kokan Khanate before 1860. GM Ishakov, A.M. Reshetov and A.N. Sedlovskaya noted that 85,000 to 160,000 immigrants from Eastern Turkestan moved to Central Asia in the 18th-19th centuries. Ethnologist G. B. Nikolskaya, who studied the history of population migrations from Eastern Turkestan, believes that 85-165 thousand Kashgars immigrated to Fergana from the end of the 18th century and the first half of the 19th century¹³⁰. Of course, the presentation of such different facts is explained by the fact that the researchers do not have accurate statistical facts.

According to the archive documents, the refugees who moved from Kashgar to Fergana Oblast after the fall of the Yakubbek state can be divided into the following groups: 1) Koganites who came to Kashgar with Yakubbek or joined him later, 2) those who were slaves of middle-class merchants from different cities and villages of Fergana Oblast, 3) Kashgarites, 4) Dungans¹³¹.

Emigrants from Kashgar who settled in Fergana region did not lose contact with their relatives and friends who stayed in their homeland. After the first migrations, the Qing government began to guard the borders very tightly, even getting some of the fugitives back. Especially those who considered the majority of Kyrgyz to be such “criminals”. However, the Russian government did not think so and refused to give them.

Those who immigrated in the initial periods fell into difficult financial and household conditions, necessary financial and medical assistance was provided. Those who tried to help those who did not have the necessary funds in the form of money or other material support. In some places, the administration was unable to allocate the necessary land (Osh city) and the immigrants scattered across different cities and villages of Fergana region, looking for work as laborers, artisans, etc. One

¹³⁰ Абашин С. Чай в Средней Азии: история напитка в XVIII-XIX веках // Традиционная пища как выражение этнического самосознания. М., 2001 [<https://www.academia.edu/41389789/> 2001]

¹³¹ ЎзМА, И-1-фонд, 29-рўйхат, 298-иш, 59-варақ.

thousand rubles were allocated from the income of the Fergana region to provide financial assistance to immigrants and forests for building houses¹³². The local population was also active in providing financial support to the immigrants, which served to facilitate their adaptation process.

At the end of the 19th century, 5,000 to 6,500 people came to Syrdarya and Tashkent regions of Turkestan for trade and medical work, and more than 3,000 to 4,000 merchants and doctors came to Fergana. It is also known that such healers and merchants came to Fergana long ago and lived permanently. Despite the severe political, economic, and social situation, the number of East Turkestans moving to (western) Turkestan increased year by year in the early years of the 20th century¹³³.

If from 1896 to 1900, about 14 thousand people received visas to go to Turkestan at the Russian consulate in Kashkar, then between 1901 and 1905 the consulate issued 42,964 such permits¹³⁴.

The fleeing Uyghur immigrants entered the Fergana region in 12-15 days mainly through the Terek, Ergashtom, Santosh passes. In 18 days he reached the city of Ko'kan. It is especially convenient to reach the cities of Osh and Andijan through the Terek pass, and the total length of the pass road is 937 km. Trade caravans and soldiers covered this road in 15-20 days. As the pass was very cold, the migrant refugees quickly crossed the road and arrived at their destination. Uyghur migrants who fled in the winter months faced severe difficulties. Many refugees perished from hunger and cold. At such times the pass was filled with dead people¹³⁵.

After the conquest of the Central Asian territories by the Russian Empire, the emigrants were placed in the desert regions in order to open and develop new lands. The Russian government, which is interested in the migration of the Uyghurs, has tried to force them to settle in the outskirts, that is, near the border with China, as a springboard. He exempted them from paying taxes for decades. He allocated 5-7,

¹³² Мамедова Э. Из истории взаимоотношений народов Туркестанского края и Синьцзяна (со второй половины XIX века – до 1917 г.): Дисс. ... канд. истор. наук. – Ташкент, 1963. – С.130.

¹³³ Акбаров Р.Г. Хозяйственные взаимоотношения и социально-экономическая жизнь населения Ферганской долины во 2-й половине XIX – начале XX века.: Дисс. ... канд. истор. наук. – Ташкент, 2003. – С.57.

¹³⁴ Никольская Г.Б. Выходцы из Синьцзяна в Туркестане в конце XIX - начале XX вв. (Материалы к истории народов Сред. Азии) Автореф. дис. на соискание учен. степени канд. ист. наук. – Ташкент, 1969. – С.113.

¹³⁵ Куропаткин А.Н. Очерки Кашгарии. – СПб, 1878. – С.47-48.

even 10 tenths of land for them to restore their farm. The Turkestan General Governorate provided 12,000 rubles of aid to Uyghur immigrants who moved to Ettisuv regions.¹³⁶

However, the sources did not record the information that any of those who moved to Fergana region went back or moved to another place. Those who moved lived in a very difficult economic situation. Sometimes even the local government could not provide them with land. Most of those who moved to the territory of Osh region (farmers) began to go to other regions of Fergana region as laborers, carpenters and hired workers because the government could not provide them with land. Concerned about the situation in Osh region, the Governor General of Turkestan allocated fifty thousand rubles for Uyghur refugees in Fergana region¹³⁷.

It should be noted that the Uighurs moving to the sides of the valley tried to settle as closely as possible. Most of them settled in the upper parts of the Akbora river oasis, in the Kurshab and Kogart valleys, around Ozgan, Jalalabad and Suzak districts, and formed their own villages¹³⁸. They named their newly settled areas after the villages and neighborhoods where they lived in East Turkestan¹³⁹.

The migrating Uyghur immigrants did not always settle in naturally favorable areas. A group of immigrants, usually artisans, cooks and merchants, settled in the cities and suburbs. The villages, which are being developed by acquiring new lands, are often inhabited by herdsmen and farmers.

Andijan, Namangan, Fergana, Osh, Jalalabad districts of Fergana region are densely populated areas of the Uyghur ethnic group. In particular, Andijan, Asaka, Shahrikhan, Pakhtaabad, Kurgantepa, Jalalquduq, Oltinkol districts of Andijan region have villages and neighborhoods established by Uyghurs since the second half of the 19th century¹⁴⁰. As a result, dozens of Uyghur villages such as Kashkarqishloq,

¹³⁶ Валихонова Г.К. Фаргона водийси уйғурлариди анъанавий ва замонавий этномаданий жараёнлар. Т.ф.б. фалсафа доктори (PhD) дисс. Автореф. – Тошкент, 2018. – Б.16.

¹³⁷ Хайназаров Б. Фаргона водийсига уйғурларнинг кўчиб келишлари тарихидан // Водийнома. 1/2016. – Б.46.

¹³⁸ Жалилов С. Фаргона водийси шарқий туманларининг суғорилиш тарихидан. Т.ф.н. илмий даражаси учун ёзилган диссерт. Т.1965. 6-51.

¹³⁹ Губаева С.С. Этнический состав населения Ферганы в конце XIX – начале XX в. (по данным топонимии) Т.1983,с.86.

¹⁴⁰ Инагамов Ш.Ш. Этнический состав населения и этнографическая карта Ферганской долины в границах Узбекской ССР. Дисс. на соиск. канд.ист.наук.Т.,1955.С.84.

Kashkartopi, Kashkari, Kashkarcha, Uygurqishloq, Uygurabad, Toglik, Paynob, Qavul, To'ko, Pushman, Ozaq, Ortish, Toqqizaq, Janjal can be found in the valley¹⁴¹.

The Fergana Oblast Governorate of the General Governorate of Turkestan carried out constant control over those who moved later. According to the data of 1899, the population of the city of Eski Margilan of Fergana Oblast totaled 40,000 people, of whom 3,036 were Kashgars, and 43 were Dungans¹⁴². According to the statistics committee of Fergana region, there are 3040 Kashgars in Eski Margilon, and 30,500 Kashgars in Margilan uezd, totaling 33,540 people, which is 10.07% of the total population. The number of Dungans was 40 in Eski Margilon, 12 in Margilon uezd, 52 in total, making up 0.02 percent of the total population¹⁴³. Or in 1889, according to the Fergana region, “the total population was 1,641,000 people, of which 165,000 were Kashgars”¹⁴⁴.

The Uyghurs who immigrated have entered into close relations with the local population in the conditions of the difficulties that have arisen. In particular, as a result of getting closer to the people of Russian settlements, they got acquainted with the iron plow, harrow and other improved agricultural tools and began to use them. This caused an increase in the volume of agricultural products. Blacksmiths, jewelers, and carpenters also began to use tools produced in factories¹⁴⁵.

In the last years of the 19th century, when the borders between the governments of China and the Russian Empire were defined, registration of those moving to the territories belonging to Russia began at the border. The data of the National Archives of the Republic of Uzbekistan show that the number of people from Eastern Turkestans expressing their desire to emigrate and applying to the representatives of the Russian government significantly increased. Such information was also provided by the researcher G.B. Nikolskaya. For example, 14,000 people

¹⁴¹ Валихонова Г.К. Фарғона водийси уйғурлариди анъанавий ва замонавий этномаданий жараёнлар. Т.ф.б. фалсафа доктори (PhD) дисс. Автореф. – Тошкент, 2018. – Б. 17.

¹⁴² Обзор Ферганской области за 1889 год. Новый Маргелан.1901. – С.31.

¹⁴³ Обзор Ферганской области за 1889 год. Новый Маргелан.1901. – С.73.

¹⁴⁴ Ўша жойда. – С.74.

¹⁴⁵ Мамедова Э. Из истории взаимоотношений народов Туркестанского края и Синьцзяна (со второй половины XIX века – до 1917 г.): Дисс. ... канд. истор. наук. – Ташкент, 1963. – С.135.

expressed their desire to emigrate in 1900; In 1901–1905, 42,964 residents received a special permit from the Russian Consulate¹⁴⁶.

Another reason for the migration of Uyghurs from Kashgar at the end of the 19th century was the widespread use of hired labor (*koranda*). Recruits usually came in the spring and left in the late fall. In Fergana, the Kashgars were hired for various jobs, often as day jobs. Most of the hired workers worked in the cotton fields. The income here (much higher than in Kashgar) allowed seasonal workers to support their families throughout the winter. The people of Kashgar were skilled cooks, so they opened many kitchens and bakeries in Fergana region. In 1904, their number was 14,556, while in 1913, the number of Uyghurs (Kashgars) who moved to Ferghana Oblast was 50,094¹⁴⁷. In addition, seasonal workers took with them manufactured goods, sugar, kerosene, iron products and other things. The main thing is that they face less government pressure here than in their homeland¹⁴⁸.

At the same time, the wages paid to the labor force also increased. In particular, from 1900 to 1911, it grew 3.3 times, and the daily wage reached 2 rubles¹⁴⁹. In 1906, 14 689, in 1907, 24 107, and in 1908, 2 800 people accordingly came from Eastern Turkestan to the Fergana Valley for seasonal work.¹⁵⁰ They were mainly engaged in farming, construction, bakery, and culinary. There were also many Uyghur cuisine. Many of them stayed here for their entire lives and later brought their families.

According to 1907 data, there were 56 742 Uyghurs in the Fergana region, 26 182 of them in Andijan region, 2 720 in Marghilan region, 2 446 in Osh region and 770 in Kokand region.¹⁵¹ In the period from 1912 to 1923, 13 175 of those who arrived from Kashgar to Ferghana for seasonal work remained permanently. They

¹⁴⁶ Валихонова, Г. . Влияние политической ситуации в Восточном Туркестане на этнокультурные отношения народов региона. *Общество и инновации*. 2, 10/S (дек. 2021), 311–316. DOI:<https://doi.org/10.47689/2181-1415-vol2-iss10/S-pp311-316>.

¹⁴⁷ Акбаров Р.Г. *Хозяйственные взаимоотношения и социально-экономическая жизнь населения Ферганской долины во 2-й половине XIX – начале XX века.*: Дисс. ... канд. истор. наук. – Ташкент, 2003. – С.143.

¹⁴⁸ Ўша жойда – С.44.

¹⁴⁹ Ўша жойда.

¹⁵⁰ Губаева С.С. *Население Ферганской долины в конце XIX– начале XX века.* – Ташкент, 1991. – С.84.

¹⁵¹ Губаева С.С. *Население Ферганской долины в конце XIX– начале XX века.* – Ташкент, 1991. – С.84.

often migrated to vacant or undeveloped lands and established their own villages like Kovul, Tukyو, Pushmon, Ozokh, Tuhtakuprik, Olakanot, Ovot, Kepakchi, Kashgar.

Many hired workers stay here permanently and even call their relatives in East Turkestan. The number of Kashgars remaining in Ferghana region was quite large. Only in 1912-1913, the difference between those who left and entered China was 13,175 people.

Due to the complex economic conditions of the population of Kashgar and the absence of a processing industry, there was a surplus of labor forces. For themselves, they found a job offer in the mining sector of Fergana, especially in coal mines.

During the World War I, tens of thousands of Uighur workers from China came to work in Turkestan, including Uzbekistan. Most of them returned home. A few of them remained here for permanent residence. At that time the population of the Ferghana Valley was the fourth largest in the national minority.¹⁵²

In short, at the end of the 19th century, the migration of people from East Turkestan, especially to the Fergana region of Uzbekistan, reached its peak. The main reason for this is the reoccupation of the territory by China, the increasing oppression of the local people and the forced migration of the population to the valley. Of course, the immigrants were in close contact with the indigenous peoples in Fergana, and in their further development, they formed a mutual commonality.

The Uyghurs who migrated to Uzbekistan tried to adapt to the new environment. They embarked on an economic cultural relationship with the locals. Relations between the two peoples intensified in all spheres of life, especially in trade, economic, cultural and family relations. Having emigrated to this land, Uighurs continued their traditions of farming, crafts, trade, housekeeping, cooking and their ethnocultural relationships developed.

Basing the above-mentioned fact, it can be said that the Uighur mass migration to Central Asia, including Uzbekistan, went through seven stages until 1917. These movements were primarily linked to internal conflicts, later the invasion of the Manjur-Chinese Empire, and later the national liberation uprisings against this

¹⁵² Этнический атлас Узбекистана. – Ташкент, 2002. –С.218.

government. In addition, there was a migration of the population to work in peacetime, which only intensified in the late 19th and early 20th centuries. As a result, tens of thousands of Uighurs left their homes and moved to Uzbekistan.

As a result, about 500 thousand people migrated to the Central Asian republics, about 400 thousand of whom did to Uzbekistan. These peoples were Dungans, Uzbeks and other nationalities. However, taking an account that majority of the migrants were Uyghurs named ‘Kashgarlik’ and ‘Taranchi’, it might be considered that over 300 thousand Uighurs settled in Uzbekistan. Until the 1st half of the 18th century, the settlers were assimilated with the locals, while in the later settlers remained their national identity. They later served as a major factor in the formation of the Uighur diaspora in Uzbekistan.

Chapter III

Changes in Uyghur demography in Uzbekistan during the Soviet period

As a result of the establishment of Soviet power in Uzbekistan, radical changes took place in national issues. In particular, the savages themselves. Turfonic. The Uyghurs, who were called Taranchi and other names, also began to be noted as a separate nation. In some cases, they are treated as local ethnic groups, such as Kipchaks and Qurama, and are referred to as indigenous peoples. In 1921, the ethnonym "Uyghur" was adopted as the common name of all Uyghurs living in the Soviet Union and East Turkestan. The policies pursued by the Soviet authorities also affected the Uyghur demographics, leading to their involvement in active assimilation processes. This has led to uncertainty about the number of Uighurs in Uzbekistan. Also, as a result of political events in Xinjiang or East Turkestan in the 20th century, migration continued and the Uyghur diaspora was formed.

In the study of the history of particular ethnicities, the demographic data about them is important. This is because demographic changes are a key factor in the completeness and objectivity of scientific perceptions about ethnicity, including the analysis of ethnicity, sex, education, birth and death over a certain period of time, and the study of the natural growth and decline of ethnicity. In this context, a study on the Uighur diaspora should be explored demographically.

There is a lot of uncertainty when it comes to the demographic status of the Uighurs after 1917. The first reason is, as mentioned in the sections above, the Uighurs have different names, and secondly, mistakes made by the relevant personnel in the census. In particular, the census of 1917 states: ‘People from Chinese Turkestan speak Uzbek. Their lifestyle, language and ethnography are not different from other Fergana Uzbeks. So we made them general by the number of Sart and Uzbeks.’¹⁵³ The table there shows the number of the people from Kashgar in Andijan 16 073, Kokand 72, Namangan 483, Ferghana 19 364, total 35 992.¹⁵⁴

¹⁵³ Инкилабчи – Шарк. Отв. Редактор: А Мухаммадиев. Ташкент – САКУ, 1929 май.№2. – С.44.

¹⁵⁴Ibid.

After the 19th century, the Uighurs began to name their places of residence with their previous settles. For example, *Kashgarlik*, *Turfonlik* and so on. The Uighurs on the Ili River were called *Taranchi*. The name is derived from the Uighur language, and the word ‘terekchi’ means ‘the earthworker’. These Uighurs were forcibly deported from Kashgar to the Ili, a process that took place after the Tsing Empire invaded Eastern Turkestan in 1759. The aim was to reduce the Uyghur rebellion against the Tsing Empire and to provide food for the Imperial army with the help of the displaced Uyghurs.¹⁵⁵

It should be noted that the Taranchi who came to Central Asia settled in Yettisuv and Kazakh-Kyrgyz villages. The Kashgarians settled in the territory of present-day Uzbekistan where ethnic Uzbeks lived in close proximity to their language, habits and culture. The residents of Kashgarians were most populated in cities located on the trade routes such as Andijan, Asaka, Shahrikhan, Kuva, Marghilan, Kokand and Tashkent.

From the earliest days of Kashgarian and Taranchi Uighurs lives, on the one hand, it was the establishment and deepening of relationships with local ethnic groups (Uzbek, Kazakh, Kyrgyz), and on the other, maintaining close ties with their compatriots, including seasonal worker Uighurs.¹⁵⁶

Many Uighur villages in the Ferghana Valley were known as Kashgar villages, Kashgar makhallas-neighbourhoods, and Taglik.¹⁵⁷ These populated areas, which have survived so far in the Andijan, Fergana and Namangan regions, state that the Uighurs lived in these areas in the past and have assimilated them with local Uzbeks. According to R.N. Rasudova, who organized an ethnographic expedition in 1974, there were similar situations in Chartak district of Tashkent.

In the regions of Uzbekistan, the Uighurs, who migrated and had to call themselves variously wanted to preserve their ethnic identity, in short, the national

¹⁵⁵ Исиев Д. Начало национально-освободительного восстания уйгуров во второй половине XIX века//Материалы по истории и культуре уйгурского народа. – Алма-Ата: Наука, 1978. – С. 59-68.

¹⁵⁶Никольская Г.Б. Некоторые данные об отходничестве из Северо-Западного Китая в Туркестан // Труды ТГУ. вып. 194. – Ташкент, 1962. – С.43-60.

¹⁵⁷TaglikissomepartofKashgarianUighurs. Forfurtherinformationsee: Губаева С.С. Этнонимы в топонимах Ферганской долины: Автореферат канд. ист.наук. – Москва: 1973. – С.17.

customs and traditions of the native land. The author has witnessed many attempts to preserve many Uighur elements, objects and ethnographic features in the Uighur neighbourhoods of the Ferghana Valley, who are the former Kashgarian, Khutanian. Some of them have survived to the present day. It also notes that many of the Uighurs born before 1940s, spoke Kashgar dialect of Uyghur language when they were interviewed about the history of the Uyghur neighbourhoods. It is evident that although various Uighur ethnic groups do not call themselves by different ethnic names, they have sought to preserve their national identity. It is only in the 1940s that due to various repression, collectivist policies, and efforts of the communist ideology, this process was slowed down, and those who live in later have little or no regard for their national identity because of their international upbringing. Although this is not a complete forgetting, it has since emerged to call themselves Uzbek or to present themselves as a distinct category by subsequent generations.

Therefore, until 1921, the Uighurs in the Central Asian region were not officially named as the only ethnic group. At the 'Dzungar and Altishahr labourers' Congress', held in May-June 1921 in Tashkent, the 'Uyghur' ethnonym was accepted as a common name for all Uighurs living in the Soviet Union and Eastern Turkestan.

In addition to permanent Uighurs, there were also large numbers of Uighurs seeking seasonal employment. For example, the number of Uighurs employed in Central Asia for seasonal employment was 40 thousand in 1914, and the use of such workers was supported by the Russian Empire, because such workers were easy to use instead of day labourer (batrak), and sometimes seasonal Uyghurs replaced the locals. One of the main reasons for this was the fact that the Uighurs were paid less than local farmers.¹⁵⁸ According to the 1926 census, the number of Uyghurs in the Soviet Union was 66 thousand.¹⁵⁹ It is clear that the change in the number of Uyghurs was also influenced by a reduction in the number of seasonal Uighurs workers.

¹⁵⁸Карпов В. Сезонники – уйгуры //За партию. № 9/10. – Ташкент, 1929. – С.52.

¹⁵⁹ Численность и расселение народов мира. – Москва, 1962. – С.82.

Usually Uighurs came in small groups - several members of the family, sometimes the whole family, and the age was 18-50 years.¹⁶⁰ One of the reasons for the decline in the number of seasonal Uighur workers is that over time, since 1927, the Chinese government began to close the border, preventing Uighurs from entering Central Asia for seasonal employment. In particular, only 6 thousand Uighurs arrived in that year.¹⁶¹

In 1928, the border was closed again, but in 1929, the Uighurs were again allowed to go to Central Asia for seasonal work.

According to the 1926 Census of the Soviet Union, the number of Uighurs in Uzbekistan was 31941.¹⁶² This number was much smaller than their actual number.

Because according to the sources, in 1924, there were 500 thousand Uighurs¹⁶³:

In Yettisuv region:

Taranchi (50 villages) – 100 thousand people;

Dungan (50 villages) – 30 thousand people;

Kashgarian– 15 thousand people;¹⁶⁴

In Syrdarya region:

Kashgarian– 25 thousand people;

Dungans (There were 2 villages in Avliyoota) – 3 thousand people;

Taranchi - 500 people;¹⁶⁵

In Fergana region:

Kashgarians– 300 thousand people;

Dungan – 1 thousand people;

Taranchi - 500 people;¹⁶⁶

In Samarkand region:

Kashgarian– 2,5 thousand people.¹⁶⁷

¹⁶⁰Usually the first seasonal Uighur groups of workers came at the beginning of field work, that is from late April-early May until the end of June. It is likely that the census was made before the seasonal work.

¹⁶¹Карпов В. Сезонники – уйгуры// За партию. № 9/10. – Ташкент, 1929. – С.54.

¹⁶² Всесоюзная перепись населения 1926 г. Том 15, Узбекская ССР. – Москва: Издание ЦСУ Союза ССР. – С.52.

¹⁶³ПДА. 60-фонд, 1-рўйхат, 4032-йиғмажилд, 1-варақ.

¹⁶⁴ПДА. 60-фонд, 1-рўйхат, 4032-йиғмажилд, 1-варақ.

¹⁶⁵ПДА. 60-фонд, 1-рўйхат, 4032-йиғмажилд, 1-варақ.

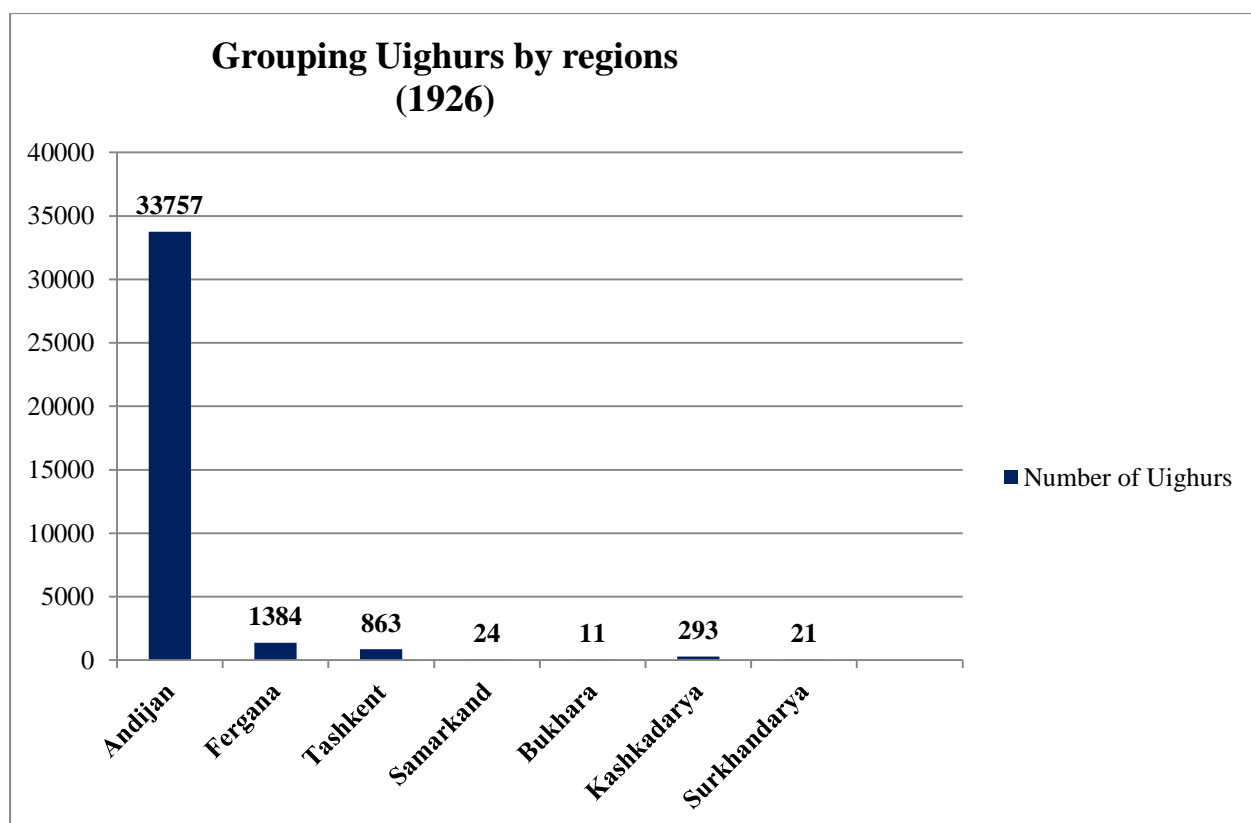
¹⁶⁶ПДА. 60-фонд, 1-рўйхат, 4032-йиғмажилд, 2-варақ.

Here the Dungans were shown together with the Uighurs as they emigrated from East Turkestan. If we exclude the Dungans and count the Uighurs themselves in the provinces of present-day Uzbekistan, there are 333 thousand. This is almost more by 11 times than the official statistics of 1926. In general, most Uighurs live in the Fergana region. According to ‘Altishahr-Dzhungarian labourers Conference’ of the Central Committee of the Turkestan Communist Party’s Minority Commission, in order to increase the number of Uzbeks, the Uighurs in Ferghana were registered as Uzbeks and that some districts were given as no Uighurs living there.¹⁶⁸ Rahimboy Karimov, a resident of the Uighur village of Asaka district in Andijan region, said that agitators had come to the village at the time of the collective formation and proclaimed, ‘Our country is Uzbekistan, now we will be Uzbek’.¹⁶⁹ It was widely accepted by majority and was registered as Uzbek. It is also important to note here that Uighurs who migrated to Uzbekistan were divided into groups such as old Kashgarians and new Kashgarians. The old Kashgarians had settled here earlier and had strong relationships with the locals. The new Kashgarians were a category that later relocated, maintaining ties with their relatives in East Turkestan and trying to maintain their identity as much as possible. The Uighurs, who were registered as Uzbeks, were probably a group of old Kashgarians. Another reason for the decline in the number of Uighurs may be that the Soviet state also hid the number of Uighur seasonal workers coming to Uzbekistan. In the late 1920s seasonal workers began to decline. Concerned by this, the Soviet state took various measures and tried to localize them, to achieve permanent residence here, and to provide them with the necessary facilities.

¹⁶⁷ ПДА. 60-фонд, 1-рўйхат, 4032-йиғмажилд, 2-варақ.

¹⁶⁸ ПДА. 60-фонд, 1-рўйхат, 4841-йиғмажилд, 24-варақ.

¹⁶⁹ Karimov R. Recorded from the interview. Olakanot village, Asaka district, Andijan region. December 2012.



It is noteworthy that according to the 1926 census, there were 4421 Kashgarians in Uzbekistan. However, in 1921, it was accepted to call them Uighurs. Considering that in 1926 the official number of Uyghurs in Uzbekistan was 36362. Similar confusion can also be seen in region lists. There were also Kashgarinas and Taranchi shown independently, and the Uyghurs were listed at the end of the list as ‘not shown’ or ‘incorrect’. This also indicates that there was considerable uncertainty in the registration of the Uyghurs. There were 3 thousand Kashgarians and 30757 Uighurs in Andijan, 33757 (including 24Kashgarians) in Namangan,¹⁷⁰ 2 Kashgarians and 9 Uighurs in total 11 in Bukhara okrug,¹⁷¹ 4 Kashgarians, 289 Uyghurs in total 293 in Kashkadarya okrug, 2 Kashgarian, 1Taranchi and 21 Uyghurs, in total 24 in Samarkand okrug,¹⁷² 8 Kashgarians and 13 Uyghurs, in total 21 in Surkhandarya okrug,¹⁷³ 451 Kashgarains, 3 Taranchi and 409 Uyghurs, in total 863 in Tashkent

¹⁷⁰ Всесоюзная перепись населения 1926 г. Том 15, Узбекская ССР. – Москва: Издание ЦСУ Союза ССР. – С.15.

¹⁷¹ Всесоюзная перепись населения 1926 г. Том 15, Узбекская ССР. –С.18.

¹⁷² Всесоюзная перепись населения 1926 г. Том 15, Узбекская ССР. – С.27.

¹⁷³ Всесоюзная перепись населения 1926 гТом 15, Узбекская ССР. – С.31.

okrug,¹⁷⁴ 942 Kashgarains, 1 Taranchi and 441 Uighurs, in total 1 384 in Fergana okrug.¹⁷⁵ All of them were 36 377.

In 1927, there were 23 Uighur community councils (rural gatherings) in Andijan okrug, which had 7239 households.¹⁷⁶ But the exact number of people was not listed. In 1927, there were 142150 households in Andijan, there were 794 493 persons, with an average of 5.5 person per household at that time. Multiplying 7239 by 5.5 is 39814. This was close to the number of Uighurs in Andijan. This means that the number of Uyghurs in Andijan was recorded at the time of the Uighur village gatherings. Other Uyghurs who lived in other neighbourhoods were ignored.

More precise data on the number of Uighurs can be found in ‘National minority in Uzbekistan (sketch of socialist formation)’ (National minorities of Uzbekistan: (essays on socialist construction) by Z.L. Amitin-Shapiro and I.M. Yuabov (Z.L. Amitin-Shapiro, I.M. Yuabov). It states that the number of Uighurs is from 100000 to 150000, considering the number of Uighur rural gatherings and Uighur kolkhozes in Uzbekistan.¹⁷⁷ In 1926, there were 3 Uighur village gatherings in Lenin (Asaka) district, 2 in Izboskan district, 1 in Jalal-Kuduk and 1 in Voroshilov district. In addition, there were also mixed village gatherings such as Uzbek-Uighur and Kyrgyz-Uighur. There were registered 1444 households or 11 295 persons in Andijan, 12183 person Lenin (Asaka) district, and 1661 households in Izboskan.¹⁷⁸ So it is clear that the Uyghur population was far greater than the census data.

According to the 1939 census, the Uyghur population in Uzbekistan was 50638.¹⁷⁹

¹⁷⁴ Всесоюзная перепись населения 1926 г. Том 15, Узбекская ССР. – Москва: Издание ЦСУ Союза ССР. – С.35.

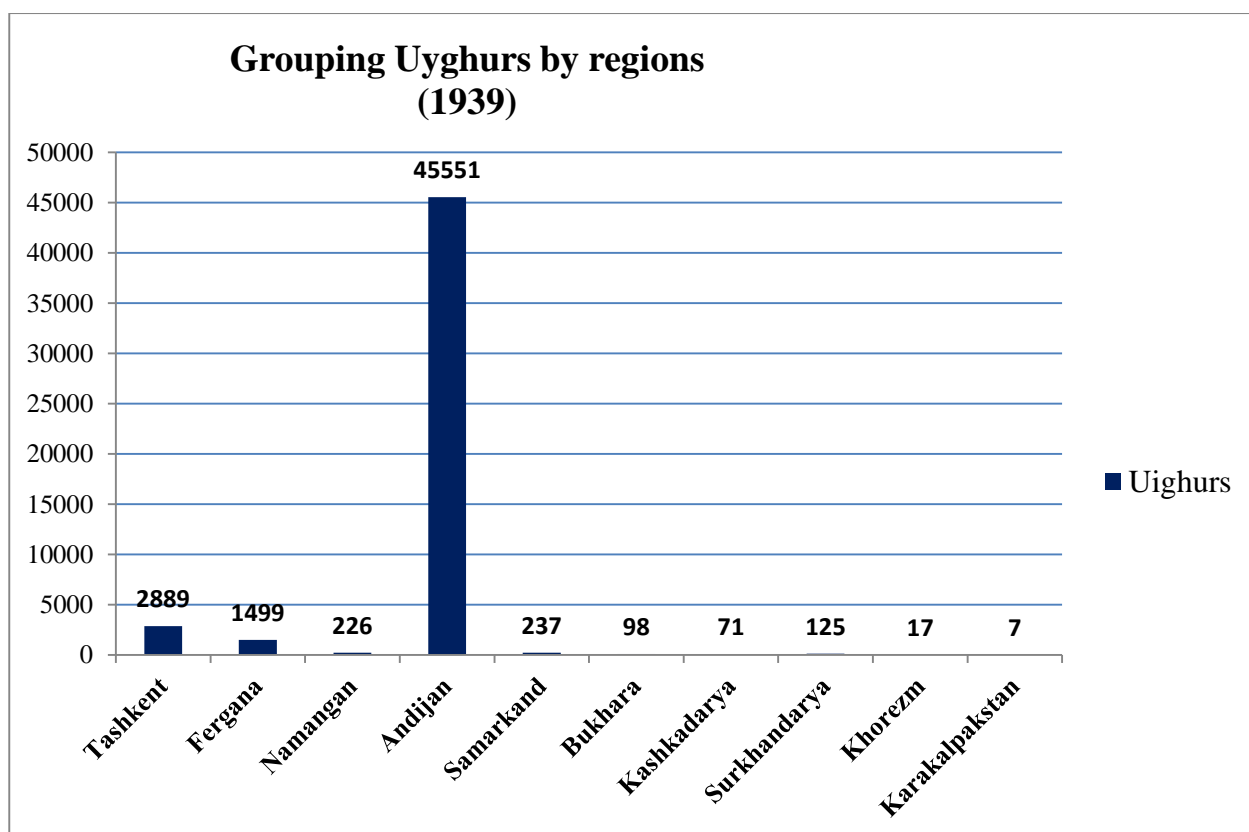
¹⁷⁵ Всесоюзная перепись населения 1926 г. Том 15, Узбекская ССР. – С.40.

¹⁷⁶ ЎЗР МДА. 86-фонд, 1-рўйхат, 5266–иш, 410-варак.

¹⁷⁷ Амитин-Шапиро З.Л., Юабов И.М. Национальные меньшинства Узбекистана: (очерки социалистического строительства). – Ташкент: Госиздат УзССР, 1935. – С. 116.

¹⁷⁸ Ibid.

¹⁷⁹ ЎЗР МДА. 1619-фонд, 11-рўйхат, 672-ийғмажилд, 1-варак.



Comparing this figure to 31 941 in 1926, we can see that the number of Uyghurs increased by 18 697, or 63 per cent. If we count as above 36 377 persons, it increases by 14 261 or 39%. The reason for this was the natural increase, as well as granting citizenship the Uyghurs, who arrived in the 1930s for seasonal work. The grouping the Uyghurs by regions is as follows: 2 889 persons in Tashkent okrug,¹⁸⁰ 1 499 persons in Fergana okrug,¹⁸¹ 226 persons in Namangan okrug,¹⁸² 45 551 persons in Andijan okrug,¹⁸³ 237 persons in Samarkand okrug,¹⁸⁴ 98 persons in Bukhara okrug,¹⁸⁵ 71 persons in Kashkadarya okrug,¹⁸⁶ 125 persons in Surkhandarya okrug,¹⁸⁷ 17 persons in Khorezm okrug,¹⁸⁸ 7 persons in Karakalpakstan.¹⁸⁹ The total number was 50 638. There is also a little uncertainty here, with the number of Uyghurs is not 50 638 as shown, but 50 720, which is more by 82.

¹⁸⁰ ЎзР МДА. 1619-фонд, 11-рўйхат, 710-йиғмажилд, 5-8-варақлар.

¹⁸¹ ЎзР МДА. 1619-фонд, 11-рўйхат, 710-йиғмажилд, 9-12-варақлар.

¹⁸² ЎзР МДА. 1619-фонд, 11-рўйхат, 710-йиғмажилд, 13-16-варақлар.

¹⁸³ ЎзР МДА. 1619-фонд, 11-рўйхат, 710-йиғмажилд, 17-20-варақлар.

¹⁸⁴ ЎзР МДА. 1619-фонд, 11-рўйхат, 710-йиғмажилд, 21-24-варақлар.

¹⁸⁵ ЎзР МДА. 1619-фонд, 11-рўйхат, 710-йиғмажилд, 25-28-варақлар.

¹⁸⁶ ЎзР МДА. 1619-фонд, 11-рўйхат, 710-йиғмажилд, 29-32-варақлар.

¹⁸⁷ ЎзР МДА. 1619-фонд, 11-рўйхат, 710-йиғмажилд, 33-36-варақлар.

¹⁸⁸ ЎзР МДА. 1619-фонд, 11-рўйхат, 710-йиғмажилд, 37-40-варақлар.

¹⁸⁹ ЎзР МДА. 1619-фонд, 11-рўйхат, 710-йиғмажилд, 41-44-варақлар.

The statistic data of 1939 is more accurate than in 1926 one. In other words, it lists the Uyghurs in Namangan, Kashkadarya, Khorezm and Karakalpakstan. This is likely to be the result of special attention to the Uyghurs in the 1930s. In 1939, Andijan was the region with the highest number of Uyghurs like before. It can be seen that the increase in the number of Uyghurs, along with the natural increase, raised the number of Uighurs who came for seasonal work, and then those who remained for permanent residence. It is also noteworthy that the number of Uyghurs in the Tashkent district reached 2 889. This increase may also be due to the fact that Uighurs came to study or sent to study in new educational institutions in Tashkent.

Although during the Soviet period the Uyghur associations were established in the cities of Fergana and Margilan as well as Kuva districts in the 1920s and 1930s, illiteracy courses, schools and boarding schools for the Uighur youth were established, but after the 1940s these organizations were no longer in operation. As a result, many of them were assimilated into Uzbeks because of lack of attention. But in some areas there are ‘okhuns’, ‘oqsuyaklar’ (‘nobles’), ‘Kashgarians’ categories who have preserved some of the Uighurian national identities. This is especially the case in Kuva and Kokand districts.

The decline in the number of Uyghurs was also influenced by political factors. There was a sense of distrust and suspicion about the Uighurs who migrated in the 1930s. Some Uighurs were also unjustly reprimanded by Soviet security agencies for being accused of being a ‘Japanese spy’. Especially those who worked the government were under investigation. Therefore, at that time it was common for some Uighurs to introduce their ethnicity as an Uzbek.

In general, the 30s of the 20th century were rich in various historical events for Uighurs in Uzbekistan. But in most cases, the intervention of the Uighurs and the Uzbeks became positive and began to integrate into the Uzbek people. During this period, the majority of Uyghurs who migrated to Uzbekistan began active assimilation with the local population. As a result, about 80 per cent of the Uighurs have become the part of the Uzbek people.

According to the Union census in 1959, the total number of Uighurs in Uzbekistan was 19 337.¹⁹⁰ This number is much smaller than the real position. There were a number of reasons.

First of all, according to official statistics, 11 630 Uyghurs who were registered considered the Uighur language as their national one. At the same time, 7 159 Uyghurs considered the Uzbek language, 453 Uyghurs the Russian language and 135 Uyghurs considered other languages as their main language of communication.¹⁹¹ This indicates that the Uighur diaspora was in a more active ethnic assimilation process and the result of Soviet national policy at that time.

In 1959, there were 1.1 million population in Andijan region, 13 987 (1.2%) of whom were Uighurs.¹⁹² There were many Uighur villages and neighbourhoods in the area existing for centuries. Although their population did not decline during the Soviet period, but increased over the years, most Uyghurs in the rest of the region were not officially listed. It is noteworthy that by 1959, some Uyghurs, according to some scholars, especially those who lived in the Fergana Valley, identified themselves as Uzbeks in the population census, which was due to the active assimilation of the Uighurs with the Uzbeks.

In 1959-1962, there was a great wave of Uyghur migration from Xinjiang to Uzbekistan. These relocations were primarily attributed to those who had emigrated from the Soviet Union in the 1930s. It is well known that the East Turkestan Islamic Republic was formed by Thabit Mulla in East Turkestan in 1933 against the Kuomintang government. The move was later suppressed when Shen Shitsai was appointed governor of Xinjiang. The Soviet government led by Stalin also played a major role in these political games. Stalin wanted to establish a communist regime in Xinjiang, that is why he supported Shin Shitsay. In particular, he sent 7,5 million rubles in loans, and specialists in policy and economics as well.¹⁹³ Uzbekistan played an important role in the relationship with Xinjiang. Citizens sent to study by Shin

¹⁹⁰Итоги Всесоюзной переписи населения 1959 года. Узбекская ССР.– Москва,1962. – С.138.

¹⁹¹ Ibid.

¹⁹² Ibid.

¹⁹³Ходжаев А. Китайской фактор в Центральной Азии. – Ташкент: Фан, 2007. –С.43.

Shitsay become students of Central Asian State University (now National University of Uzbekistan). There were many Uzbeks among the people who were invited to employment in Xinjiang.¹⁹⁴

By 1955, relations between the USSR and China decreased. In Xinjiang, the Soviet government actively promoted agitation and distributed Soviet Union passports to locals. At the time, special movies describing the rich and prosperous life in the USSR were shown among the Uyghurs. They imaged a happy life in the Soviet Union, and many things were promised to the immigrants. In one of the scenes even described cotton oil flowing in the ditches and people catching it with a ladle.¹⁹⁵ At that time, the Chinese government was in a mood of mistrust and suspicion of the people who had Soviet passports, and they were expelled from state affairs. As a result, many people became unemployed. Consul in Urumqi voluntarily distributed passports.¹⁹⁶ According to the rules at the time, the consul could grant the passport to the local Russians and their children. In most cases, passports were distributed even to people who were not Russian. The principle of issuing passports was that if there were two witnesses who proved their origins with the Soviet Union, the issue was solved.

Those who had the relevant documents began mass migration to Central Asia, including Uzbekistan. For example, in 1955, many Uighurs migrated to Andijan. Most of them informed the consuls in Urumqi and Gulja that they had relatives in Andijan. After proper investigation, they were given Soviet passports and permission to enter to Soviet Union as well. According to Chinese publications, in 1960, in the Consulate of the USSR in Urumqi, more than thousand people adopted Soviet citizens.¹⁹⁷ Maybe even more people got the passports. Numerous individuals applied for immigration to the Soviet Union due to active public propaganda. The Consulate in Urumqi never provided information on the passports. In addition, the Soviet Consulate repeatedly ignored the Chinese government's request to provide a

¹⁹⁴ Ibid.

¹⁹⁵ Tukhtasin Kurbanov. Recorded from the interview. Uighur village union, Pushmon village, Pakhtaabad district, Andijan region, September 2012.

¹⁹⁶ ЎзР МДА. 2032 фонд, 3-рўйхат, 52-йиғмажилд, 149-варақ.

¹⁹⁷ ЎзР МДА. 2032 фонд, 3-рўйхат, 52-йиғмажилд, 149-варақ.

list of local Soviet citizens.¹⁹⁸ This probably meant that they preferred to keep their new citizen details confidential. In this regard, there is no exact data on the total number of immigrants during these years. However, one can see how many people migrated to Uzbekistan for permanent residence by investigating documents sent to The Ministry of foreign affairs of The Uzbek SSR by The Consulate in Urumqi. For example, according to the 1960 documents, there were 91 people on the December 2,¹⁹⁹ 10 people on December 22,²⁰⁰ 150,²⁰¹ 163²⁰² and 105 people in other lists.²⁰³ It says that they moved to Uzbekistan for permanent residence. The immigrants were mostly Uighurs and some were Uzbeks. But those ‘Uzbeks’ also were Uighurs who registered themselves as Uzbeks, because of ease in getting USSR passports. These relocated families had 1-2, even 6-7 children. Among the migrants were the majority of educators, accountants, artists, engineers, doctors and other educated intellectuals, in addition to workers and employees. They were educated in the USSR and later sent here to carry out propaganda activities by the Soviet government.

Most of the migrants were placed in ‘Piskent’ sovkhov of Piskent district of Tashkent region; ‘Mirzachul’ sovkhov of Mirzachul district of Tashkent region (now Syrdarya region); ‘Kommunism’ sovkhov of Lower Chirchik district of Tashkent region; ‘Boyovut’ and ‘Dustlik’ sovkhovs of Yangiyer district of Tashkent region (now Syrdarya region); in Kirov district of Tashkent region; ‘Nazarbek’ sovkhov of Kalinin district of Tashkent region; Orjonikidze district of Tashkent region; Yunusabad district of Tashkent region; Oktyabr district of Tashkent region; Poloson village of Oltiariq district of Fergana region; Margelan city of Fergana region; Andijan city of Andijan region; ‘Kommunism’ sovkhov of Pakhtaabad district of Andijan region. Some Uighurs agreed to voluntarily leave Uzbekistan for permanent residence.²⁰⁴ Tashkent region and Syrdarya region were the areas with labour shortage where Uighurs were sent. Most of the migrants were provided with housing

¹⁹⁸ ЎзР МДА. 2032-фонд, 3-рўйхат, 52-йиғмажилд, 149-варак.

¹⁹⁹ ЎзР МДА. 2037-фонд, 7-рўйхат, 134-йиғмажилд, 24-варак.

²⁰⁰ ЎзР МДА. 2037-фонд, 7-рўйхат, 134-йиғмажилд, 17-варак.

²⁰¹ ЎзР МДА. 2037-фонд, 7-рўйхат, 134-йиғмажилд, 41-варак.

²⁰² ЎзР МДА. 2037-фонд, 7-рўйхат, 134-йиғмажилд, 53-варак.

²⁰³ ЎзР МДА. 2037-фонд, 7-рўйхат, 134-йиғмажилд, 78-варак.

²⁰⁴ ЎзР МДА. 2037-фонд, 7-рўйхат, 134-йиғмажилд, 57-варак.

and employment by the state. Local people also welcomed and provided with material and spiritual support. In some places, new homes were built or reconstructed old ones for the Uighurs with common-voluntarily work (hashar) by the locals. In general, the fraternal relations between the two peoples were tested and strengthened again in difficult circumstances. But the Uighurs, who were resettled in areas where there were a few people or not, did not receive adequate care by the government. Some of the Uighurs also left for other areas. In particular, A. Baraev recalled that a group of Uighurs placed in a collective farm in the remote district of Syrdarya region. Due to the difficult conditions, the Uyghurs asked to move to another place.²⁰⁵ The government planned to provide with a certain amount of money and material support. They were provided with a certain amount of money from the state and provided with material support. However, those donations are not timely, as a result of the neglect of some officials.

The emigration from Xinjiang continued until 1962. According to Hanifa Solihova, 200 families migrated from Xinjiang to Uzbekistan in 1961 at the will of the heads of state.²⁰⁶

In general, most Uyghur immigrants worked in a number of sectors of the national economy to some extent eliminate the post-war labour shortage. Especially sovkhozes in Andijan, Tashkent and Syrdarya regions, where the Uighurs migrated to, became the leading collective farms in the country at that time. Also, craftsmen joined artels, others did state trusts and organisations. For instance, in 1962, Abdurashid Abduraimov came from Kashgar's Upal. When he moved, he worked as a cook in the 5th kitchen in Andijan.²⁰⁷

By 1970, the total number of Uyghurs in the Soviet Union was 173 276.²⁰⁸ The rise of the Uighur population was due to a natural population growth and the

²⁰⁵ Abdullajon Baraev. Recorded from the interview. Tashkent, September, 2012.

²⁰⁶ Махмудов Ш, Қурбонова Н. Ижодга ошuftа кўнгил (Олима, шоира Ҳанифа Солиҳованинг ҳаёти ва ижодига назар). – Андижон: Андижон, 2009. – Б.12.

²⁰⁷ Recorded from the interview with Abdurashid Abduraimov. August 2012.

²⁰⁸ Итоги Всесоюзной переписи населения 1970 года. Том 4. Национальный состав СССР, часть 1, книга 2. – Москва, 1972. – С.546-552.

migration of many Uyghur families from Xinjiang to the Soviet Union. This is a confirmation of the above-mentioned facts.

According to the 1970 census, the official number of Uyghurs was 23 942. The largest Uighur groups at that time were 5 884 in Tashkent, 5 157 in Tashkent region, and 11 054 in Andijan. At that time the Uighurs lived in large groups, mainly in the Pakhtaabad, Moscow (Shahrikhan) and Lenin (Asaka) districts of Andijan region.²⁰⁹ Group residence in Tashkent region was not registered. Because at that time they migrated to Yangiyul, Kuyi (Lower) Chirchik, Urta (Middle) Chirchik districts of Tashkent region, as well as former Kim Pen Khva sovkhos in Tuytepa district of Tashkent region; Akhunbobev collective farms in Zangiota district, and Boyavut, Gulistan and Syrdarya districts of neighbouring Syrdarya region.²¹⁰ These migrations continued from Xinjiang until 1973.

In the following years, internal Uyghur migration continued. It occurred mainly from Kazakhstan and Kyrgyzstan, into different parts of Uzbekistan. Interviews with Uighurs revealed that they tried to settle in areas where relatives, acquaintances and Uighur ethnic groups lived.²¹¹ Indeed, the Uighurs living in the areas have preserved their national identity, and most importantly, their culture, customs and traditions so far. This is because they moved to multi-populated areas. However, this is not the case for Uighurs who migrated in Akhangaran, Almalyk and Angren districts of Tashkent region.

In 1970, in Namangan, there were 847,5 thousand people, 0,2 per cent or about 1 695 of which were Uyghurs, and 808 400 of those who spoke their mother tongue, 0,1 percent of whom or approximately 808 were Uighurs.²¹² However, there is no data on their exact place of residence.

²⁰⁹ Всеобщая перепись населения 1970. Сборник статей. Под ред. Г.М. Максимова. – Москва: Статистика, 1973. – С.202.

²¹⁰The names of the places have been determined investigating data of the former Ministry of foreign affairs of Uzbek SSR and interviewing the Uighurs by researchers.

²¹¹Recorded from the interview with Abdu Al-Qayyum Pulatov. 'Kutb yulduzi' neighbourhood, Yunghichkoli village, Urta Chirchik district, Tashkent region. August 2014.

²¹² Наманган давлат архиви Ф-595 рўйхат-2 йиғмажилд-335. – Б. 3.

According to the 1979 census, the Uyghur population in Uzbekistan was 29 104, or 0,2 percent of the total population.²¹³ Comparing with the 1970 data, one can see that the Uighurs rose by 21,6 per cent.

According to the data of census in 1989, the Uyghurs in Uzbekistan were 35 762, or 0,2 percent of the total population.²¹⁴ This number is more by 22,8 per cent than in 1979. It is clear that the Uyghur population was much more dynamic. However, comparing with total population growth in Uzbekistan, one can conclude that the Uiyghur population was still about 0,2 percent, which means there was no increase in total percentage. The increase in official statistics of 1989 was also due to the increase in the share of the Uyghur population in the city. Another factor was the fact that Uighurs living in Kazakhstan came to study or work in Tashkent and stayed there for permanent residence.

In comparative analysis the number of Uyghurs, in Tashkent, there were 3 thousand Uyghurs in 1959, 5,8 thousand in 1970, 7,9 thousand in 1979 and 11,1 thousand in 1989.²¹⁵ In 1979, the urban population was 13 151, rural one was 15 593, in 1989 urban one was 17 862, rural one was 17 900. This shows that the gap between urban and rural populations was almost disappeared.

The dynamics of official changes in the Uyghur population living in the Soviet Union is shown in the table below.²¹⁶

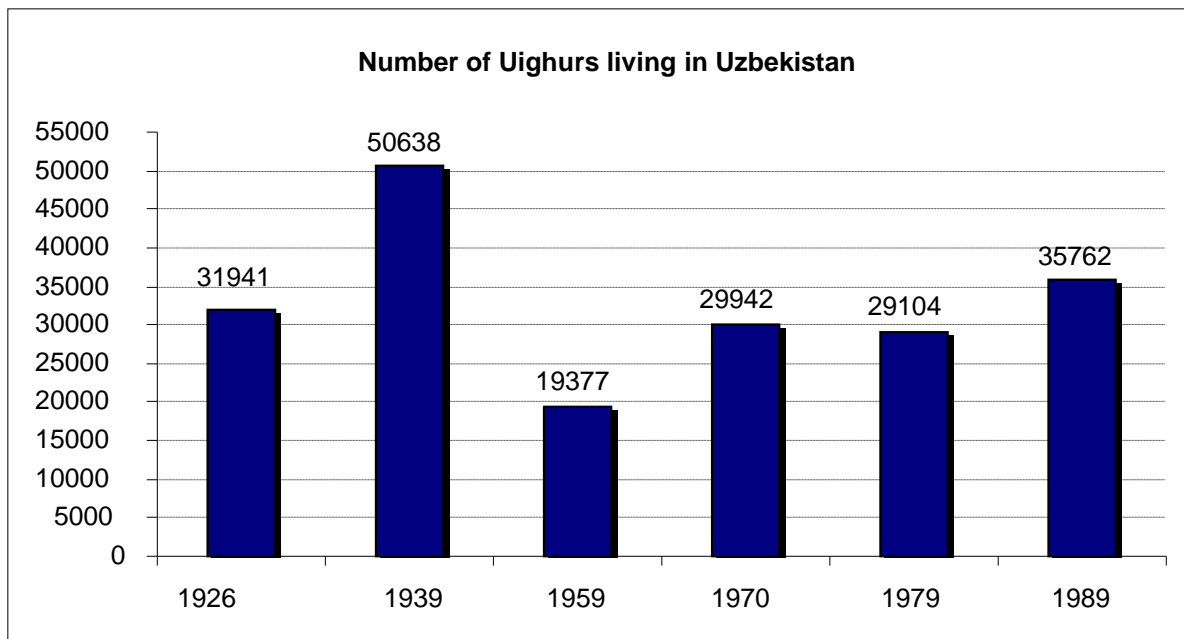
²¹³Итоги Всесоюзной переписи населения 1979 года. Национальный состав Узбекской ССР. –Ташкент, 1990. – С.51-68.

²¹⁴Итоги Всесоюзной переписи населения 1979 года. – С.51-68.

²¹⁵ Ахмедов Э.А., Сайдаминова З.А. Республика Узбекистан: Краткий справочник. – Ташкент:Узбекистан, 1995. – С. 52

²¹⁶This table has been made by the author using Soveit Union census in 1926, 1939, 1959, 1970, 1979, 1989.

Ушбу жадвал 1926, 1939, 1959, 1970, 1979, 1989 йилги Бутуниттифок аҳоли рўйхати маълумотлари асосида муаллиф томонидан тайёрланган.



This information is much less than in real life. However, it should also be noted that these figures reflect some changes in Uyghur life. It is clear from the above-mentioned data that the characteristics of the Uighur settlement indicate their connection with the neighbouring ethnic groups. The Uyghurs in the cities were in close contact with each other and with their neighbouring ethnicities. The Uyghurs had strong relationship with Uzbeks. These demographic indicators also confirm the changes in their lives during the Soviet period. In particular, changes in population are directly related to migration and assimilation processes. This shows that the Uighurs are very much involved with these processes because they are very close to the Uzbeks by language, culture and traditions.

In general, 80s of 20th century was the last stage of formation of Uighur diaspora in Uzbekistan. The process was completed by migration of Uighurs from neighbouring areas such as Kazakhstan and Kyrgyzstan. In the 2nd half of the 20th century played a significant role in the formation of the Uighurs as a diaspora. As a result, by the end of the 1980s in Uzbekistan a Uighur diaspora with national characteristics was formed.

Chapter IV

Changes in the economic life of the Uyghurs during the Soviet rule

From ancient times the Uyghurs were skilled farmers and craftsmen. As a result of the economic policy pursued by the Soviet authorities in Uzbekistan, they will be forced to switch to a new mode of management. In Turkestan, the Union of Kashgars, the Union of Dzungar-Kashgars, the Union of the Six-City-Dzungars (Kashgars and Taranchis) and other organizations, most of which came from Xinjiang, were formed by Uyghurs (Kashgars and Taranchis). Later, the Uyghur Revolutionary Committee was formed, headed by A. Ruzibakiev. On the basis of these associations, Uyghur artels, artisan cooperatives, the Koshchi Union, and later Uyghur collective farms were formed. In the process, some were voluntarily admitted to membership, while in many cases they were compulsorily admitted. These associations and artels were more in the interests of the Soviet government.

After the October Revolution in 1917, Turkestan began the process of building a new state, radically renewing the country's life, and introducing new political, economic, social and cultural reforms. There was a need for a new court to address national policy and the revision of interethnic relations. Such a court was the newly established People's Commissariat of Nations in Turkestan. The commission was responsible for outreach activities among the local population, training of relevant specialists, preparation of periodicals and publications in local languages, establishment of military units and units from nationalities, determination of national composition, economic status and cultural level of the population.

Uighurs were not identified as a separate nation in the initial work of the People's Commissariat of Nations. The reason was that the Uighurs were called Kashgarian, Taranchi and Turfanlik and were considered as one of the indigenous peoples. Their close proximity to Uzbeks and the indigenous people with their language, culture and traditions was one of the main factors. Uighurs were called Kashgarian and Taranchi, Uzbeks were Sarts in the reports or census of the TPCN

(Turkestan People's Commissariat for Nationalities). In particular, census data held by the Commission in 1920 states: 'The third minority in Turkestan are Uzbeks, who include Sarts, Taranchi, Kashgarian, Uzbek-speaking people from Khiva and Bukhara.'²¹⁷

Other documents also indicate that the above-mentioned terms were used for Uighur people in East Turkestan. This is particularly evident in the complaints and appeals from Uighurs. For example, Kasim Akhun Ali Akhunov, who is Uighur and a Chinese trade agent, introduced himself as Kashgarian in his petition to return the goods taken by The Andijan region investigation Commission.²¹⁸ The TPCN received letters from other Uyghurs on various topics.

They asked to solve problems in the socio-economic and cultural life of the Uighurs. As an example, M. Abrorov, A. Karimov, A. Mirjalilov, Z. Ashurov, M.N. Maksudov, A. Khudoyorov, Umar Eshon Khujayev, U. Mulaboboev, students of the Ahmat Kamari Habib Zadi University in Kashgar, asked to grant them scholarships, having heard that 50 rubles had been allocated as a scholarship for students who were from Russia and other countries. The Commissariat did not ignore these complaints and solved positively. As one can see that the Commissariat treated the Uighurs as representatives of the local population, and they were registered under the name of Kashgarian, Taranchi. However, their appeals were handled appropriately.

The Dungan-Taranchi section functioned in the Commissariat since 1922.²¹⁹ This name may have been derived from the separation of immigrants from China. During this period, many Taranchi and Dungans migrated from Yettisuv to Turkestan to work. The government tried hard to promote their permanent residence here and to make them citizens of a new state. This section was probably designed to coordinate such work.

The social and economic life of the Uyghurs during the Soviet era was influenced by the policies of the Communist Party and the Soviet government. It is known that after the October revolution, there were revolutionary organizations of

²¹⁷ ЎзР МДА. фонд-36, 1-йиғмажилд, 130-иш, 56-варақ.

²¹⁸ ЎзР МДА. фонд-36, 1-йиғмажилд, 29-иш, 120- варақ.

²¹⁹ ЎРМДА 36-фонд, 1-рўйхат, 13-хужжат, 4-варақ.

different nationalities in Turkestan. The purpose of establishing such organizations was to preserve the communist revolution, to increase its supporters, and to promote communist ideas in their native languages. In addition, Uyghur organizations such as “The Revolutionary Committee of Chinese Citizens on the Soviet Platform”, “The Union of Muslim Citizens of China”, and ‘The Kashgar-Dzungarian Workers’ Union’ were established according to their citizenship. At that time in Turkestan, about 500 thousand people from Altishahr who migrated from Eastern Turkestan (mostly Uighurs called Kashgarian and Taranchi, some of them were Dungans) lived. The reason for their being called people from Altishahr was because of their different names. In 1919, based on the instructions of the Central Committee of the Turkestan Communist Party, ‘Revolutionary Unions of Altishahr-Dzungarian Workers’ were established, as were in other nations. The organization was led by not the Uighur intellectuals leading by Abdullah Ruzibokiev, but by the superior authorities, such Russian, Tatar, Kyrgyz (and perhaps Kazakh) Jews and other intelligentsia.²²⁰ These leaders set out to make propaganda among the Uighur workers in Turkestan, to employ them in Soviet offices, factories, and works, and first of all to make them Soviet citizens.

Changes in this process occurred since 1920. That came as a result of the arrival of the Central Commission of VCSK, SNK of Russia and the Central Committee of Communist Party of Bolshevik in Central Asia and it made a special attention of the Chinese.²²¹ KPC country committees helped party organizations to carry out political, educational and cultural activities in Xinjiang, and to establish, strengthen and reorganize a community of Chinese citizens from the Xinjiang. These organizations initially set up, like in central Russia, organisations such as the “Chinese Union” or the “Union of Chinese Citizens”. But in Turkestan, most of the people who from Xinjiang were Kashgarians and Taranchi; Dungans and very few other ethnic groups also were as well. Therefore, such organizations were later called ‘Union of Kashgarians’, ‘Union of Dungan-Kashgarians’, ‘Union of Altishahr-

²²⁰ Тарихий фактларга қэбий эмэл қилайли // Коммунизм туғи (уйғур тилида) № 55 1990 йил 21 март. – Б.4.

²²¹ Никольская Г.Б. Из истории общественно-политической жизни уйгуров и дунган в Туркестане в 1920-1921 гг // Историческое значение победы октябрьской революции в Узбекистане. – Ташкент, 1967. – С.47.

Dungans²²² (Kashgarian and Taranchi)' and so on.²²³ As a result, Uighurs living in Central Asia, especially in Uzbekistan, were regarded as Chinese and Chinese citizens, in spite of their closeness to the local population. They wanted to achieve their political goals by establishing such public associations among them. Thus, from the end of the 1920s, Uighur organizations were established in Tashkent, Andijan and elsewhere. In the beginning of 1921, in Tashkent, the party foundations were formed on the basis of Kashgar-Jungar Unions. In March 1921, a party group of 18 Chinese workers was formed in Bukhara. Communist sections of Kashgar workers' unions were established in Ferghana region.²²⁴ Communist cells and sects under the Kashgarian Unions were appointed by the Central Committee of the Communist Party of Turkestan to do continuously strengthen political, educational, and organizational work among communists and non-party men from Xianjian (East Turkestan). As a result of this work, the 1st Congress of the Kashgar-Jungar Workers' Union was established in Tashkent in 1921. With the national and regional identification of the majority of Xinjiang members, the Congress called the Union a 'Uyghur Revolutionary Committee of Altishahr-Dzungar workers'. At this congress, S.E. Malov came with using a term Uyghur and that was supported by the government. According to researcher G. Nikolskaya, the Uyghur Revolutionary Committee was founded by revolutionary activists in Xinjiang who were 'awakened' by the October Revolution, and among them were people who had long been living in Turkestan being Dungan-Jungar and obtained Russian citizenship and who had not lost contact with their ancestral homeland. From this we can conclude that the main focus was on Eastern Turkestan (Xinjiang), the people from there were tried to unite. The adoption of the 'Uyghur' ethnonym was also an attempt to unify under a single name and a single ideology. In general, as a result of the establishment of such public organizations and movements, the Uyghur life in Uzbekistan was also influenced by these trends. For example, at first there were rich people in these

²²² The south of East Turkestan, in Russian literature Синьцзян - Xiang Jiang, is called Kashgar or Oltishahr; the north of it is called Jungar.

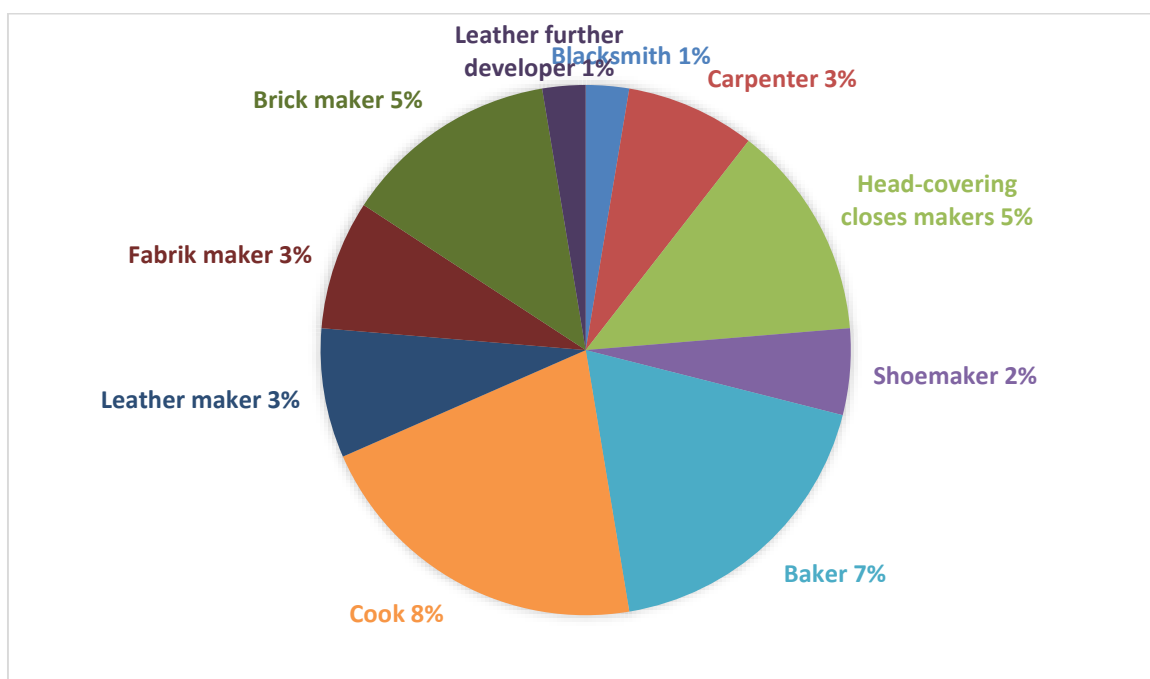
²²³ Никольская Г.Б. Из истории общественно-политической жизни уйгуров и дунган в Туркестане в 1920-1921 гг// Историческое значение победы октябрьской революции в Узбекистане. – Ташкент, 1967. – С.47.

²²⁴ЎзР МДА. 25-фонд, 1-рўйхат, 1056–иш, 1-варақ

organizations and movements, but later they were expelled from the communist organisations by ‘cleaning bourgeois remains’ or be taken action against them. As the establishment of the Soviet government, many changes took place in the socio-economic life of the Uyghurs.

In the 1920s, Uyghurs in Uzbekistan settled in the more economically developed regions, most of whom were craftsmen, farm hands and labourers. They were mainly settled in different parts of the Fergana region. This is due to the fact that the Uyghurs were seeking jobs and income because of the difficult economic situation in East Turkestan.

They were mainly engaged in agriculture, crafts, and partly in trade. According to the Commission on Minorities at the Central Executive Committee of Uzbekistan, in 1927, 40% of the Uyghur population in Uzbekistan were craftsmen, 30% were farm hands, 25% were farmers, and 5% were traders.²²⁵ This list presents the following order of craftsmen:



5 percent of those 40 percent craftsmen were united into cooperation organisations, and the rest 35 percent were independent. 15 percent of the 35 per cent

²²⁵ ЎзР МДА. 86-фонд, 1-рўйхат, 5267–иш, 247-варақ.

ones were likely united artels with their own equipment, other 20 percent needed assist of the state for that.²²⁶ Almost half of the Uyghur immigrants settled here and set up their own handicraft industry, e.g., they had tools, buildings, equipment and instruments needed for production. The other half did not have necessary tools, that is why they were either hired or rented. The report of the Commission on National Minorities emphasized the liberation of Uyghur craftsmen from the exploitation of ‘rich craftsmen’. The document also included proposals to assist the relevant authorities in providing various means, including benefits, payments and first capital for the poor. Thus, efforts were made to integrate the Uyghur people into state-owned production in order to use their potentials.

As can be seen from the table, the Uyghurs dealt with several types of production, all of which were related to traditional one. Since the early years of Soviet Union, there were compulsory attempts to unite the Uyghurs into various associations and artels. In particular, the ‘Kushchi’ union was established to unite farmers and farm hands engaged in agriculture.²²⁷ This alliance operated mainly in the Fergana region, uniting tens of thousands of Uyghurs living in the area.²²⁸ Some were voluntarily admitted in the process, and in many cases the Uighurs were forced to join. It was also reported that Uyghur craftsmen were also united to various artels of their respective spheres, depending on the area of their work. These associations and artels often served the interests of the Soviet government. The reason was that they were mostly based on orders and instructions from the officials.

The collectivization campaign began in the late 1920s. Initially, the kolkhozes were established in the villages where farmers lived, and later the neighbouring villages were involved, as well Uyghurs.

At the same time, during the Soviet rule, special village councils were established in the place where Uyghur diasporas lived. According to the data of 1926 of making districts, 3 Uighur village councils in Lenin (Asaka) district, 2 in Izbaskan, 1 in Jalal-Kuduk, 1 in Voroshilov, and 2 mixed ethnic councils (Uighur-Uzbek and

²²⁶ ЎзР МДА. 86-фонд, 1-рўйхат, 5267-иш, 247-варақ.

²²⁷ ЎзР МДА. 86-фонд, 1-рўйхат, 5270-иш, 13-варақ.

²²⁸ ПДА архиви 86-фонд 1-рўйхат, 4032-иш, 2-варақ

Uyghur-Kyrgyz) were established.²²⁹ In total 60 Uyghur kolkhozes were established throughout Uzbekistan at that time.²³⁰ In Zelensky (Lenin district, later Asaka) Zarbdor village and in the Pakhtaabad district Uyghur villages were examples of them. The village of Zarbdor in Zelensky (Asaka) district is in the area of present-day Alakanot and adjacent villages. The villagers are now Uzbek, but they still speak Uyghur dialect. This is a large village council, which at that time included 14 settlements (rural), 12 kolkhozes and 1 800 households.²³¹ In this village, the main land was sown with cotton, and the rest was occupied by other crops.

The comparison of this data shows that the 10-year (1926-1936) was the period when Uyghurs engaged in a very active socio-economic relationship with other ethnic groups. This caused the Soviet government to take this factor into account and made the necessary administrative and territorial changes.

The Uyghur who were initially united as land-use companies, were subsequently transformed into full-scale agricultural artels. For example, in 1928, in the village of Pushmon (later Uighur village of Pakhtaabad district of Andijan region), 22 farm hand lands and kolkhoz named 'Kizil asker' which was included livestock were established. Ismail Yakubov, who initiated that, was later elected as the first head of this collective farm. The Soviet government provided the kolkhoz with money and additional land for 5 years. They bought four horses and bulls, planted cotton mainly on the land and started farming, and all of the cotton was given to the state.

In 1930, there were 11 Uyghur kolkhozes in Uzbekistan, there were 60 households in Jizzakh region, 10 in Margilan, 58 in Urta (Middle) Chirchik, 1 in Denau, Yangiyul and Sariasiya each.²³² Because they were provided with land and necessary equipment, and that was instructed to allocate the necessary amount of

²²⁹ Амитин-Шапиро З.Л., Юабов И.М. Национальные меньшинства Узбекистана: (очерки социалистического строительства). – Ташкент:Госиздат УзССР, 1935. – С.116.

²³⁰Троицкая А.Л. Из отчета о командировке 1936г. в национальные районы среднеазиатских республик. № 4. – СЭ, 1937. – С. 146-147.

²³¹ Амитин Шапиро З.Л., Юабов И.М. Национальные меньшинства Узбекистана: (очерки социалистического строительства). – Ташкент:Госиздат УзССР, 1935. – С.117.

²³² ЎзРМДА 86-фонд,1-рўйхат, 7328-иш, 81-варак

funds.²³³ These households were likely to be new or relocated ones. There had been no Uighurs in such places as Jizzakh and Urta Chirchik. They were placed at the time because of the high demand for the workforce and their conditions were made at the state level.

Since the 1930s, as in other parts of Uzbekistan, the active process of collecting was in Uighur settlements. This process left both positive and negative impact on the life of the Uighurs. The drawback is that many wealthy Uighurs' property was nationalised, they were deprived of political rights, and some fled abroad. For example, in the 1934 elections took place in Pakhtaabad district of the Andijan region, 52 Uyighurs were listed as 'kulak' (e.g., 'ear' which politically means like spy – *trans.*) and 'disenfranchised'.²³⁴ The list was filled put with 17 people like H. Kadirkulov, Y. Khudoyorov, B. Husanov.²³⁵ All those who fled were born and lived here. At that time, they were politically depressed and had to leave their land.

In the 1920s and 1930s, the Soviet government paid special attention to the Uighurs coming from East Turkestan to work in agriculture and economic reforms in Uzbekistan. In order to involve them in new production relations a number of decisions were made, a plan of action was developed and implemented. The Commission on National Minorities under the Revolutionary Committee of the Uzbek SSR in December 1924, March and January 1925, with the plan, paid particular attention to the following issues:

- gathering the necessary materials for organizing and summoning the Uyghur convention;
- starting an investigation of the economic life of the Uyghurs;
- investigating the situation of poor immigrants and refugees from Kashgar and taking measures of state support to them.²³⁶

²³³ ЎзРМДА 86-фонд, 1-рўйхат, 7328-иш, 82-варақ

²³⁴ Андижон вилояти Пахтаобод тумани туманлараро давлат архиви. 48-фонд, 1-рўйхат, 15-иш, 103-варақ.

²³⁵ Андижон вилояти Пахтаобод тумани туманлараро давлат архиви. 23-фонд, 1-рўйхат, 4-иш, 1-3-варақлар.

²³⁶ ЎзР МДА. 86-фонд, 1-рўйхат, 2597-йиғмажилд, 19-в арақ

By 1929, as the relationship between the Soviet Union and China cooled down, the number of Uyghurs coming to Central Asia was declining. The China prevented agricultural workers from crossing the border freely. The request of the Soviet government to allow the border crossing was also denied.²³⁷ The Soviet government concerned about this and took steps to ensure that the seasonal Uighurs in Uzbekistan would not leave, and if possible, they invited others here. One of the issues was the fact that the newly created kolkhozes were attracting more people to cooperatives, while the other was that migrants from East Turkestan were hard workers and masters of their work. That is why a great deal of work was being done to create good working and living conditions for the Uyghurs, to create clubs and ‘red chayhanas’, and to carry out widespread outreach among them. For example, the Department of Minorities of the Uzbek SSR recommended that the Fergana city council considered the activities of the Uighur minority in Fergana passive and made some proposals:

1. Adjustment of suppling Uyghur hand farmers with food and equipment.
2. Attracting the poorest part of the hand farmers into kolkhoz and sovkhoz. nation to the collective and state farms.
3. Uniting craftsmen to production artel and provide them with necessary raw materials and credits.
4. Strengthening cooperative affairs of minor nations.
5. In order to strengthen cultural and educational affairs among ethnic minorities, setting compulsory education and finishing illiteracy, they were providing with the teachers and textbooks in their native language.
6. Involvement of adolescents from different ethnicities in the craft, industry, schools and businesses.
7. Strengthening the training of specialists among different nationalities.
8. Involvement of indigenous Minorities as the main Nation in Soviet economic organizations and industries.²³⁸

²³⁷ Ўзбекистон Республикаси Президенти Девони архиви. 58-фонд, 5-рўйхат, 754-йиғмажилд, 40-варак.

²³⁸ ЎзР МДА. 86-фонд, 1-рўйхат, 8028-йиғмажилд, 67-варак.

On June 14, 1933, there was a conference of Uyghur workers with the participation of district executive committee and city council in the city of Fergana. It discussed the situation of about 1 000 workers in the region. The discussion highlighted the lack of control over people of different professions, many sufferings from hunger and cold, unemployment and lack of necessary tools. For this reason, it was decided to take appropriate action, having taken into account the above factors. These were:

- above of all, to employ about 300 Uyghurs to new factories;
- to open 150-man house for the hand farmers who did not have permanent residence;
- to provide red chaykhana with various literature, newspapers and journals establishing one-head-staff in the Department of Public Education;
- by Public Education inspections to identify if there was room for Uyghurs in schools;
- to open a special school for the elimination of illiteracy from the local budget for the Uyghurs;
- to join the Uyghurs who were united into ‘Kushchi’ Union and were currently unemployed or ‘workers’ in the artel, giving land to the homeless;
- organising collective production for several professional Uyghurs in Fergana;
- due to the poor condition of the newly established bakeries, the executive committee of city would provide them with the necessary flour;
- giving the Uyghurs, who were living in Fergana city and region for a long time, appropriate documents by the executive committee of city, not sending them to foreign consulates for any documents.²³⁹

²³⁹ ЎзР МДА. 86-фонд, 1-рўйхат, 5270-иш, 14-варақ.

It is clear that there were attempts to create conditions for permanent residence for the Uyghurs who came for seasonal work.

As a result, by the mid-1930s, the integration of all Uyghur lands into kolkhozes was completed. Uyghurs from Fergana planted cotton mainly on their land. In Andijan cotton fields were 60-70 percent of the total land area. In the rest areas were planted grains such as wheat, barley, and rice, while on the grounds of the kolkhoz various vegetable crops were planted. Many kolkhozes also had gardens.²⁴⁰

Uyghur farms also paid much attention to the repair of water structures and the construction of new ones. According to archival records, all Uyghur kolkhozes actively participated in the construction of the large Fergana channel in 1939. The Uyghurs were not indifferent to the *hashar* (common work) because of the intimacy of the customs.

In the early days of the kolkhozes, the Uyghurs mainly used their traditional tools. Over time, the horse-drawn iron hulls, ordinary assembly machines and others began to be used. The first MTS were established in 1929, and by 1931-1934, MTS were in all districts. Beginning in 1935, the first combines were used. As a result of these changes, the first tractor drivers, machinists and combine harvesters were among the Uyghur collective farms. In other words, the Uyghurs were not ignored by the Soviet Union's innovations, and they were trying to get them involved.

All field work was usually carried out under the supervision of agronomists. Ordinary Uyghur farmers were beginning to get a sense of their scientific and technological achievements along with their traditional knowledge. For example, during the winter, when the agricultural activity slowed down, Uyghur farmers began attending evening agricultural courses. Certainly, such changes were the result of the Soviet policy of one-sided agriculture development. Therefore, these changes were in the best interest of the Centre. From the above, it can be seen that Uyghurs, as well as indigenous peoples, participated into the changes.

²⁴⁰ Чвыр Л.А. Уйгуры Восточного Туркестана и соседние народы в конце XIX-XX веков (очерки историко-культурных связей). – Москва, 1991. – С.132.

Uyghurs from Uzbekistan were less engaged in livestock production unlike the Uyghurs in Kazakhstan and Kyrgyzstan. However, this does not mean that the Uyghurs did no livestock farms at all. For example, the Uyghurs from Fergana used to graze their livestock on Kyrgyz pastures in summer, which were allocated from a special state fund because they did not have large pastures. Silk was also important in the Uyghur villages of the Fergana Valley (Fergana and Osh regions).

Many Uyghur villages were listed as one of the leading high-income collective farms to demonstrate the benefits of the collectivization policy of the 30s. For example, the Uyghur collective farms such as Stalin collective farm (Pakhtaabad district), nowadays Andijan region, and Stalinchi kolkhoz (Lenin (Asaka)) were among them. In 1933-1934, the Village Council of Zarbdor village of Lenin (Asaka), was awarded a special CEC of the Union as the exemplary rural council for the welfare of kolkhozes, fulfilling all party plans.²⁴¹

Uyghurs in Uzbekistan during World War II, along with many other nations, contributed to the War and the back front. According to labour veteran J. Khonnazarov, in the early days of the War in Tashkent two Uyghur regiments were formed and sent to the front. One of the prominent children of the Uyghur people, Sulhi Lutpulin was one of the first Heroes of the War.²⁴² M. Niyozov who was also invited from Pakhtaabad district of Andijan region and was awarded with a number of orders and medals for his courage in the War, I. Nurmatov, K. Rakhimov, J. Yuldashev, M. Yuldashev, Sobirjon and Samadjon Khudoyorov, Ch. Khaitov, Yu. Madrahimov, I. Mamatov, who were from the village of Dolon of Shahrikhan district, took place in the War.²⁴³ However, the Uyghurs were called up only during the early years of the War, then most of them were not involved in it. This was probably due to events in East Turkestan. This is because the Soviet government closely monitored what was happening there, fearing that the communist enemies might take control. Therefore, the Uyghurs in the Central Asian Republics, including Uzbekistan, in

²⁴¹ Амитин Шапиро З.Л., Юабов И.М. Национальные меньшинства Узбекистана: (очерки социалистического строительства). – Ташкент:Госиздат УзССР, 1935. – С. 116.

²⁴²Қаххоров. А. Мустақиллик тақдиримизда // Қалб кўзи газетаси. 1999 йил сентябрь. – Б.2.

²⁴³ Исмоилов Р. Дўлон ва Дўлонликлар тарихи // Шаҳрихон. 2011 йил 18 февраль. № 6 (7892). – Б.3.

general were supposed to send East Turkestan as fighters of national freedom when needed. The Soviet government might have intended to protect the Uyghurs in their territory as a backup option.

In the postwar years the Uyghurs took an active part in the revival and development of the national economy. The standard of living of people also improved. The Uighur collective farms that got high salary built clubs, local power plants, and residential buildings. For example, in 1953, the budget of the Stalinchi collective farm in Andijan region was \$ 1.4 million rubles and this Uyghur kolkhoz built a new club, radio station, and a new building for a shop. Living condition of 83 Uyghur households was improved that year.²⁴⁴ By 1955, the average Uighur family living in a collective farm received several kilograms of wheat, 2-3 rubles, as well as meat, milk, and vegetables in exchange for a working day. In advanced kolkhozes, the daily wage was 5-6 kilograms of wheat and 4-5 rubles. Clearly, collective farmers often received wages in natural form. The aim was to make them more dependent on their existing kolkhozes.

During the reign of the Soviet Union, the Uyghur people, like all other peoples of the republic, were actively involved in the socio-economic life. The socialist non-ownership, the tasks given by officials, and the strict control over their implementation, and the party penalties for failing to execute the plan made the plan be completed.

Certainly, during the years of Soviet reign, there were a number of Uyghurs who were rewarded with state awards as if their work had been worth. Several of them were awarded the title of Hero of Socialist Labour in Agriculture. For example, Olimjon Kurbanov, the head of the Moscow collective farm in Pakhtaabad district of Andijan region, K. Kholikov, T. Yokubov, B. Mamadaliev, K. Mirzaev from that kolkhoz; S. Ibragimov from the kolkhoz of '40 years of the Victory', Tashkent region; Tursunoy Akhunova, the brigadier of Kirov kolkhoz of Tashkent region and her sister Inobat Akhunova were among them.²⁴⁵ However, it is important to

²⁴⁴ Бирюков Б. Новый день//Андижанская правда. 1954 г. 1 январь. –С.4.

²⁴⁵Яңливаштин туғулған уйғур хэлқи // Коммунизм туғи (уйғур тилида). №23 (3591) 1983 й. 2 февраль. – Б.4.

remember that these people received these high awards because of their hard work, diligence, commitment to their work, and a number of qualities. By their own work they were an example for many at that time.

Even though the Soviet era underwent several campaigns such as industrialization, electrification, and collectivization, some Uyghur groups still continued to use a number of traditional means of production. This was natural for handicrafts. For example, although many Uyghur craftsmen were active in Soviet artel and associations, each collective farm also had its own small craft workshop. More common were small mills, oil mills (jugaza), rice dryers, and blacksmith shops. Such workshops were distinguished by their first archaic appearance and preservation of their work order.²⁴⁶

It is worth noting that among the Uyghurs who participated in the economic life of the republic, there were also active women. During this period, many Uyghur women were highly-skilled specialists such as doctors, teachers, engineers, researchers and cultural workers. Many Uyghur women made significant progress in manufacturing and collective farms. They were rewarded with state awards for their achievements in labour. But all this was to boost the inefficient economy based on a planned policy.

²⁴⁶ Федоров. Д. Опыт военно-статистического описания Илийского края. Ч. 4. –Ташкент, 1933. – С.35.

Chapter V

Features of Uyghur in social life

During the Soviet era, the social life of the Uyghurs in Uzbekistan, the patriarchal way of life typical of many traditional Uyghur families, gradually disappeared. In particular, the measures taken by the Communists to form modern families did not fail to show results. Under the influence of Soviet propaganda, many traditional traditions disappear or are preserved only in name. However, such cases have survived only in very traditional tribes, such as the Dolans. The Soviet era had a major impact on the social and family relations of the Uyghurs. In particular, this situation has led to the end of endogamous relations and the tendency to marry other neighboring ethnic groups, contrary to the centuries-old traditions of the Uyghurs. Mixed marriages are particularly common with Uzbek families. This is determined by the fact that the Uyghurs are more closely related to the Uzbeks in terms of language and cultural similarity. This situation has also affected their socio-economic changes.

The way of life of the Uyghurs has been gradually eroded by the patriarchal type, typical of many traditional Uighur families. For example, at first Uighur youngsters could not take part in meetings where the older solve family matters, but later the young started participating in such meetings. In particular, there are more and more Uighurs taking part in solving their own issues like marriage, career choice, and so on. This was also influenced by the ideological outreach activities. Consequently, the efforts of the Communists to form modern families have given its result.

During the period under review, there were also significant changes in several major Uyghur rituals (such as weddings, celebrations, funerals). Under the influence of Soviet propaganda many traditional customs were lost or hardly preserved. Instead, weddings and ceremonies under dictation of Soviet regimes became increasingly common.²⁴⁷ These processes were largely struggled by the elder Uighurs who lived under the pressure of the Soviet occupation.

²⁴⁷ Ганцкая О.А., Терентьева Л.Н. Этнос и семья в СССР. – С.7.

It is also desirable to use ethnographic data in covering the socio-economic life of the Uyghurs. It is important to note that in the course of ethnographic studies, scholars say that the Uyghur people remember their background well. This is the case, for example, in the observation of the Uighur community such as Dolon tribe in the village of Tegirmon in the Andijan region. According to Soviet ethnographic scholars, Dolons have always been one of the groups that sought to live as separate as possible without engaging in close ties with other Uyghurs. According to I.V. Zakharova, who conducted an ethnographic survey of Uyghur villages in 1954, 'they have still maintained group endogamous family relationships.'²⁴⁸

However, such cases have persisted only in very traditional tribes, such as the Dolons. The Soviet period had a great influence on the social and family relations of the Uighurs. In particular, this situation ended the centuries-old tradition of the Uighurs – endogamous relationship, and the tendency to marry with other ethnicities was strengthened. This can be seen in a 1973 study by the Uyghur-Dungan group of the Central Asian Ethnographic Department of the Institute of Ethnography at the Academy of Sciences of the USSR.

From 1962 to 1972, the group selected and analysed 170 Uyghur families in Chorin village of Uyghur district of Kazakhstan. According to the research, 157 families married to the Uyghurs, the rests did to other ethnic groups. It states that 92 percent of the Uighurs remained loyal to endogamous relationships.

The experiment in Uzbekistan was conducted in Shahrikhon city of Moscow district of Andijan region. 34 families who were married from 1962 to 1973 were selected. 15 of these families or 44.1 percent, chose Uighur-Uighur marriage which is endogamous, 19 families or 56 percent chose mixed marriage with Uzbeks: 11 of them were Uyghur-Uzbek, 8 of them were Uzbek-Uyghur marriage.²⁴⁹

This is due to the fact that the Uyghurs are close to Uzbeks on the language and cultural factor. It also influenced the socio-economic changes in them.

²⁴⁸Захарова И.В. Материальная история уйгуров Советского союза. -Т.,1959. – С. 252.

²⁴⁹Исхаков Г.М. Современные этнические процессы у советских уйгуров // Этнические процессы у национальных групп Средней Азии и Казахстана. – Москва, 1980. – С.37.

A similar situation was published in the ‘Uighur avazi’ newspaper in the July 12, 1991, article, ‘Qani silar uygurlar?’ (‘Where are you, Uyghurs?’) It discusses about the fact that Uighur men marry to Uzbek girls and Uyghur girls to Uzbek men. According to it, 850 families out of 2584 ones were said to be such an international family.²⁵⁰ In this case, the children of the Uighur girls married to the Uzbek men accepted/chose their father’s nation and became Uzbeks. Mamlakat Burieva, demography scholar who researched international families in the Republic of Uzbekistan in 1991, gives average number of children in Uzbek-Uighur families: 3.1 in families living in cities, 3.7 in families living in villages.²⁵¹

Uzbeks and Uyghurs belong to the Hanafi school of Sunni Islam. For this reason, unanimity in this religion also played a big role in mutual relations. The views of great people such as Imam Bukhari, Bakhouddin Naqshband, Khoja Abdukhaliq Ghijduvani, Najmuddin Kubro are also widespread among Uyghurs. Therefore, they highly appreciate the rich spiritual heritage left by such great scholars. On the other hand, the name of Ofokkhoja Eshon from Kashkar is also very famous among Uzbeks. It is also recorded that there were many Uzbeks among his murid followers. In particular, it is known to many that the famous Uzbek poet Boborahim Mashrab was one of his students. Also, many Uyghur youths who were educated in the madrasahs of Samarkand and Bukhara in Uzbekistan spread the knowledge they got here widely in their own countries. The city of Bukhara is especially respected by the Uyghurs living in the Xinjiang Uyghur Autonomous Region. Most of the mullahs educated in madrasahs there worked in prestigious religious offices, especially those who worked as mudarris in madrasahs. The city of Kashgar, one of the ancient cities of the Uyghurs, was also one of the centers of science and culture in its time. It was called “Second Bukhara” because there were many madrasahs, schools and other educational centers here.

From the 16th century to the 70s of the 20th century, Uyghurs migrated to the territories of present-day Uzbekistan for various social and political reasons. They are

²⁵⁰Қени силар уйғурлар // Уйғур авазы (in Uighur language). 1991 йил 12 июль. №133 (6061). – Б.4.

²⁵¹Бўриева М. Ўзбекистонда оила демографияси. – Тошкент: Университет, 1997. – Б.44.

mainly located in the Fagana valley and the Tashkent oasis, where the language, culture and traditions are somewhat closer. They lived here as a different nation in harmony with the local population. Here, along with their own language, culture, traditions, religious views, which are part of social life, developed in harmony with the local people. In particular, even though the attitude towards religion changed dramatically during the former Soviet era and Islam was persecuted, Uyghurs, like Uzbeks, kept their views and beliefs.

In the post-independence period, the Uyghurs, along with the representatives of various nationalities and peoples in Uzbekistan, have been making good use of the priceless gift of freedom of belief and freedom of conscience created for the Uzbek people. In particular, the Uyghur community in Uzbekistan, inspired by the opportunities and conditions created by the Hajj and Umrah pilgrimage, religious education, and other religious opportunities, strives to contribute to the creative work carried out in our country during the years of independence. They also showed their zeal in the construction of mosques, which is a very meritorious and auspicious work. We aim to highlight as much as possible the good deeds done by the Uyghur community in Uzbekistan through the mosques listed below.

The “Uyghur” mosque in Andijan is located in the east of the city, in the local area called “Eskilik”, where the Uyghur community lives. The mosque was built in the second half of the 19th century mainly with the funds of Yunus Khan, one of Khudoyor Khan’s soldiers.

In 1858, Yunus Khan Akhun, a soldier of Khudoyar Khan, called the butcher Kadirjan, an influential man of this land, to his side, gave him three bags of gold coins, and ordered the construction of a large Peshaivan mosque near the “Buvasadin” cemetery for the Uyghur community of the land. Kadirjan the butcher will be the official for the construction of the mosque according to the assignment. With the help of Usta Haidarjon, the chief, a group of craftsmen and the people, a

mosque with a winter house and a summer porch next to it will be built. In this regard, the mosque was completed in 1868-1870.²⁵²

According to the information we received from the administration of the mosque, half of the side porch of the mosque was torn off in the earthquake of 1902. Because the walls of a large building are thick and strong, it does not damage the building. In 1924, the mosque was renovated. In 1928, a long porch was built in front of the house. Not long after the renovation, the mosque was closed by former anti-religious politicians and part of it was given as housing for homeless Jews. Another part is used as a collective farm warehouse. In a small part of the outskirts, the worshipers did not stop coming to pray in secret.

According to local elders, during the Second World War, the Uyghur community made a great contribution by growing a large amount of grain and cocoons for the front. Usman Yusupov, the first secretary of the Central Committee of Uzbekistan at that time, visited the Uyghur community and expressed his gratitude. He greatly appreciates his contribution to the Patriotic War and addresses the local population saying: “What kind of help do you need from me?” The residents of the collective farm are asking: “Our only wish is that you help us to open the fact that our mosque is closed.” He says that he cannot make promises, but he will act, and says goodbye to the residents.

1944 will be a year of great joy for the Uyghur community. Due to Usman Yusupov conveying to Stalin the request of the Uyghur community about the mosque, an official permission to reopen the “Uyghur” mosque to the collective farm comes from the Kremlin with Stalin's signature. Master Abdukakhor frames the permit signed by Stalin and hangs it on the net of the mosque. But that historical document has not been preserved until now.

When the mosque gets an official permit, worshipers from almost all districts of the region - Jalakuduq, Pakhtaabad, Kurgantepa, Khojaabad, Bulagbashi, Asaka and other villages - mainly attend Friday prayers.

²⁵² Андижон тарихидан лавҳалар. / Р.Т.Шамсутдинов; Ўзбекистон Республикаси Олий ва ўрта махсус таълим вазирлиги, Бобур номидаги Андижон давлат университети. – Т.: «Sharq», 2013 – Б.92.

The first period of independence, in 1991-1994, during the time of the late Adhamjon Khoji Domla, the construction of a new building near the old house was started. The house with a veranda, occupying a space of 30x18 square meters, was built in a modern style with a basement. The construction works of the new room were mainly carried out under the leadership of the late Tursunov Tojiboy Haji and Gulomjon Haji.

Since its official opening in 1944, the “Uyghur” mosque has been a common place of worship for worshippers. All the imams who worked as imams of the mosque and who are currently the owners of the pulpit, as well as all other employees, have been serving impartially for the development of the mosque.

Many mullahs and qarīs served in the activity of the Uyghur mosque, and now Kasimov Odiljon is performing the function of imam khatib.

The Uyghur community actively participated in the construction of many mosques in Tashkent, the capital of our republic, and Tashkent region. Due to independence, the way for freedom of conscience was opened, and the Uyghurs did not stand aside. “Khotan” mosque, located at 46 Bektemir avenue, Bektemir district, Tashkent city, is one of the mosques built during the years of independence. Until 1995, the land on which the mosque is located belonged to Safarova, mother of Niyozkhan. Hearing that people in the neighborhood have intentions to build a mosque, mother Niyoz Khan donates seven acres of land to the mosque. The mosque is named “Khuton” because he was originally born in Khotan city of Xinjiang Uyghur region. The mosque was built with a khashar road. Usmanov Abdulaziz, Asomiddinov Isomiddin, Abdualiev Mamadali, Ametov Muhammadamni, Sotvoldi Niyazov, Vojid Nizomov, Mametov Abdugarim and others have made great contributions. According to father Usmanov Abdulaziz, who was involved in the construction of the mosque, various factories, organizations and institutions of Bektemir district did not spare their help in the construction of the mosque. Representatives of Russian, Korean, Tatar and other nationalities, especially the district governor at that time, Gennady Sobolev Ivanovich, made a great contribution

The mosque will be completely renovated again in 2007-2009. A number of additional rooms and a second floor will also be built. Currently, it can accommodate about 600 worshipers. It has been providing services to residents of neighborhoods such as Oltintopgan, Rokhat, Bektemir, and Majnuntol. At present, Saydaliev Mominjon, chief imam of the mosque, has been working in this position since 2012.

One of the mosques located in the Tashkent region that rose to prominence in the years of independence is the Khasankhan ota mosque located in the village of “Kizgaldok” in the Zangiota district. The construction of this mosque started in 1993 and was completed in 1994 under the leadership of Yahya Qori Turdiev. The name of the mosque is given by the name of Khasanboy father’s cemetery located next to it. It is said that Khasanboy father dug a canal and provided great help to the surrounding people to engage in farming. That is why the mosque is also named after him. Representatives of various nationalities and peoples, especially many Uyghurs, live in the territory of Kyzgaldok village community. Yusuf, Mamtimin, Akhmadjon, Urayimjon Niyazovs and others showed zeal in the construction of the mosque. The mosque is intended for 1500 people. The mosque serves 10 neighborhoods in the Kizgaldok village community. Since the mosque was founded, Imam Yahya Qori Turdiev has been performing the function of khatib.

Representatives of Uzbek, Kazakh, Uyghur, Tajik, Tatar, Russian and other nationalities live in the village of Tuzel, Kybrai District, Tashkent Region. The mosque “Dar ul Islam” located in this village has a capacity of 400 people. The mosque serves Tuzem, Mirishkor, Argin, Olmos, Bahar neighborhoods located in and around the village. The mosque was built and started to serve the worshipers within a year due to the efforts of Umarov Abdulla Qori, Mirzaakhmad Ota, Mutal Khoji Ota, Rakhmat Ota, Rustam Khoji Ota, Rakhabboev Zakhid, Ziyomukhamedov Fazil, who worked as the chairman of the community farm at that time. Abdullah Qari was the imam from the time the mosque was opened until 1997. Currently, Imam Mirzaliev Jahangir is performing the function of khatib in this mosque.

The construction process and activities of the above mosques have been a symbol of the unity of religious views and beliefs of the multi-ethnic people of

Uzbekistan. In it, citizens unite for a good goal and bring out the principles of creativity in practice.

Generally, Uyghurs have a lot of common sides with Uzbeks in their socio-economic life. That is why, during the Soviet reign, these two nations experienced common changes. Although some of the above factors were the result of Soviet national policy, many Uyghurs (especially in Fergana valley) felt it was a natural process to sympathize with the Uzbek people and expressed their sincere sympathy.

Chapter VI

The participation of Uyghurs living in Uzbekistan in the development of science in the Soviet period

Uyghur schools and literacy courses will be opened in Uyghur villages and mahallas in Uzbekistan. The purpose of this was not to educate the Uyghurs, to raise their cultural and enlightenment, but to carry out the party's tasks. In particular, among the Uyghurs united in the People's Commissariats, it consisted of conducting cultural and educational work in their native language, spreading communist ideas and views. However, since the 1920s, many intellectuals have emerged among the Uyghurs. They also made a significant contribution to the development of science and education in East Turkestan and were called "Tashkent residents". In addition, schools, educational institutions and scientific circles in the Uyghur language have appeared in Uzbekistan, which have played a significant role in the formation of the modern Uyghur language. Also, in 1950, in order to provide the local population of the Xinjiang Uyghur Autonomous Region with textbooks and books, the publishing house "Sharq Haqiqati" was established in Tashkent and published textbooks and manuals based on the standards of the Soviet education system. Many well-known Uyghur writers and poets also emerged.

The Communist government, which came to the state in 1917, tried hard to keep up the revolution, to protect it from external threats, and to spread it across the border. East Turkestan was considered to be the region where the first threat may arise. It was believed that China, which was still heavily influenced by the West, can penetrate Central Asia through East Turkestan. Furthermore, a large number of those who were dissatisfied with communist policies began to flee to East Turkestan. In this regard, Uyghurs called Kashgarians and Taranchi, and Dungan people living in Central Asia united into Altishahr-Jungar labour assembly or they made a communistic union. They were introduced to the idea of communism and, first of all, to form a group of like-minded people, to carry out the communist revolution in East Turkestan.

For that, in Central Asia, particularly in Uzbekistan, Uyghur schools and courses aiming to eliminate illiteracy were established in villages and neighbourhoods where Uighurs lived. The aim was neither to educate the Uyghurs nor enhance their cultural and educational level, but to carry out their party's tasks. In particular, the main task of the regional bureaus was to carry out cultural and educational work among the Uyghurs united in the People's Commissariat in their native language, to spread communist ideas and thoughts.²⁵³ Basing on that, the party staff of the regional bureau of the Uyghur Communists section was formed. According to it, Ferghana region, Kokand district, Osh, Andijan okrug, Skobelev (Ferghana city), Syrdarya region, Tashkent, Samarkand each had one regional instructor, one Uighur communistic section working throughout the city.

Apparently, the party sought to cover all areas where the lots of Uyghurs lived. An instructor in Samarkand worked on the issues appearing between Kashgar neighbourhood located in Samarkand city and Uyghurs who temporarily moved there. However, not all departments worked as expected. This can also be seen through an inspection by the propaganda department. It contains the following reports:

The ethnic minority organizations in the Andijan uyezd include the Uyghur communist Section and the Uyghur workers' house. The Uyghur committee hardly works.

There is a Uyghur communist section in Margilan uyezd. The Uyghur communist section does not function at all because of the lack of workers and facilities.

There is a Uyghur communist section in Kokand uyezd. It works moderately.

This may be explained by the fact that the Uyghurs were not yet ready for such work. These actions had been organized by party demands, without considering the national characteristics of the Uyghurs.

At the meeting of Regional section called Altishahr-Jungor communistic section which was held on June 2, 1924, Public education Commissariat was

²⁵³ ПА архиви 60-фонд, 1-руйхат, 4032–йиғмажилд, 3-варақ

demanded to establish 3-month courses and to be provided with necessary materials in Fergana supplied by 40, in Tashkent supplied by 30 people's wealth.²⁵⁴ At the meeting held on June 21, 1924, the Central Committee of the Communist Party of Turkestan through the Public education Commissariat was asked to open on the fee of regional budget in Fergana region 15 schools for Kashgarians to raise cultural and educational work among the Uighur youth, 6 in Yettisuv region, 2 in Syrdarya region, and was asked permission to collect donation from Kashgarians living in Turkestan for the pupils.²⁵⁵

The traditional Uyghur education system, like other people in Central Asia, was a traditional religious education. In particular, schools were usually opened in the mosque, in the teacher's home, or in the home of a wealthy student. Usually, education was based on religious books in Arabic writing. Scientists of the Soviet period report that the number of educated Uighurs in the villages was between 24 percent (men) and 9 percent (women).²⁵⁶

As a result of the Soviets' deed, a wide network of primary, eight-year and secondary education institutions began to appear in the Uyghur areas. For example, in 1933, a Uyghur school was opened in the village of Dolan in the Shahrikhon district of Andijan region. There teachers from Alma Ata, Kazakhstan, such as Poltushev, Ilamov, Tursunov taught local youth.²⁵⁷ However, with the beginning of World War II, the teachers mentioned above went to the War, and the Uyghur youth in Dolan began to be taught by Uzbek teachers.

In the 1920s, Uyghur publishing houses were established in Tashkent and Samarkand, and Uyghur-language works began to be published.²⁵⁸ For instance, 'Birinchi bilik' and 'Ikkinchi bilik' reading books by L. Ensari, which were the first books in Uyghur language in Tashkent, were published.²⁵⁹ A large number of textbooks and books were published in the Uyghur language from the late 20s until

²⁵⁴ ПА архиви 60-фонд, 1-рўйхат, 4841–йиғмажилд, 2-варақ.

²⁵⁵ ПА архиви 60-фонд, 1-рўйхат, 4841–йиғмажилд, 8-варақ.

²⁵⁶ Восточный Туркестан и Средняя Азия. История. Культура. Связи. – Москва:Наука, 1984. – С.16.

²⁵⁷ Recorded from the interview with Kh. Sarimsoqov. Shakhrikhon district of the Andijan region. August 2011.

²⁵⁸ Совет уйғурлириниң бэхти // Коммунизм туғи (in Uighur language). №247 (3928). 1982 йил 28 декабрь. – Б.4.

²⁵⁹ Совет уйғурлири мэдэнийитиниң тэнтэниси // Коммунизм туғи (in Uighur language). №123 (3801). 1982 йил. 24 июнь. – Б.3.

early 30s in Tashkent and Alma Ata. Namely, in 1924, 3 books in Uyghur language with 2 000 copies in 6 printed sheet were published.²⁶⁰ In 1925 the following textbooks for the Uyghur schools were published: the Uyghur alphabet, 7 printed sheet, 3 000 copies; the Uyghur reading book for the I and II year pupils, 10 printed sheet, 3 000 copies; Arithmetic in Uyghur language, 7 printed sheet, 3 000 copies; Studies of nature in Uyghur language, 10 printed sheet, 3 000 copies.²⁶¹ These books served as primary textbooks not only for the Uyghur people in Central Asia but also for the Uyghur schools in East Turkestan.²⁶² Poetry was the main genre of Uyghur books during the early years of Soviet rule. It was devoted to the intolerable struggles with the ‘enemies’ in the early years of the Soviet Union. Therefore, the main purpose of this work was to instil the Soviet communist ideology into the general public, especially the youth. That is why, the books and textbooks being used first served to spread Soviet ideology. On the other hand, the widespread of Uyghur-language books in that period allowed the Uyghur people to learn more in their native language.

It is worth noting that most books in Uyghur language were not available to readers. Many of the books were remained in the stores of Uzbek State Publishing. Historical facts state that books were sent to areas where they were not needed at all. For example, there were no Uyghurs in Bukhara, but there were Uyghur books there, however, there were not any books in Zelensky (Asaka) and even in Tashkent.²⁶³ It is clear that affairs to educate minority nations in their own language and to provide them with books in their native language were set properly and were not taken under control. The published literature was distributed solely to fulfil the plan, and did not care if it reached the right places. As a result, the Uyghurs were educated and graduated from educational institutions in other neighbouring nations’ language leaving their own one. Because during the campaign to eliminate the mass illiteracy,

²⁶⁰ ЎзР МДА. 86-фонд, 1-рўйхат, 2597-йиғмажилд, 35-варак.

²⁶¹ ЎзР МДА. 86-фонд, 1-рўйхат, 8028-йиғмажилд, 78-варак.

²⁶² Ташкент ва уйғур мэдэнийити // Коммунизм туғи (уйғур тилида). №178 (4106). 1983 йил 17 сентябрь. – Б.4.

²⁶³ Амитин-Шапиро З.Л., Юабов И.М. Национальные меньшинства Узбекистана (очерки социалистического строительства). – Ташкент, 1935. – С.99.

courses were set up and readings were completed without waiting for the necessary literature.

According to the Commissariat of Public Education, the situation with Uyghur schools in Fergana valley was as follows:²⁶⁴

Type of school	1931 year		1932 year		1933 year	
	Number of schools	Number of pupils	Number of schools	Number of pupils	Number of schools	Number of pupils
School for the young	8	1940	10	2800	15	3690
School for the older	9	332	21	794	34	1682
All	17	2272	31	3594	49	4772

It is clear from the data that the number of Uyghur schools and their students increased year by year. However, it is unclear whether those who studied or graduated from it educated in the Uyghur language or in other languages. For example, according to a letter from the Department of Minority Nation's Affairs Department to the CEC, the Uyghur schools in Voroshilov, Zelensky (Asaka) and Izboskan districts were taught only in Uzbek.²⁶⁵ There was also a shortage of textbooks in the above-mentioned areas and the issue of supplying minorities with the necessary literature was required.

One of the important activities of this period was the placement of Uyghur youths from East Turkestan in various educational institutions throughout Uzbekistan 'to raise their cultural level'.

²⁶⁴Амитин-Шапиро З.Л., Юабов И.М. Национальные меньшинства Узбекистана (очерки социалистического строительства). – Ташкент, 1935. – С.118.

²⁶⁵ЎзР МДА. 86-фонд, 1-рўйхат, 7330-иш, 13-варақ

For example, in 1920, there were 15 Uyghur youths in the Turkish Institute, 7 in the party school and 6 in the Tatar Education Institute. In 1921, 10 people entered to the Central Asian State University, 96 to Tashkent Institute of Education, and in 1922, 80 people entered to Institutions only in Tashkent. More than 100 people were sent to Moscow, Leningrad and Kazan. In 1926, 40 people (one group) were admitted to the party school in Kokand, 20 to the Tashkent Party School and 20 to the Central Asian State University.²⁶⁶ There were also many Uyghur youth who voluntarily fled to the former Soviet Union to study. It was said at the meeting of Altishahr-Jungor communistic committee held on October 1, 1924, that the number of Chinese Muslim youths fleeing from China to study in the Soviet Union was increasing day by day, and migrants' life condition was getting worse.²⁶⁷ At the time, from Central Committee of the Communistic Party of Turkestan, the Uighur section required to permit to assist refugee Muslims in the regions and uyezds of Central Asia. The Union of People's Commissariat was also requested that the Uyghurs who did not have the land provide it with equal rights to indigenous.²⁶⁸ The purpose of such a large number of studies was likely to educate the Uyghur youth in the spirit of communist ideology and to spread it among the Uyghur people in East Turkestan. In East Turkestan, it planned to use more pro-Soviet people and gather supporters to confront communist enemies in the future. The Soviet Union was always fearful of the emergence of enemies of the existing regime on its eastern borders. Some of these young people who had graduated from their studies stayed in Uzbekistan. Most of them returned to their homeland and taught there. Among them are Qosimjon Qambari, Oyimkhon Hojiniyaz kizi (1901-1959), one of the founders of the school of modern Uighur literature, Rashida khonim (Mrs.) (1912-1978), and the prominent

²⁶⁶Амитин-Шапиро З.Л., Юабов И.М. Национальные меньшинства Узбекистана (очерки социалистического строительства). – Ташкент, 1935. – С.118.

²⁶⁷ПДА 60-фонд, 1-рўйхат, 4841-йиғмажилд, 18-варақ.

²⁶⁸ПДА 60-фонд, 1-рўйхат, 4841-йиғмажилд, 18-варақ.

20th century Uighur dance art Kambar Khonim (1914-1994, student of Tamara Khonim).²⁶⁹

Since 1934, East Turkestan's cultural relationships with the Central Asian republics again intensified. In accordance with a special Decree of the Soviet government 'On training young people from Xinjiang in the USSR', adopted in 1934, Soviet educational institutions were allowed a broad program of training local people for various sectors of Xinjiang's economy.²⁷⁰ Basing on the Decree, thousands of young people from Xinjiang, were sent to cities of Uzbekistan, Kazakhstan and Siberia to get higher and specialized secondary education. Uzbekistan, Kazakhstan and Siberia will be sent to higher and specialized secondary education. Most Uighurs came to Uzbekistan because of their language closeness.

By the 1930s, the number of students from East Turkestan coming to Tashkent increased. Hundreds of young people from Xinjiang were sent to Tashkent to study after the Agreement between the Soviet Union and Shin Shi Say, the governor of Xinjiang, and that was introduced into State Plan of China. According to the Agreement, between 1934 and 1936, three groups of 100 people, total 300 people were sent to study in Tashkent. They studied at the Central Asian State University for 2 years. The first series of students studying in Tashkent returned in 1936, the second one in 1937, and the third one in 1938. They worked in higher education, secondary schools, banks, spheres of culture, health and many other social sectors in Xinjiang. These young people, who had studied and improved their skills in Tashkent, demonstrated their knowledge and skills in the workplace and were soon recognized by the public.

As a result, the locals respected them and called as '*Tashkentchilar*' ('*Tashkentists*'). Exactly these ones became the main supporting forces of Xinjiang in the current political, social, economic, cultural and scientific spheres in the 20th

²⁶⁹ Фикрат Х. XX асрда уйғурларнинг ижтимоий ва маданий ҳаётида Тошкентнинг роли // Ўзбекистон пойтахти Тошкент 2200 ёшда. Тошкент шаҳрининг 2200 йиллик юбилейига бағишланган Халқаро илмий конференция материаллари. – Ташкент: Фан, 2009. – Б.354.

²⁷⁰ Бармин В.А. Из истории культурных связей Синьцзяна с советскими среднеазиатскими республиками в 30е гг. XX века // <http://docplayer.ru/39691119-V-a-barmin-iz-istorii-kulturnyh-svyazey-sinczyana-s-sovetskimi-sredneaziatskimi-respublikami-v-30-e-gg-hh-veka.html>

century. Among them were political figures, scholars, poets and writers, who made a significant contribution to the social, economic and cultural development of Xinjiang. Namely, Ahmadjon Qasimi (1914-1949), Sayfiddin Azizi (1915-2003), Sa'dulla Sayfullaev (1918-2002), Ablimid Khodjiev (1917-1993), linguist Ibrahim Mut'i (born in 1920), pedagogue Muhammad Amin Khudobardi (1917-1994) and many others.²⁷¹

From 2002 to 2006, in Urumqi, three books named 'Tashkentchilar' were published having collected and generalised facts about the people who studied in Tashkent coming from Xinjiang, in order to remember and to grant knowledge about them to next generations.

However, it is worth noting that despite the efforts made, the educational work was not sufficiently organized. The newspaper 'Kun chiqish haqiqati' ('Kun chiqish haqiqati' – 'Truth of the sunrise') published an article on affairs of education on May 25, 1934. It says that there are several Uyghurs village collectives in Zelensky (Asaka) district, each of them has a school. However, only one of them has Uyghur teachers and the rests have Uzbek teachers. There were 1 100 Uighur households in the Uyghur village in Izboskan district, with 18 Uyghur classes and 42 courses aiming to eliminate illiteracy. There were only two Uyghur teachers, others were Tatars and Uzbeks. They all taught children and adults in Uzbek. It is ironical that there were Uighur teachers in Tashkent who taught in Uzbek.

In the 1930s a meeting of the Uyghur Scientific Council of Uzbekistan was convened. It discussed a number of important issues and made decisions to improve the quality of the Uyghur population in the country. Initially, to eliminate some of the deficiencies in the Uyghur scientific and literary language, to subordinate the Uyghur language to the regularity of writing, secondly, to adopt capital letters of new alphabet, thirdly, to make the language of the newspaper 'Qutulish' simple for the mere Uyghurs to understand, to eliminate the deficiencies in it, and to determine the

²⁷¹ Фикрат Х. XX асрда уйғурларнинг ижтимоий ва маданий ҳаётида Тошкентнинг роли // Ўзбекистон пойтахти Тошкент 2200 ёшда. Тошкент шаҳрининг 2200 йиллик юбилейига бағишланган Халқаро илмий конференция материаллари. – Ташкент: Фан,2009. – Б.355.

way the newspaper behaved in terms of language.²⁷² By using language and writing skills gathered by publishing Uyghur books, it was focused upon combining language and spelling, gathering new ideas on important issues such as promoting the new alphabet among the schools and mere people, and collecting materials and working effectively.²⁷³ The purpose of this meeting was to develop and deliver a unified language rule for the Uyghur immigrants from different parts of East Turkestan, where there were distinctive differences in the language, dialect. It was important to introduce a common literary language for Uyghurs belonging to various groups such as Kashgarian, Turfanlik, Yorkentlik and Taranchi and by the beginning of the 20th century divided into two major groups: ‘Uyghurs of Fergana’ and ‘Uyghurs of Yettisuv’. As a result of this council, the language of the Uyghur literature, textbooks and mass publications of recent times was simplified and organized. Uzbekistan is the place impacting vitally to form modern Uyghur literature language.

The rise of literacy also contributed to the development of Uyghur writing and script. In 1946, the Uyghur alphabet was translated into the Cyrillic alphabet. Hundreds of Uyghur students studied in Tashkent, Alma-Ata, Moscow and Leningrad. As a result, many Uyghur teachers, engineers, doctors, and agronomists emerged. For example, in the field of history, writing and literature of the Uyghur people, I. Ismoilov, M. Kabirov (Tashkent), A. Shamiyeva, K. Sadkovskaya (Kazakhstan) conducted research. A. Kabirov worked on Uighur archaeology, R. Khodjaeva did on ethnography of Uighurs in Kazakhstan, A. Rozikbaev was a candidate of biological sciences and M. Umarov was a candidate of medical sciences. Most of the above-mentioned scholars studying in Tashkent became scholars. Some of them later continued their activities in other Soviet republics.

Also, in those years a special department was established at the Central Asian State University to train cadres for Xinjiang Autonomous Region.²⁷⁴ In the 50s and 60s of the 20th century, coming to Tashkent to study raised to another high level, among them were future prominent scholars such as Professor Sharaf Ad-Din Omar

²⁷² ЎзР МДА. 86-фонд, 1-рўйхат, 6635-иш, 84-варақ.

²⁷³ ЎзР МДА. 86-фонд, 1-рўйхат, 6635-иш, 85-варақ.

²⁷⁴ Ўзбекистон Миллий Энциклопедияси. Т.9. – Ташкент: Ўзбекистон Миллий Энциклопедияси, 2005. – Б. 437.

(1932-2002), scholar Abdu Al-Shukur Turdi, and former Vice President of Xinjiang Majid Nasir.²⁷⁵

In the middle of the 20th century, the Uyghur education system was based mainly on the models of the former Soviet education system, and textbooks and study guides were all imported from Tashkent. There was even a "Eastern Truth" publishing house in Tashkent specializing in publishing books in Uyghur for Xinjiang residents. In the publishing house, socio-political literature of that time in Uyghur language and examples of literature of Uzbek, Russian and other peoples of the former Union were translated into Uyghur and published. The books published in Uyghur language by "Sharq Haqiqat" publishing house not only satisfied the spiritual needs of Uyghur and other peoples in Xinjiang, but also caused the world to see the Uyghur translations of priceless works from the treasure of world literature. Also, it is precisely through this publishing activity that the Uyghur people's publishing work has progressed in a certain sense.

Later, after opening "Shinjong People's Publishing House" in Urumqi, L.N. Tolstoy, I.S. Turgenev, A.P. Chekhov, A.S. Pushkin, V.G. Belinsky, N.G. Chernyshevsky, A.M. Along with the works of Russian literary figures such as Gorky, the famous Uzbek writer Abdulla Qadiri's "Gone Days", "Scorpion from the Altar" and "Shunday Kun Kelidi" by the Azerbaijani writer Mirzo Ibrahimov were reprinted based on the Uyghur edition published by "Sharq Haqiqatii" publishing house. When the time comes, it is also necessary to mention that most of the unique masterpieces in the treasury of world literature were translated into Uyghur from the Uzbek editions published in Tashkent. In particular, many works such as "Red and Black" by Stendhal, "Faust" by Goethe, "Shahnoma" by Firdavsi, "Boston" by Sa'di, "Qiyamat" by Chingiz Aitmatov can be cited as examples²⁷⁶.

In the early 1960s, Uyghur studies were carried out at Tashkent State University (now the National University named after M. Ulugbek), their origins were

²⁷⁵ Фикрат Х. XX асрда уйғурларнинг ижтимоий ва маданий ҳаётида Тошкентнинг роли // Ўзбекистон пойтахти Тошкент 2200 ёшда. Тошкент шаҳрининг 2200 йиллик юбилейига бағишланган Халқаро илмий конференция материаллари. – Ташкент: Фан,2009. – Б.354.

²⁷⁶ Фикрат Х. XX асрда уйғурларнинг ижтимоий ва маданий ҳаётида Тошкентнинг роли // Ўзбекистон пойтахти Тошкент 2200 ёшда. Тошкент шаҳрининг 2200 йиллик юбилейига бағишланган Халқаро илмий конференция материаллари. – Ташкент: Фан,2009. – Б.355.

Candidate of Philological Sciences, Associate Professor Usman Mamatakhunov, who, based on extensive material, published the monograph “Uyghur adabieti klassiklari (Classics of Uyghur literature. T ., 1960); G.B. Nikolskaya, candidate of historical sciences, associate professor, conducted scientific research on the ethnography of the Uighurs of Uzbekistan (life, material culture, traditions and customs); M. Janbakiev prepared a scientific work on the Uyghur intelligentsia of the period 1930-1950 in Uzbekistan; I. Ruzibakiyev, candidate of philological sciences, defended his dissertation on the topic ‘Formation and development of modern Uyghur literature.’ In 1991-1995 he was the chief Department of “Uyghur Philology” TashGU, where under his leadership scientific research was carried out on Uyghur literature and linguistics, as well as training of young personnel²⁷⁷.

Since the 1960s, anyone who was from another country and wished to study in Uzbekistan was allowed to write an essay in their native language. A number of Uighur youths benefited from this privilege. Ablat Khodjaev remembers that he entered the Faculty of Oriental Studies of the Tashkent State University in 1964.²⁷⁸ In 1970, Abdu Al Khaliq Aytboev was accepted to the History Faculty of this university having written an essay in Uighur language.²⁷⁹

At the same time, many Uyghur youths from Kazakhstan came to the Uyghur department of the Faculty of Oriental Studies of TashGU and gained deep knowledge and skills in their field. In particular, Kazakh writer Rabik Ismaililov in his memoirs taught Uyghur language and literature at the Uyghur Department of the Oriental Faculty of Ottura Asian State University in Tashkent. Among them, Israil Ismaililov was a student of the famous orientalist S. E. U. Malov as a specialist, and defended his candidate's thesis in Leningrad. Kamil Aki’s parents are from the Kashgar culture and speak Uzbek. Now, as for his knowledge and lectures, he was a qualified specialist. Usman Mamatokhunov’s lectures often go beyond the curriculum and turn into literary discussions. “If we think about it, its purpose is not to introduce the

²⁷⁷ Каххаров А. Уйгуроведение в Узбекистане // «Уйгуроведение в Казахстане и Центральной Азии: актуальные вопросы, современные достижения». Материалы международной научной конференции, посвященной памяти академика Г.С. Садвакасова и 70-летию уйгуроведения Казахстана. (г. Алматы, Казахстан, 3 мая 2019 г.). / Отв. ред.: А.Б. Дербисали, Р.У. Каримова. Алматы: Мир, 2019. – С.233.

²⁷⁸Recorded from the interview with A. Khojaev. Tashkent. April 2013.

²⁷⁹Recorded from the interview with A. Aytboev. Tashkent, April 2013.

students to the literature course, but to arouse interest in what is creative work, to make them interested in what is written in a specific work, to accustom them to independent analysis of the work,” he says²⁸⁰.

The Institute of Oriental Studies of the Academy of Sciences of Uzbekistan played a big role in researching the history of the Uyghur people. Here are Uyghur studies by scientists M. Kutlukov, I. Ismailov, O. Zhalilov, Kh. Islomiy, A. Khodzhaev, A. Aitbaev. So I. Ismailov published his work entitled ‘Uyghur studies and Uyghur scientists’, A. Aitbaev defended his thesis on the topic ‘Main sources on the history of East Turkestan on socio-economic issues (1994), A. Khodzhaev defended his doctoral dissertation on the topic ‘Relationships between East Turkestan and Dzungaria’, Khamidkhan Islomiy published a number of books on ancient Uyghur written monuments, including poorly studied Uyghur manuscripts.

The sixties of the XX century were probably really the beginning of a golden era in the history of the culture of the Soviet Uyghurs, which lasted until the end of the 1980s. Other Uyghurs migrating to Uzbekistan also enjoyed this opportunity. In general, most Uyghurs who grew up in these years were leading experts in their field, and some continued pursuing research in the field of science and earning their candidate and doctor of sciences. For instance, doctor of physical and mathematical sciences, professor A. Rahimov, doctor of pedagogical sciences, professor H. Tilashev, doctor of philological sciences, professor Murod Khamraev. At the time M. Khamroev was a correspondent member of the Academy of Sciences of the USSR.

Murat Khamraev was born on January 1, 1936 in Alma-Ata. After graduating from high school in his hometown, he enters the Oriental Faculty of SAGU in Tashkent. After graduating with honors from the university, in 1961 in Alma-Ata he defended his Ph.D. thesis on the topic: ‘Rhyme in the Uyghur classical and modern poetry.’ In the same year, an anthology of Uyghur poetry of the 15th-19th centuries ‘Echo of the Ages’ prepared by Khamraev was published (Alma-Ata: Kazgoslitizdat). On the basis of his doctoral dissertation, Murat Karimovich, in 1963, published a monograph with a preface by Academician V. M. Zhirmunsky, edited by

²⁸⁰ Исмайилов Р. Шагиртлари қалбиде қалган устаз // УЙҒУР АВАЗИ 25 май, 2015 // <https://kazgazeta.kz/news/30341>

E. S. Ismailov. This work put him on a par with famous Orientalists not only of the Soviet Union, but of the whole world. Foreign scientists spoke very highly of her: the Swede Gunnar Jarring, the Germans Gerhard Darfer and von Gaben, the Hungarian Julius Nemeta, the Czech Ludek Grzhebchik and others. And the famous Czech scientist, academician Jan Ripka wrote to him: “Your essay is excellent. Today you can truly be proud of your book, it will undoubtedly attract everyone’s attention ... “. Many well-known Kazakh writers and scientists treated Murat Khamraev with great respect, they appreciated the talent of the young orientalist-turkologist and poet. Twenty-five-year-old Murat was appointed scientific secretary of the Institute of Literature and Art of the Academy of Sciences of the Kazakh SSR²⁸¹. In 1967 he published the book “The Rise of the Culture of the Uyghur People”, in 1969 - a collection of articles “Undying Word for Centuries”. In 1970, by a resolution of the Central Committee of the All-Union Leninist Young Communist League, he was awarded the Lenin Komsomol Prize for a series of works on Uighur studies. Murat Karimovich was the first scientist, poet in Central Asia and Kazakhstan who was awarded this award. The award made him famous throughout the Soviet Union. Officially, he was recognized as one of the best young literary scholars in the USSR²⁸². Thanks to him, representatives of many nationalities became interested in the literature, history and culture of the Uyghur people.

Murat Khamraev later moved to Uzbekistan. Here, too, he made a great contribution to the publication of many works on the literature and culture of the Uyghur people. For several years, he was the head of the Scientific Research Institute of Pedagogical Sciences of Uzbekistan named after T.N. Kori-Niyozzi. It was thanks to his efforts that the collection of the works of the famous Uyghur writer Bilal Nozimi was started in 1824-1899, based on his works, and this work was published in

²⁸¹ Исмаилжан Иминов. Самый молодой доктор наук в истории Центральной Азии // <https://mysl.kazgazeta.kz/news/6958>

²⁸² Исмаилжан Иминов. Самый молодой доктор наук в истории Центральной Азии // <https://mysl.kazgazeta.kz/news/6958>

1982²⁸³. Murat Khamraev introduced the multi-million readers of the Soviet Union not only to the poetry of Bilal Nazim, but also to the work of other famous Uyghur classical poets: Zaleli, Navbati. His translations from modern Uighur poetry are interesting: Abdulkhay Muhammadi, Nur Israilov, Turdy Khasanov, Ismail Sattarov, Izime Bakhniyazov, Ismail Sattarov, Masimzhan Zulpikarov, Teipzhan Iliiev, Dolkun Yasenov, Ahmad Egamberdy, Muhammadzhan Sadikov, Khanipa Salikhova, Rakhim Kasym, Abdugapura Kutlukov.

During the last years of his life, while working in Uzbekistan, Murat Khamraev introduced Uzbek readers to the work of many Uyghur writers and poets.

Exactly such people played an important role in the formation of Uyghur intellectuals in Uzbekistan. This stratum, in turn, served as an important impetus for the development of the Uyghur diaspora in Uzbekistan.

During the Soviet period, there were a lot of Uyghur scholars and scientists in various fields of science. Hamidullo Karimov from Andijan and Jurakhon Abdullaev from Pakhtaabad district were famous scholars of his time. Among them were Muzaffar Azizov, creator of a new cotton kind, Aisha Mamatokhunova, a candidate of medical sciences, prominent economists Fazliddin Jalolov and Hasanokhun Musaev. One of the Uyghurs who grew up during the Soviet period was Alisher Tukhtasinov, a candidate of jurisprudence from the village of Ahmadbek in Shahrikhon district. He served in the judiciary and prosecutor's office from 1951 to 1987. A. Tuhtasinov wrote several books on judicial law in his career. Later he taught law at Andijan State University.

The above-mentioned people were intelligent and dedicated Uighurs in Uzbekistan. In addition to their activities, they have published lots of materials committing to preserving the national identity of the Uyghurs in Uzbekistan.

²⁸³ Избранное. / Б. Назым; Сост., пер.: М. Хамраев; Ред.: Б. Пармузин; АН Узбекской ССР Институт рукописей им. Х. Сулейманова - Ташкент: изд. ЦК Компартии Узбекистана, 1982. - 110 с.; илл.; 16 см - Избранная лирика востока.

Chapter VII

Uyghur Press in the Soviet Period

Beginning in 1917, many Uyghur-language newspapers and magazines were published for the Uyghurs in Ettisuv and Turkestan, such as *Ishtirokiyun*, *Komak*, *Uchkun*, *Sadoi Taranchi*, *Sharq Haqiqati*, and *Kun Chishik Haqiqati*. Along with newspaper publications, Uyghur-language magazines and almanacs also began to appear. For example, in 1920, the first Uyghur-language magazine "Red Reader" was published in the Arabic alphabet. Launched in July 1921, the *Voice of the Poor* served as the basis for the formation of the Uyghur press as the first mass newspaper. From 1921 to 1932, the newspaper "Voice of the Poor" (in Tashkent, Almaty and Yorkend) published materials about the international situation, the internal life of the country, various reports. The newspaper published research on the Uyghur national intelligentsia: poets, writers, scholars, cultural heritage of the Uyghur people.

It is worth noting the Uyghur press of the Soviet period. It was also a subject of a number of significant changes. The number of Uyghur publications increased since 1917. It should be noted that the publication of a number of national and informal newspapers and magazines aimed at improving the socio-political consciousness of Turkestan peoples and the struggle for national independence was pursued by the Soviet government. Examples of those are many Uyghur newspapers and magazines in Uyghur language published in those years, such as 'Ishtirokiyun' ('Иштирокиюн'), 'Kumak' ('Кўмак'), 'Uchkun' ('Учкун'), 'Sadoi Taranchi' ('Садой Таранчи'), 'Sharq haqiqati' ('Шарқ ҳақиқати'), 'Kun chiqish haqiqati' ('Кун чиқиш ҳақиқати'). In the beginning of 1918, the 6th issue of the newspaper 'Sadoi Taranchi' ('The voice of landlords') was published in Uyghur language with the use of lithographic method.²⁸⁴

Along with newspaper publications, Uyghur magazines and literary miscellanies also appeared. In 1920, the first Uyghur language magazine in Arabic script, 'Qizil uquvchi' ('The red Reader'), was started publishing. 'Kambaghallar

²⁸⁴ Совет уйғурларини мэдәйитиниң тәнтәниси // Коммунизм туғи (уйғур тилида). № 122 (3800). 1982 йил 3 июнь. – Б. 5.

ovozi' ('Камбағаллар овози') – 'The voice of the poor', which was started publishing in July, 1921, was the first mass newspaper, served as the basis for the formation of the Uyghur press. In 1921-1932, 'The Voice of the poor' (in Tashkent, Almaty and Yorkent) published various reports about the international situation, the domestic life of the country. The works of Uyghur national intellectuals: poets, writers, researchers, scholars on the cultural heritage of the Uyghur people were also published. However, not all issues reached Uzbekistan.

Since 1922, 'Yosh Uyghur' ('Young Uyghur'), journal of the society of Uighur readers in Tashkent, was published in Arabic script, unfortunately it was shut down in 1923. Also 'Inqilobchi sharq' ('Инқилобчи Шарқ') journal and 'Birinchi chamdam' ('Биринчи чамдам') almanac in Uighur language appeared in Tashkent. Until 1924, all Uighur newspapers and journal, magazines were published in Arabic and Latin graphics. Therefore, the emergence of the second-largest Uighur newspaper in the Uighur language, 'Qutulish' opens a new page in the history of the Uighur press.

The first issue of the 'Qutulish' newspaper was published in Pishpek (Bishkek) on October 7, 1927, celebrating the 10th anniversary of the October Revolution.²⁸⁵ However, it published articles with strong views on the Uighurs' condition in East Turkestan against the Chinese government. Soviet officials, who did not want to cool their ties with China, suspended the newspaper for a while. It was then moved to Tashkent to better control it. The newspaper was published twice a month in a circulation of 2 500 copies. The newspaper was distributed free of charge to Uyghur organizations, with a total of 1 050 readers.²⁸⁶ In 1928, the redaction of 'Qutulish' newspaper was moved from Tashkent to Samarkand. In 1930, 'Qutulish' became the only Uighur publication in Uzbekistan in Uighur language. The newspaper was renamed from the 382nd issue to the 'Kun chiqish haqiqati' ('The truth of sunrise'). The first editor of the newspaper was H. Hojiev from Tashkent.

As the reputation of newspaper grew, its groups were established in Andijan, Kokand, Margilan, Tashkent, Osh and Jalalabad, where lots of Uighurs live. With the

²⁸⁵Ўзбекистон Республикаси Президенти Девони архиви. 58-фонд, 3-рўйхат, 1330–йиғмажилд, 150-варақ.

²⁸⁶ Президенти Девони архиви. 58-фонд, 3-рўйхат, 1330–йиғмажилд, 150-варақ.

help of public correspondents, the newspaper started publishing information about Uighurs not only in Uzbekistan, but also in Kazakhstan and Kyrgyzstan. Especially in 1930-1935, there were cases where critical articles under the pseudonym and hidden names were being published. Although the newspaper operates extensively, it was difficult to gather enough information about the Uighur population who lived in a long distance from one another. The newspaper also relied on rural reporters. For example, the public correspondent A. Kurbonov collected materials for the newspaper from Bayramali and Fergana. And S. Ahmadi, a native of Andijan, reported on Andijan. For example, in the issue published on February 20, 1930, public correspondent A. Anvarov reported the opening of a red chaykhana and a house for the poor in Uighur refugees from East Turkestan. Critical articles ('Never forget minor nations!', 'Focus on Uighur women') concentrated mainly on the problems of the Uighur literary language, being against naming the Uighurs dividing into parts naming them as 'Kashgarian', 'Altishahrlik', 'Taranchi'.

Chapter VIII

The development of Uyghur literature in Uzbekistan

The historical roots of Uyghur literature go back thousands of years. In particular, M. Kashgari's "Dīwān Lughāt al-Turk", Yusuf Khos Hajib's "Qutadgu bilig", Ahmad Yugnaki's "Hibat ul haqoyiq", "Oguznoma", which are common to all Turkic peoples, are connected with Alisher Navoi's work. In the 19th century, Zalili, Muhammad Sadiq Qashqari, Bilal Nazim, Said Muhammad Kashi, and Mulla Shakir created works with deep social significance.

After the conquest of Central Asia by the Russians, people who moved to East Turkestan due to political changes and mutual conflicts were also observed. It was only some officials, intellectuals and people belonging to a certain group, without taking on a public tone. This was observed more after Muhammad Yaqubbek took power in East Turkestan, they contributed to the formation and development of centers of cultural life in the process of establishing a new state. Under the leadership of Muhammad Yaqubbek and as a result of the initiatives of mayors of other cities, a unique literary atmosphere was formed in Yorkent, Khotan, Turfon and Kashgar, and translation and creative work developed. This situation showed the reawakened and restored form of khanate culture in the country. Many works related to Islamic religion and history, as well as history and literature were written in East Turkestan during this period. Also, the work of translating many works has been revived. Special translation schools have been formed. One of them was very successful in Khotan. Here, by order of Khotan governor Azizshah, the works "Salawoti Mas'udi" and "Kimiyo Saodat" by Muhammad Ghazali were translated from Persian into Turkish (Uzbek). These two acars were converted by a man called Muhammad Jesus. This translation was later widely used among the Turkic language in lithographic and manuscript copies²⁸⁷.

Akmal Tashkandiy, who was formed in the literary environment of Kokand, was in Kashghar and Yorkent together with the poet Tayib in 1866. Furqat, historians

²⁸⁷ Қўлдашев Ш. Қўқон хонлиги ва Шарқий Туркистон : сиёсий, иқтисодий ва маданий алоқалар. – Тошкент: Akademnashr, 2021. – Б.130.

Imam Ali Kunduzi, Muhammad Tayib son of Muhammad Amin, Muhammad Umar Qari Umidy Margilani Ghiyasiddin Margilani were engaged in creativity in Eastern Turkestan during this period. They actively participated in the socio-political and cultural life of East Turkestan. Muhammad Yaqubbek's son-in-law, Akmal Sayidahmad Khan's son Tashkandi, who was born in Tashkent in 1830, was a famous poet who lived and created in the 19th century. In 1865-1877, he worked as Yakubbek's personal secretary and as a judge of Kashgar. After Muhammad Yakubbek's death, he returned to Tashkent and opened a school²⁸⁸.

Ghiyasiddin Margilani moved from Margilan to Kashgar in the beginning of the second half of the 19th century and had very close relations with Kashgar writers. Befriended and interacted with representatives of progressive literature in Kashgar, such as Nizamiddin, Nasim Kashghari, and collaborated creatively. The result of this cooperation was his work "Badavlatnama", which was written by both Uyghur and Uzbek poets together. In 1830, Muhammad Karim and his grandson Ali Khan Mulla Akhund Oraziy, who settled in the city of Shahrikhan Khanate from East Turkestan, took their place in the literary environment of Kokan. He studied at the Dasturkhanchi madrasa in Shahrikhan and enjoyed the poetry of Zavqi and Muqimi, representatives of the literary environment of Kokand²⁸⁹.

At this point, it is necessary to recognize the contribution of Uzbeks to the development of the educational system of East Turkestan in the late 19th and early 20th centuries. The history of the Uzbek "model" school from the city of Gulja is a typical example of the development of Uzbek education in Xinjiang. This school was founded in 1879 by the enlightener Khomush Khalifa, and it was a religious school with only one big room. With the efforts of some enlightened people and the Uzbek public, school rooms have been increased, expanded and improved. In 1914, there were a number of new changes and improvements in the educational work of the school. In addition to religious classes, mother tongue and math classes have been

²⁸⁸ Қўлдашев Ш. Қўқон хонлиги ва Шарқий Туркистон : сиёсий, иқтисодий ва маданий алоқалар. – Тошкент: Akademnashr, 2021. – Б.131.

²⁸⁹ Қўлдашев Ш. Қўқон хонлиги ва Шарқий Туркистон: сиёсий, иқтисодий ва маданий алоқалар. – Тошкент: Akademnashr, 2021. – Б.131.

added. Blackboards are installed in the classrooms. Reading is finished with mats on the floor and desks are placed ²⁹⁰.

The educational system of Guchung Uzbeks began to form at the end of the 19th century and the first quarter of the 20th century. In 1898-1901, a Bukhara cleric named Zakchi Qori Khoji opened a private school at his own expense in Guchung city and taught young people of different nationalities. Religious sciences were taught in the lower levels of the school, while history, geography and Islamic philosophy were taught in the upper levels. In 1914-1916, the Uzbek “gnostic” school was established with the initiative of enlightened persons such as Mir Mahmud, Shokirjon, Abdusamad Khoji and with the funds of the general public, and it was named “Gulshani Maarif”. Abdulla Ahmadi, a leading Uyghur educational worker who studied at this school and later worked as a teacher for many years, says: “Uzbeks’ contribution to the development of Guchung education is huge. Although the Uzbeks are a small nation that has been living in Guchung for a long time, their influence on the development of education and culture was very important...”²⁹¹.

In general, mutual scientific and literary relations between Ferghana region and East Turkestan were permanent and extensive. These relations did not stop even after the establishment of Fergana Oblast, on the contrary, they continued to develop. Especially the Eastern Turkestans enjoyed the cultural atmosphere of the region when they came for trade or work. Of course, cities such as Andijan, Margilon and Ko'kan played an important role in imparting enlightenment to Eastern Turkestans as not only trade but also cultural centers. Because the education system in these two regions is similar, it has been recorded in many sources that many Kashgar people who are eager to acquire knowledge have received education. These relations were directly related to socio-economic processes.

The Uyghur branch of the Soviet Writers’ Union of Uzbekistan, which has about 10 members, will publish almanacs such as Kurash and Tashkarisida. This section provides an opportunity for Uyghur artists to freely create and realize their talents. For this reason, many well-known Uyghur writers and poets emerged. Mulla

²⁹⁰Шинжонгдаги ўзеклар тарихидан. – Андижон: Andijon nashriyot-matbaa, 2011. – Б.71.

²⁹¹Шинжонгдаги ўзеклар тарихидан. – Андижон: Andijon nashriyot-matbaa, 2011. – Б.73.

Alikhon Axun oglu Oraziy, Rozi Qodiri, poet and playwright I.Sattorov, Dovut Turakhmetov and others were very productive.

The history of the Uighur literature dates back thousands of years. The written literature relates to the scientific heritage such as ‘Devonu lugotit Turk’ by M. Koshgari, ‘Kutadgu bilig’ by Yusuf Khos Hajib, ‘Hibat ul Haqayiq’ by Ahmad Yugnaki, ‘Oguznoma’ which are heritage of all Turkic nations. Alisher Navoi’s works are also popular among Uighurs. In particular, Khujakhan Yoqub-Arshi and Abdu Al-Rahim Nizori, in their works, developed the traditions of Navoi and left a unique heritage. In the 19th century, poets and scholars such as N. Ziyoi, Zalili, Muhammad Sadiq Kashkari, Bilal Nazim, Said Muhammad Kashi, Mulla Shakir created a number of works showing social issues with deep social significance. There were such poems as ‘Tahir and Zuhra’, ‘Yusuf and Ahmad’, ‘Gurgugli’ in folklore.

The oral and written literature of Uighurs also developed during the Soviet period. In particular, the first Uighur poet and singer traditional songs, Umar Muhammadiev, handed down a lot of songs and poem. His best creations such as ‘Gamilardin’ (‘Фамилардин’), ‘Batir jillar’ (‘Батир жиллар’), ‘Tang nuri’ (‘Танг нури’), autobiographical ‘Yegir kunlarda’ (‘Егир кунларда’) were widely spread and read among the Uighurs of the Soviet period.²⁹² ‘Among the waves’ (‘Тўлқинлар орасида’) by Mumin Hamroev is considered one of the first novels of the Uighur literature.

In the Union of Soviet writers of Uzbekistan, which was established in 1932, the Uighur branch, with about 10 members, published almanacs such as ‘Kurash’ (‘Struggle’) and ‘Tashqarisida’ (‘Outside’).²⁹³ This branch provided an opportunity for Uighur artists to freely create and realize their talents. As a result, many famous Uighur writers and poets were born.

One of the founders of Uyghur literature of the 20th century is Umar Muhammadi. He was born in 1906 in Almaty region. He studied at an institute in Tashkent and worked as a teacher in Uyghur schools for several years. Then he went

²⁹² Уйгуры // Материальная культура народов Средней Азии и Казахстана. – Москва: Наука, 1966. – С.142.

²⁹³ Амитин-Шапиро З.Л., Юабов И.М. Национальные меньшинства Узбекистана (очерки социалистического строительства). – Ташкент, 1935. – С.120.

to the city of Yorkent in East Turkestan and became a teacher at a technical school. The poet died at the age of 25 in 1931. His work began in Tashkent. The poet, who first wrote lyrical poems, later published a separate book called “Botir Years”. After the poet’s death, his two books “Oghir Kunalda” and ‘Poems and Stories” were published. Umar Muhammadi became famous as the founder of new Uyghur literature. He is one of the first poets in Uyghur poetry who wrote poems using fingers and free weights. He is also one of the first poets who used the traditions of European literature in Uyghur literature. His works sounded like an echo of his time. Freedom and freedom of the Uyghur people was the main theme of the poet’s work. Izim Iskandarov’s work also made an important contribution to the development of new Uyghur literature. His work began with writing lyric poems. His first book was called “Waves of Struggle” and was published in 1934. Later, he published the books “Khan Tangri”, “Sozim” and “Uyghur Girl”. Prose writers like Gulistan, Nur Israilov, and Momin Hamroyev also developed in the new Uyghur literature²⁹⁴.

The first dramatic work in Uyghur literature was written by Abdulla Roziboyev. In 1933, the play “Anarkhan” by Sadirov and Asimov was published. This work criticizes ignorance on the one hand, and ignorance on the other.

The repressions of the Soviet era also included Uyghur intellectuals. In particular, A. Shamsutdinov, a public correspondent ‘Qutulish’ newspaper, who lived in the village of Eskikurgan in the Izboskan district of Andijan region, S. Ahmadi, who used pseudonyms ‘Quyosh’, ‘Keskin’, ‘Kozim’ were arrested for unknown reasons in 1937. One of the victims is the well-known Uighur poet Mulla Ali Khan Akhun ugli Orazi, who lived and worked in Shahrikhon district of Andijan region. His selective collection ‘Orazi’ and a collection of his later poems were published during the years of independence. The poet’s works were often subjected to persecution during the Soviet period because of such ideas as freedom and liberty. The Communist regime made every effort to keep it from spreading.

This means that only the Uyghurs, whose creativity was in line with the communist ideology, were supported by the Soviet government. The creation and

²⁹⁴ 08-Turkiy Xalqlar Adabiyoti-Uyg'ur Adabiyoti // <https://www.edebi.net/index.php/kardes-edebiyatlar/oezbek-edebiyat/turkiy-xalqlar-adabiyoti-samdu/1725-8-turkiy-xalqlar-adabiyoti-uyg-ur-adabiyoti>

spreading of other works of art that were contrary to this ideology or political purpose were not allowed.

After 1955, when the political situation softened in the Soviet state a little freedom was granted for Uyghur artists. The Uyghurs, who emigrated to Uzbekistan in the 1960s, began to be active. At that time the relations between the former USSR and China cooled, and the Uyghurs were given plenty of opportunities. One of them is Ruzi Kadiri, a skilled Uighur poet and philologist, who was awarded with the order 'Sign of respect', emigrated from Xinjiang to Uzbekistan. He has defended his candidate thesis on 'History of Uzbek-Uyghur literary relations'. He is also the author of poetry collections, literary criticism and scientific articles such as 'Spark', 'Inspirations of Struggle', 'Khiva flowers' and 'My pride'. The Uyghurs who speak about Ruzi Kadiri mention with great respect for Uzbekistan and admit that 'Ruzi Kadyri's talent was revealed as a source of inspiration, as a result of a healthy literary atmosphere in the republic, the union of writers, and the sincere support of Uzbek writers.'²⁹⁵ The deepest gratitude for Uzbekistan and its people belongs to the works of Ruzi Kadiri.

Among the Uyghur writers should be noted the creative work of the poet, translator and playwright I. Sattarov. His best-known poems include 'Daughter of free garden' and 'Castle'. He co-authored with Jalal Asimov and wrote the first performances for Uyghur theatres – 'Leylikhan-Anarkhan' and 'Garip-Sanam'. I. Iskandarov, K. Hasanov, Kh. Abdullin and I. Molloutov were the poets and writers who devoted works to the life of the Uyghurs of the Soviet period. The emergence of such writers and poets has led to the modern appearance of thousands-year literary relationship between Uzbek and Uyghur people.

However, it is noteworthy that after World War II, there were many themes of singing 'Nations friendship' and praising the Party in the development of Uyghur literature. It was written based on the requirements of that time.

And also, during these years, the publication of books and other educational literature in the Uyghur language was made in the interests of the ruling regime. In

²⁹⁵ Дўстлик куйчиси // Коммунизм туғи. (in Uighur language) 1985 й. 18 июнь № 118 (4546). -Б.4.

Tashkent, publishing house ‘Sharq haqiqati’ (‘The truth of the East’) was established to provide the local people of Xinjiang Uyghur Autonomous Region with literature and textbooks in Uyghur and Kazakh languages since 1950.²⁹⁶ It published textbooks and manuals based on Soviet education system standards for the Xinjiang Uyghur education system. Social and political literature, in the Uyghur language, with translations of Uzbek, Russian and other literature from the Soviet Union into Uyghur language were published in it. ‘The truth of the East’ publishing house not only satisfied the spiritual needs of the Uyghur and other nations in Xinjiang, but also caused to be done the Uyghur translations of priceless works in the treasury of world literature. This publishing activity influenced on development of Uyghur publishing.²⁹⁷ This publishing house functioned from 1950 to 1960. The printing industry was not well developed in Xinjiang at the time. The main goal was to spread the communist ideology and popularize the ideas of communism by the books based on it. In that time, Soviet officials in Urumqi and Gulja organized numerous movie screenings among the locals in Xinjiang. Uyghurs who immigrated to Uzbekistan remember the release of such movies as ‘Tahir and Zuhra’ and ‘The adventures of Nasr Al-din Efendi’. Before these performances, Uyghur books, newspapers and magazines were brought in to propagandize ‘prosperity’ and communist ideology in the Soviet state.

In the 1960s and 1970s, as a result of the efforts of the scientists of the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan, more than 40 textbooks and teaching manuals on the languages, literature, history, and country studies of the eastern countries were prepared, and most of them were printed and reached the hands of students. In particular, the book “Classics of Uyghur literature” (1960) by U.M. Mamatokhunov was published. It was the first published textbook on Uyghur literature ²⁹⁸.

²⁹⁶Ўзбекистон Миллий Энциклопедияси. Т.9. – Тошкент: Ўзбекистон Миллий Энциклопедияси, 2005. – Б.437.

²⁹⁷Фикрат Х. XX асрда уйғурларнинг ижтимоий ва маданий ҳаётида Тошкентнинг роли // Ўзбекистон пойтахти Тошкент 2200 ёшда. Тошкент шаҳрининг 2200 йиллик юбилейига бағишланган Халқаро илмий конференция материаллари. – Тошкент: Фан,2009. – Б.355.

²⁹⁸ Маннонов А. (2021). Юксак салоҳиятли ташкилотчи ва раҳбар. Восточный факел, 1(1), 3–13. извлечено от <https://inlibrary.uz/index.php/eastern-torch/article/view/15053>

In the 1970s, at the Institute of Language and Literature of the Academy of Sciences of the Uzbek Republic, a special sector “Uyghur language and literature was created. “Based on many years of scientific research, an employee of the Institute, Rozi Kadyri, prepared and defended his Ph.D. thesis on the topic “On the history of Uzbek-Uyghur literary ties”; Asim Bakiyev defended his Ph.D. thesis on “Literary creativity in the poetry of the progressive Uyghur poet Sadyr Palvan”; P. Sabitova defended her dissertation on the topic “On the Uzbek-Uyghur literary ties”.

Davut Turahmetov (1918-1983) is one of the founders of modern Uighur poetry, pedagogue, a well-known poet, the author, who made a worthy contribution to the development of Uyghur song writing and children’s literature. He was head of propaganda at the ‘Revolutionary Youth Organization’ in Gulja and was the editor-in-chief and deputy editor of ‘Kurash’ (‘Struggle’), ‘Ittifoq’ (‘Alliance’) journals. He published a number of poems, publicist articles and pearls of folklore in these journals. ‘Resourceful Saloy anecdotes’ is the result of these studies. He also worked on genres such as children’s poetry, songs, puzzles, legends and games. Turahmetov moved to the Soviet Union with his family in 1961, lived in Akhunboboev collective farm in Tashkent, since 1964, he was an editor in the Uighur section of International Broadcasting State Committee of the Uzbekistan Broadcasting Company.

Another Uyghur writer who lived and worked in Uzbekistan is Emin Usman. He was born in 1945 in Gulja, China’s Xinjiang Uyghur Autonomous Region. In 1948, he moved to Uzbekistan with his parents. Emin Usman was also the head of the Uyghur cultural center in Tashkent for some time. His “Mehrigiyo’ (novel, 1976), “Nihollar” (short story and stories, 1976), “Yalkin” (short story, 1979), “Tilla Chanak” (short story, 1980), “Eye of the Heart” (short story, 1985), He has published more than 20 books, such as “Tomir” (short story, 1985). As a translator, Emin Usman also translated several works of world literature into Uzbek. Thanks to his efforts, the poems of 20th century Uyghur poets such as Abdukholiq Uyghur, Abdurahim O’tkir, Temur Davamat, Ablat Abdullah, Bugdo Abdullah, Abdurahim Abdullah, Mukhtar Maqsud, Farhad Ilyas, Abduqadir Jalaluddin, Ahmadjon Usman

were translated from Uyghur into Uzbek, and Uzbek readers was presented to the public.

In general, the 20th century

Chapter IX

The history of the first Uyghur musical drama theatre in Andijan

The emergence of the national Uyghur theater in the Soviet era was formed on the basis of art circles operating independently in Uyghur villages and towns. In 1919, the first Uyghur theater and drama circles began to appear in Tashkent, Almaty, Yorkent, and Shymkent. By 1930, on the initiative of theater fans K.

Nazarova, O. Arabaeva and S. Ahunova, the first Uyghur troupe was formed in Uzbekistan, ie in Andijan. On the basis of this troupe, the first Uyghur National Music and Drama Theater will be opened in Andijan. The theater has staged performances such as "Anorkhon", "Oyhon", "Arshin Mololan", "Tokhir and Zuhra". Mariyam Tukhtaeva, Ahmad Sopiev, Jalol Asimov, Mariam Tukhtaeva, Mahpir Bakiev, Akhmet Shamshiev and many others were created here, especially Zaynabkhon Paltusheva and Davlatkhon Kadyrokhunova. The theater operated until 1947.

The emergence of a national Uyghur theatre in the Soviet period was started by the artistic circles operating independently in the Uyghur villages and towns. In 1919, the first Uighur theatre and drama circles began to appear in cities like Tashkent, Almaty, Yorkent and Shymkent. In the mid-20s of the last century, the first mobile Uyghur theatre was established in Jarkent. It functioned until 1944.

In 1930, the first Uyghur troupe in Uzbekistan, in Andijan, was initiated by theatre fans K. Nazarova, O. Arabaeva and S. Akhunova. Later, the troupe was basis to establish the first Uyghur state music and drama theatre in Andijan. It was the institutions that played a major role in the cultural life of the Uyghurs in Uzbekistan during the 1930s. The purpose of establishing the theatre was to provide cultural services for the Uiyghur ethnic minority population who were growing day-by-day, especially in Ferghana valley.²⁹⁹ The majority of the Uyghurs lived in Fergana valley, especially in Andijan. According to the census of 1926, there were 3 000 Kashgarians and 30 757 Uyghurs in Andijan (including Namangan city where had 33 Kashgarians), with a total of 33 757.³⁰⁰ They lived mainly in the Andijan cith and district, Asaka, Shahrikhon, Izboskan, Pakhtaabad and other districts. Taking this into account that, it was desirable to establish the first Uyghur National Theatre in Andijan. In the 1920s, Uyghur schools, clubs and red chaykhanas were opened in Andijan and in various regions of Fergana valley. At these institutions, amateur art clubs were established. Clearly, the first Uyghur artists would come out later.

²⁹⁹ ЎзР МДА. 86-фонд, 1-рўйхат, 7330–иш, 2-варақ.

³⁰⁰ Всесоюзная перепись населения 1926 г. Том 15, Узбекская ССР. – М.: Издание ЦСУ Союза ССР.-С.15.

It is also noted in the archives that there was a Uyghur theatre in the city of Kokand. Nonetheless, there was little information about it.

The issue of establishing the Uyghur theatre was decided in 1932 by the Central Asian Bureau and the Uzbek Communistic Party (Uzcomparty). That year, 80 000 roubles was allocated to open the theatre in Andijan.³⁰¹ However, this fund was not disbursed and the opening of the theatre was postponed. It was decided that the theatre would be set up at the second Uzbek State Theatre in Andijan, and that it would be avoided a lot of expense if artists and artistic staff were chosen from Andijan. The Uyghur theatre was to serve not only in Fergana valley, but also other Uighur settlements in Central Asia.

The Uighur State Theatre was formed according to the latest directives from political bodies and was supposed to approach the public based on the looks and shape of these directives. The basis of the works was the new political repertoire, which was supposed to help the audience understand Soviet art more clearly by revealing Soviet conflicts in the system of social relations.

In organizing the Uyghur theatre, artists had to be selected from other cities, first of all Yorkers, where Uyghur artists previously had but later, they had to do another job.³⁰² The Uyghur National Theatre was established in 1934 based on the officials' guidelines and instructions. Clearly, establishing the theatre was not based on the interests of the Uighur nation, but rather on the decisive plans of the ruling regime. The first director of the theatre was Uzbek Husan Nazarov. For the first time in 1935 musical drama 'Anorkhon' by D. Azimov and A.Sadirov was staged. The first performers in 'Anorkhon' play were Mariyam Tuhtayeva, Ahmad Supiev and others.³⁰³ This work was become a Uyghur favourite, and was played for a long time. The second premiere of the play gathered not only Uyghur audiences but also Uzbek, Tatar, Azerbaijani and other nationalities. Inspired by the success, the young Uighur theatre staff ordered writer Abdulla Qahhor and composer Tukhtasin Jalilov for their new work. In 1936 on the stage of the theatre, there was a presentation of their

³⁰¹ ЎзР МДА. 86-фонд, 1-рўйхат, 7330–иш, 2 об-варақ.

³⁰² ЎзР МДА. 86-фонд, 1-рўйхат, 7330–иш, 2 об-варақ.

³⁰³ Кадыров А.Н. После третьего звонка... (сборник статей). –Алматы, 2007, -С.124.

musical drama 'Oykhon. The work was written in the ideological spirit of that time and devoted to the happy life of the Soviet Uyghurs and the difficult situation of the Uyghur in East Turkestan.

Over the years, the skills and art of young theatre artists grew. At the same time, talented young people also joined. In 1938 Zaynabkhon Poltusheva, a dancer who later became a leading soloist, came to the Andijan Uyghur theatre. That year, the theatre performed in the construction of the Big Fergana Canal. Zaynabkhon Poltusheva became more popular at these concerts. Soon after, in 1939 Z.Poltusheva received the title of Honoured Artist of the Uzbek SSR by the Degree of government.

In 1941, Jalol Asimov was invited to the theatre as the director. In 1941, another actress, Mariam Tukhtaeva, was awarded the title of Honoured artist of Uzbekistan SSR. In 1943 the Uighur theatre became the republican theatre. The masters of Uzbek art Vahob Azimov, painter Usto Mumin, artists Raihan Ibragimova, Faya Mamattukhtaeva, Patam Kurbanova, Gulom Mamajonov and others worked in the Uighur Republic Theatre in Andijan.

Many leading musicians from the former Soviet Union were evacuated to Uzbekistan because of the War. Some of them worked in the Andijan Republican Uighur Theatre. Eto Abramovich, Fokarovich, Shustak and others were among them.

'Anorkhon' was re-staged by director V. Azimov and artist U. Muminov. The audience enjoyed with 'Arshin Mololan' by U. Gadjibekov and 'Tahir and Zukhra' by Sabir Abdulla.

Not only Uighurs, but also Uzbeks, Tatars and Kirghiz came to see these performances. During the summer, Uighur theatre made trips of the countryside, and these trips became a real holiday for kolkhozes. As theatrical activity gained popularity, the number of young talents also increased, and a number of musicians, singers and dancers got more. The most popular among them are the following Uighur youths: Mariyam Semyatova, Rushangul Ilakhunova, Khelicham Ilieva, Rizvan Tukhtanova, Khalida Jalilova, Jalal Asimov, Makhpir Bakiev, Ahmet Shamshiev and others. In Uzbekistan, especially Zaynabkhon Paltusova and Davlatkhon Kadirakhunova were very popular.

As the War began, many theatre artists in Uzbekistan were sent to the front. However, the Uighur theatre community was preserved as the concert had been scheduled to be held in Xinjiang, China. In 1944, the issue of traveling was solved. The relevant authorities were therefore tasked with providing the necessary support to the Uighur theatre. For this reason, leading Uzbek writers, directors, choreographers, artists and playwright were invited as consultants. In particular, Gafur Gulom as a dramatist, bassist Mukarrama Turgunbaeva and Gavhar Rahimova as ballet-masters assisted the theatre. Their arrival further enhanced the cultural level of the theatre and changed the quality of the performances. For the first time in Central Asia, the multi-vocal chorus appeared in this Uighur musical drama theatre. The spectacular design of the performances and the enthusiasm of the young artists made the Uighur Theatre in Andijan one of the leading art teams in the Republic. Play ‘Anorkhon’ was the most popular performance among the audience. Mariyam Tukhtayeva (Anorkhon), Jalal Asimov (Hamro), Kulduz Usmanova (Gulzora), Rayhon Ibragimova (Leyliikhan), Ahmat Supiev (Sufiakhun), A. Abdulin (Said) and others played a part.

Another not less popular play was ‘Arshin mol olon’ by U. Gadjibekov. In particular, the Andijan Regional Department of Culture wrote this in its order: ‘... The production of ‘Arshin mol olon’ shows that the artistic community of the theatre has grown significantly and the theatre staff have mastered complex production processes. The musical comedy of the famous composer Gadjibekov in many theatres, in many languages, is produced by the Uighur theatre that is well-understood and solved by the directors and actors. The play has been produced as a valuable vital and believable comedy which spectators really enjoy it.’³⁰⁴J. Asimov and G. Mamajanov in the role of Asaqar, Gojam Berdieva and Ibragimova in Gulchehra, Asat Azimov in Suleiman, F. Mamattukhtaev in Osiyo, Amina Musaeva in Zebo, Baki Islomov in the role of Sultanbek and others became popular.

Thus, the Andijan Uighur Musical Drama Theatre, founded in 1935, acquired its creative image with a brilliant ensemble of actors and performances as a mature

³⁰⁴Кадыров А.Н. После третьего звонка... (сборник статей). –Алматы, 2007, -С.420.

theatre within 10 years. The theatre was a very large audience. They performed in various parts of Uzbekistan, as well as in neighbouring Kyrgyzstan and Kazakhstan.

Unlike the Uyghur musical drama theatre in Alma Ata, which sent almost all the male members to the fronts of War, the Andijan Uighur theatre kept its compositions waiting for its upcoming tour. However, just days before, the Chinese government denied the tour.

In the post-war years the Andijan Uyghur Theatre continued to play its old repertoire and did not satisfy the audience. Uyghur playwrights and writers were not in Andijan. The shortage in repertoire was also experienced by the Alma Ata drama theatre.

Performances such as ‘Garib and Sanam’, ‘Tahir and Zuhra’ were also staged at the theatre. Not only Uyghurs, but also Uzbeks, Tatars and Kirghiz came to see these performances.

After the end of the Great Patriotic War, additional funds were needed to restore the destroyed and ruined farm. For this reason, many theatres that were considered unprofitable changes into self-funding organisations. Taking into account the difficulties of running the Andijan Uyghur theatre, on February 26, 1947, the government of Uzbekistan adopted the Decree on renaming it as Andijan Uzbek musical drama theatre named after Akhunbabaev.

After this reorganization, some of the Uyghur actors joined the Uighur theatre troupe in Alma Ata and the rest ones continued working in the Andijan Uzbek musical drama theatre named after Akhunbabaev. Here the actors’ skills continued to grow and matured. Oysara Ibragimova, People’s Artist of Uzbekistan, is an example of that.

Thus, the Andijan Uyghur musical drama theatre, despite its short existing, has undoubtedly made a significant contribution to the history of the Uighur theatre. A number of talented actors were born in its scenes: M. Tukhtaeva, Z. Poltusheva, G. Mamajanov, M. Bakiev, A. Musaeva, A. Supiev and others. It is the history of theatre, it is a vivid example of the mutual enrichment of theatrical art of the Uighur and Uzbek people as well as their friendly and unselfish support.

The archive documents also state that there was an Uyghur theatre in Kokand city, but there is little data about it.

Chapter X

Peculiarities of Uyghur culture living in Uzbekistan

Since the Uyghurs settled in Uzbekistan, a number of changes have taken place in their national culture. In particular, he made significant achievements in education, folklore and fine arts, music and dance, and theater. During the Soviet era, Uyghur music developed in its own way. During this period, many talented musicians emerged from the Uyghurs. The Uyghurs also made significant contributions to

Uzbek music. In particular, people's artists such as G. Toshmatov, G. Mavaeva, Honored Artist of Uzbekistan H. Kadyrova, composer Sh. Shaymardonova. In 1967, the Uyghur ensemble was established under the State Committee for Television and Radio Broadcasting of the Uzbek SSR. During this period, the first version of the Uyghur twelve muqam (maqom) was recorded in the "Golden Fund" of the radio. During the Soviet era, there were also a number of amateur art groups in Andijan. They performed Uyghur songs and dances.

Uighurs' national culture has undergone a number of changes since Uighurs have lived in Uzbekistan. Significant progress in education, folklore and art, music and dance, and theatre has been made. In particular, there have been a number of changes in the ethnic characteristics of the Uyghurs as a result of their active use of modern science and education in the field of education.

Every other ethnic group member who is more familiar with the Uighur community, notes their particular talent for music and dance. Music and dance have played an important role in the Uyghur lifestyle. In the early 1920s, there were many Uighurs mobile circles in Fergana valley ('Kuk kuylak' – 'Blue shirt').³⁰⁵

During the Soviet era, Uyghur music developed keeping its features. A lot of talented musicians from them became popular. Namely, symphonic poem 'Rizvongul', the song 'The valley is flowering', the poem 'Song about freedom', the first Uighur opera 'Nozigim' by K. Hujamyorov were famous.

During the Soviet era, there were also several artistic amateur teams in Andijan. For example, Uyghur amateur art groups formed in Pakhtaabad district of Andijan region were mainly made up of collective farm members. The members of these communities were mostly collective farmers who participated in art clubs or amateur troupes during their free time. They performed Uyghur songs and dances. Although they were amateurs, they were skilled performers of Uyghur dance, song and dance. At the same time, among them there were many representatives of artists who masterfully played Uyghur national musical instruments. For example, among the peoples of Central Asia, there was a special whip-like object used in the dance

³⁰⁵Этнический атлас Узбекистана. Уйгуры. – Ташкент: Институт Открытое общество, 2002. – С. 219

called *sapoi*, which is not found in other Turkic peoples. Those who danced using them were called *Sapoyichis*. They sang and danced at weddings and various holidays. According to the testimony of some people, as they were dancing, they hit with *sapoyi*³⁰⁶ on their shoulders as a result they bled.

Although these singing and dancing groups are made up of amateurs, they have successfully participated in many formal ceremonies, celebrations, and cultural events. Even such Uyghur troupes were also active in festivals within the Union. The first major performance of the Uyghur troupe was in Moscow in December 1958, during the decade of Uyghur literature and art. The Uyghurs performed with their national songs and dances.

When talking about the history of the Uyghur culture, it is permissible to dwell on their Uyghur monuments, which are considered priceless art monuments. It is known that *maqams* are the rarest examples of the musical heritage of the peoples of the Near and Middle East. They are preserved as priceless relics and passed on to the next generations. *Maqams* have their own characteristics in each nation, according to the pronunciation of the national language, they are called *maqam* in Arabs, *mugham* in Azerbaijan, *maqam* in Uzbek-Tajiks, and *maqam* in Uyghurs. These genres, which have been in close contact with each other since the distant past and are in the process of being influenced, form a common system of Eastern authority.

Uyghur authorities, being an important component of this Eastern authority system, acquired a unique independent direction during its historical formation. They have come down to our time today under the name of the Twelve Positions. In 2005, it was announced by UNESCO that the Uighurs were added to the list of intangible cultural heritage of humanity³⁰⁷. This is a sign of the prestige and recognition of Uyghur status at the international level.

In the music culture of the Uyghur people, the art of *muqam* occupies an important place. The occurrence of their positions dates back to ancient times. According to sources, Uyghur music such as “28 *nag‘ma*”, “*Sariq laylak qushi*

³⁰⁶Uyghur national playing instrument

³⁰⁷UNESCO Culture Sector-Intangible Heritage-2003 convention: - www.unesco.org/culture/ich/index.php?RL=00109

sadosi”, “Singan tollar”, “Yo‘lovchilar intizori” was performed at various festivals and ceremonies held in Chan’an, the capital of China in the 2nd-1st centuries BC. aroused interest³⁰⁸. Stone inscriptions found in the Turfon Valley of East Turkestan also record the existence of a high level of musical art in this region from ancient times. In the III-IV centuries, large orchestras existed in a number of large cities in Eastern Turkestan. When the Buddhist scholar Kumrajuva (344--413 AD) was invited to China, a 28-member orchestra was taken with him. In the poems of the great Chinese poets who lived in the 6th-8th centuries, it is noted that Uyghur music was loved in Ancient China³⁰⁹.

When talking about Uyghur muqams, there are seven main local types of them, namely: Kashkar, Ili, Khotan, Kuchor, Turfon, Dolan and Kumul muqams. Among them, Ili, Khotan, Kuchor and Turfon types were created on the basis of Kashkar muqams, while Dolan and Kumul muqams are distinguished by their bright uniqueness.

The Uyghur twelve status was formed as a single acap in the first 60p IV century. Until then, it was called “Ulug’ bitik”, ‘Chong (big) game song’, and their basis goes back to folk art of ancient times³¹⁰.

The role of Omonisokhan, the wife of the great governor of Yorkent of the 16th century, Sultan Abdurashid Khan (1465-1558), the famous performer of the status, the poet Omonisokhan, is important in the regulation of Uyghur status. Historians in Uzbekistan compare them to the enlightened rulers of Central Asia - Kokan Khan Amir Umar Khan and Nodirabegim. Omonisakhon patronizes the field of science, culture and art, gathers the talented people in the palace and supports them from all sides. It is recognized in the sources that he himself was a mature poet, calligrapher and skilled musician. He has works such as “Devon Nafisi” (“A Collection of Nafisi Poems”), “Akhloqi Jamila’ (“Beautiful Morality”)³¹¹. When Omonisakhon came to the king's palace, he called 400 high-ranking courtiers from different regions of Eastern

³⁰⁸ Хўжаев А.Х. Уйғур муқомларининг Ўзбекистонда ривожланиши // Ўзбекистон кўпмиллатли аҳил оила / Узбекистан – многонациональная дружная семья. – Тошкент: O‘zbekiston, 2014. – Б.338.

³⁰⁹ Ўзбекистон Миллий энциклопедияси. 7-жилд. Тошкент,-2006. – 639.

³¹⁰ Хўжаев А.Х. Уйғур муқомларининг Ўзбекистонда ривожланиши // Ўзбекистон кўпмиллатли аҳил оила / Узбекистан – многонациональная дружная семья. – Тошкент: O‘zbekiston, 2014. – Б.338.

³¹¹ Аманисахан//Аманисахан уйғур аяллар авази (уйғур тилида).-Бишкек. №1(1) январь 2010 -Б.8

Turkestan to the capital. The Uyghurs brought 2117 words with them to enter 12 positions. It took exactly 13 years to carry out these works and put the situation in order³¹². In the music academy established in Yorkent under the leadership of Omonisakhan's teacher Qidir Khan Yorkandi, the Uyghur 12 muqams were rearranged. His early poetic texts were replaced by the poems of famous poets of his time, including Anlisher Navoi, Fuzuli. In particular, the fact that Navoi's 100 ghazals were sung in these statuses is noted by many literary experts.

Lyrical ghazals sung to Uyghur statuses are imbued with the spirit of deep realism. Philosophical and didactic contents such as goodness in a broad sense, beauty, patriotism, justice, vitality, love, a person burning in the flame of love, his dreams, struggles, experiences, and loyalty are expressed in a magical musical mood. In addition, feelings such as disloyalty, ignorance, violence, hypocrisy, protest against the violation of social and personal freedom are also expressed in the thematic and ideological content of the national statuses.

From the second half of the 20th century, systematic scientific-theoretical study, practical-creative mastering of this heritage was started in a modern way. In particular, remarkable works have been carried out on the status of the Uyghurs in Eastern Turkestan. In 1960, a two-volume set of musical notes of 'Kashghar Mukamlari' was published in Beijing. However, the mentioned publication cannot be considered as a sample of Uyghur mukamaly script in any way. Failure to understand the national characteristics of Uyghur perfects has led to a number of serious inaccuracies in musical transcripts. In the preface of the collection, there are also great inaccuracies and errors in the theoretical foundation of the positions, the history of development, performance traditions, etc. In addition, the collection of 'Kashghar Muqamlari' lacked poetic texts³¹³.

According to tradition, Uyghur musicians have shown themselves as composers, poets and singers at the same time. The musical tunes performed are enriched with songs and dances. The art of music has developed over the centuries by

³¹² Ўша ерда

³¹³ Хашимов А.С. Локальные разновидности двенадцати уйгурских мукамов // <https://izlirimiz.org/локальные-разновидности-двенадцати/>

passing from teacher to student and has reached our time. Famous performers from one generation have contributed to this process. Since muqam developed in an oral tradition, it was performed only by muqam players who had years of training from special teachers. That's why the issue of recording the Uyghur twelve statuses and passing them on to the future generations became an important and urgent, but very complicated issue. The service of Uyghur composers, art critics and artists living in Uzbekistan is incomparable in solving such problems. In the republics of Uzbekistan and Kazakhstan, various scientific and creative works were carried out on various aspects of positions. In particular, in 1967, the Uyghur ensemble was established under the Radio of Uzbekistan. Singers such as Maryam Tokhtaeva, Kholiskhan Kadirova, Abdulaziz Abdualiev, dancers such as Qambarniso Umarova, Salomat Sharifjonova, and musicians such as Nurmuhammad Mehroev, Abdujabbar Akhmedov, Aziz Hoshimov, Halim Khilolov performed in the ensemble.

Although the ensemble initially performed the songs and songs of the Uyghur people, songs by composers, later, starting from the 1970s, they were entrusted with the task of studying the Uyghur status and restoring it. Under the leadership of the first leader of the ensemble, People's Artist of Uzbekistan Fanijon Tashmatov, the restoration of Ili's status was started. In order to study muqams, restore them, and get them into gramophone records, famous muqam scholars living in Uzbekistan, Kyrgyzstan and Kazakhstan were invited to the ensemble, and work was carried out to study muqams from them. From 1970 to 1977, Ili's songs were perfectly performed by the ensemble team, recorded in the radio fund, and later on gramophone records.

In 1970, the senior generation of "Ili Muqoms", one of the types of "Twelve Uyghur muqams", were the students of the famous "Ili Muqom" performer Rozi Tanbur, Nurmuhammed Nasir, Mattayir Hasanov, Kadir-Rozi Muhamedov, Abdugopur Kadirdojiev, Nurmuhimmat Nosirov, Sultanmurat Razamov. and was written with the participation of others. The recordings of "Ili muqamlari" performed by the Uyghur ensemble in Almaty and Tashkent, and the plates with Rak, Chabbiyat and Mushavruk muqams, which appeared on the eve of the International Symposium

of Musicology in Samarkand after clarifications, caused public discussions several times³¹⁴.

As a result of the work of the ensemble participants, in 1970, in Alma-Ata, the “Jazushi” publishing house published the poetic texts of “Kashkar muqamlari”.

At a time when practical work was being carried out on the restoration of positions in the Uyghur ensemble, its theoretical aspects were studied at the Department of Musical Oriental Studies of the Tashkent State Conservatory. With the opening of the Department of Oriental Music at the Tashkent State Conservatory named after Mukhtar Ashrafiy in Uzbekistan, the systematic and serious study and collection of Uyghur muqoms, in particular “Ili muqoms”, began to be widely launched. Now these works have been continued in the music department of the scientific-research institute of art science named after Hamza under the Ministry of Culture of the Uzbek SSR. At the moment, notes have been written for six muqamas: Rak, Chabbiat, Segah, Charigah, Panjigah and Uzkhali. This was the rise of Uyghur status to a new and higher level.

As a result of the hard work of the Uyghur ensemble for many years, the Uyghur twelve positions were practically restored. The message recorded on magnetic tape was carefully tested and played over and over again in front of experts and listeners. In addition, the ensemble performed new music and dances created by modern composers along with khalts naksho-songs. The ensemble performed classical and modern music and songs in various cities and villages of our republic. The ensemble participated 3 times (in 1978, 1983 and 1987) in the international conference of musicologists on the topic “Professional music of the oral tradition of the peoples of the Near and Far East and modernity” held in Samarkand. At the first conference, the song “Mutavirak” was performed from two Uyghur songs, and at the next conferences, “Ili sanam” and “Dulon sanam” were performed, which received the applause of experts and spectators from different countries. Among the outstanding people, composers, and artists who lived and worked here in Uzbekistan in the restoration and further development of the Uyghur Un, Fanijon Tashmatov, Sultanmurat Razamov,

³¹⁴ Хашимов А.С. Локальные разновидности двенадцати уйгурских мукамов // <https://izlirimiz.org/локальные-разновидности-двенадцати/>

Nurmudammad Mekhroev, Kholiskhan Kadirova, Abdurayim Ahmadiy, Sultan Mamedov, Saidakram Tulaganov, Ayturgon Khasanova, Hokim Khelamov, Abdulaziz Hashimov, Shohida Shoymardonova and others should be mentioned separately with respect.

Shodida Shoymardonova was a talented, energetic and prolific composer who came from the city of Urumqi and graduated from the Tashkent State Conservatory in 1964. Sh.Shoymardonova recorded the music of the Uyghur twelve songs, which is a masterpiece of Uyghur art. The total number of notes he wrote consisted of 193 pages.

Ganijon Toshmatov is an artist who made a great contribution to the development of Uyghur status and status art in Uzbekistan. As a People's Artist of Uzbekistan, a professional musician-instrumentalist, he achieved great achievements in science and music.

Ghanijan Toshmatov was born in 1913 in the village of Uyghurs called Olaqanot in Asaka district of Andijan region. His love for music was instilled in him by his father Tashmat Shomatov and his older brothers Karimsher, Abdulla and Mukhamadali.

He learned the art of playing the harp and violin, and the creation of musical works from Tokhtasin Jalilov, the founder of Uzbek musical drama.

In 1932-1946, he worked as a musician, musical director of musical drama theaters in Andijan, Fergana and Tashkent. Here he studied at the preparatory courses of the Tashkent Conservatory for three years.

In 1946-1967, G. Toshmatov worked as an accompanist of the folk instruments ensemble of the Radio Committee of Uzbekistan, in 1968-1979. - Artistic director of the Uyghur ensemble, then the Uzbek folk ethnographic ensemble of Radio Uzbekistan.

In 1979, he founded and led the "Dutorchilar Ensemble", and in 1987-1988 he was the artistic director of the "Maqom" ensemble of the State Broadcasting Company of Uzbekistan.

During these years, Ganidjon Toshmatov made a great contribution to the creation and development of the classical, folk and modern musical art of Uzbekistan.

In addition, he was engaged in composing. The tunes he created were played in “Leyli and Mejnun” (1935), “Farhod and Shirin” (1936) and other classical plays. Together with the composer Boris Zeidman, he wrote the music for the drama Kari Kiz (libretto by Turab Tula), staged at the Mukimi Theater. He paid great attention to the ancient music and singing art of not only the Uzbek, but also the Uyghur peoples.

G. Toshmatov wrote more than 400 songs, instrumental works - yalla, lapar, yor-yor tunes, which became a successful synthesis of traditional and modern singing art. Navoi’s ghazals written by him are “Istadim”, “Kezarman”, “Hey biz yuguramiz”, Babur’s stanzas – “Gul Jamol”, “Qora Zulfing”, Mashrab ghazals – “Xay-xay sanam”, “O‘ldiroyin dermusan”, Bedil - Songs such as “Dedimki”, Xuvaydo – “Menga nomehribon bo‘ldi” are widely known among the people today. His 18 unique solo performances of Uzbek folk tunes on the gijak and violin accompanied by an orchestra have reached us. G. Toshmatov wrote dozens of songs and melodies for the Uyghur ensemble, created a three-part vocal and dance ensemble. Under his artistic direction, 12 parts of the ancient musical monument - Uyghur muqams were restored.

Another representative of the Uyghurs of Uzbekistan, winner of the silver medal of the Academy of Arts of Uzbekistan, Doctor of Arts and composer, Abdulaziz Hashimov (1939-2003), should be mentioned separately in the issue of studying the status of the two Uyghurs. In particular, he showed enthusiasm in collecting and recording rare examples of Uyghur musicians and singers living in Eastern Turkestan and Central Asia, as well as studying their scientific and theoretical foundations.

In 1967, he began working as a scientist in the Uyghur ensemble under the leadership of the People’s Artist of Uzbekistan Ganijon Toshmatov under the Radio of Uzbekistan. At first he works there as a dustman. When he worked at the Radio of Uzbekistan, he showed great zeal in the live performance and promotion of Uyghur melodies and songs on the radio. He also had practical training with Uyghur classical and folk dances, tunes and dates, names and statuses of epics. Also, his new songs such as “Noxshochi qiz”, “Bulbul navosi”, “Yor keldi”, “Do‘stlarga salom” have taken a deep place in the hearts of the Uyghur people and people living in Uzbekistan.

Incessant research, dedication to work encouraged him to take the status of a scientist from an artist. It motivated him to become an artist and scientist who understands art well. The scientist also conducted scientific research in this regard. In particular, in 1973-1985, he organized creative tours throughout Uzbekistan, Kazakhstan and Kyrgyzstan. He collected valuable information about the muqams, then incorporated classical musical examples into his performance and set about the painstaking task of documenting them through sheet music. For five years, the scientist fully notates the “Twelfth Status of the Year”. This work is selfless work, and first of all, it is to preserve the values that are considered to be the most valuable heritage of the culture of the Uyghur people, and another important part is to pass it on to the younger generations in its original state. Although such work requires hard work, the artist was able to do this wonderful work. The doctoral dissertation on the topic “Professional music of Ili Uyghurs (heritage)” was the product of his painstaking research. Also, about 150 sheet music manuscripts prepared for publication became a valuable heritage for the Uyghur people.

The scientist gained value and was honored through his work. He wanted to introduce his work to the world and compared it with world music art. The scientist took part as a speaker and performer in inter-republic scientific-theoretical conferences held in cities such as Tashkent, Khiva, Almaty, and in prestigious international scientific and musical conferences held in Hong Kong, Paris, Berlin, Istanbul, Dushanbe and Samarkand in 1992-2002. Our hero was able to defend his views among the general public as a mature scientist, both theoretician and practitioner, at such conferences.

Abdulaziz Hashimov is mentioned with special respect by his contemporaries. In particular, one of his close friends, Ravshan Yunusov, a musicologist, recalls that “brother Abdulaziz was a kind and gentle, humble and at the same time demanding person. He held fast to his faith throughout his life. R. Yunusov also said, “In order not to stray from the path chosen by brother Abdulaziz, it was not possible for scientists to repeatedly prove their opinion with evidence in order to consistently introduce authentic findings into scientific and creative circulation. In these efforts, sometimes it

was enough to show scientific courage” - he mentions with respect. It can be said that the scientific and creative achievements of It is no coincidence that these, in turn, were objectively recognized by the international community of musical science.

The scientist was awarded a number of titles and awards. In particular, he is a doctor of arts sciences, winner of the silver medal of the Academy of Arts of Uzbekistan. His scientific and creative work was especially appreciated by close colleagues, the scientific musical community within the authority, and was always supported. He taught at the conservatory for nearly ten years, earning a well-deserved reputation as a knowledgeable and experienced teacher. He trained dozens of students and taught them the secrets of music. His students remember his teacher as a kind and gentle, humble and at the same time demanding person.

For many years, Abdulaziz Hashimova communicated with such well-known performers as “Ili Mukams” Rosi tanbur Azam ogle, Saydulla Rahmutulla, Tursun tanbur, Mahmutjon changchi, Husanjon Jami, Kurban Umar, Bara Okhun, Khudaberdi changchi, Ablikim Abdullah. and others. Not only did he listen to them and learn the traditions of performance, but he himself participated in the performance of mukalams. In the course of such communication with famous musicians and experts on Uyghur mukams, the author collected his thoughts on the evaluation of the theoretical and historical foundations of Uyghur mukams in general over time³¹⁵.

Throughout his life, Abdulaziz Hashimov tried to preserve the musical culture of the Uyghur people, especially his masterpiece, the Uyghur twelve songs, to further develop it and to pass it on to younger generations. This is what he wrote in his written memoirs. “I hope that our young people in the future will love to learn Twelve Uyghur songs like me, perform them well, and pass them on to future generations with further improvement.”

The scientist died at the age of 64. But the rich cultural heritage, capable children, and educated students he left are always important for the development of the country. Wise men say that scientists are the longest-lived people in the world. Because even if they died, the works they left behind ensure their immortality. After

³¹⁵ Хашимов А.С. Локальные разновидности двенадцати уйгурских мукамов // <https://izlirimiz.org/локальные-разновидности-двенадцати/>

the scientist's death, his work entitled "Uyghur Professional Music Traditions" was published. Currently, the scientific heritage of Abdulaziz Hashimov is used on a scientific basis in the classes conducted by the Faculty of Oriental Music of the State Conservatory of Uzbekistan. Masters and students of this faculty have been using the scientist's scientific heritage as part of scientific research on oriental music. Also, the Uyghur people living in Uzbekistan, promoted by the Uyghur Cultural Center of the Republic of Uzbekistan, play an important role in the restoration and development of national musical traditions.

Uyghur female artists who lived in Uzbekistan and made a great contribution to Uyghur status, music and the culture of the Uyghur people in general have also grown up. In particular, Shohida Shaymardanova/Shohimardanova, the first female composer and culture worker who served in Uzbekistan, was one of them. He was born in Kashgar in 1928, and later moved to Uzbekistan with his family. Shahida Shaymardanova graduated from the composition class of Tashkent State Conservatory in Uzbekistan in 1964, and in 1970 she graduated from postgraduate studies under the scientific supervision of Professor Boris Zeidman. He is the author of more than 100 works of art in the form of a symphony, a concerto for orchestra, a number of musical comedies, and dramas. The composer's symphony, concerto for violin and orchestra, cantata-poem "Azat Sharik Ayali", "Salay Chakkan", musical comedy "Amannisakhan" / "Love song" are among them.

Shaimardonova's works are distinguished by their vitality, lyrical skill and patriotism. Among them are the songs "Mening O'zbekiston xonimim", "Navro'z sabosi", "Navro'z kelmoqda", "Yangrat Vatan maqomini", "Tulin Oy", "Baxtli Ayol Dermish meni haloyik".

Then he worked as a music editor on the radio. His first songs in the verses of famous poets appeared on the air. One of his most famous works is the song "Women of the Free East", and a million copies of the record with this name were released. Later they were called "gold plates".

At the conservatory, he made an incomparable contribution to the training of professionals by teaching at the Tashkent State Institute of Culture. The well-known

composer was invited to the position of artistic director of the Uyghur Makomchila Ensemble at the State Television and Radio Company. The team immediately became popular. He regularly appears on radio and television, organizes tours around the country. Success is permanent. Folk tunes are presented to the audience in full polyphonic performance. Shaymardanova worked as the artistic director of the Uyghur folk song and dance ensemble under the auspices of the television and radio company for many years. Shohida Shahimardova, during the years of her leadership in the Uyghur ensemble, also composed “12 muqam”, including Nava, Ushshak, Chorigoh, Segoh, Bayat, Ajam and others.

When talking about Uyghur culture in Uzbekistan, it is worth mentioning the development of Uyghur dance art in Uzbekistan. One of the components of the multi-ethnic artistic culture of Central Asia and Kazakhstan is the art of the Uyghurs, whose choreography is a part of the rich artistic experience accumulated over the centuries. Each gesture, each movement that has historically appeared in dance represents an artistic and imaginative perception of some aspect of objective reality, thereby strengthening and reflecting a person’s experience of work, social practice, and knowledge of the world.

The formation of the dance art of the Soviet Uyghurs followed the same path as the dance art of other peoples of Central Asia and Kazakhstan - Uzbeks, Tajiks, Kazakhs and Uyghurs - with whom they shared their historical fate during the last three centuries. The dance art of many peoples directly influenced the formation and development of Uyghur choreography in Central Asia and Kazakhstan. In our opinion, the most effective influence was the developed dance culture of Uzbeks, because in history, the culture of Uyghurs and Uzbeks often existed in the same ethno-cultural associations.

The process of formation and formation of modern Uyghur stage dance took place through communication with Uzbek and Tajik choreographers, as this is where the creative revision of Central Asian dance into stage forms began. Uyghur dance masters, like their Uzbek and Tajik colleagues, searched for ways to connect the national traditions of performance, traditional dance forms with the basic laws of

theater art. Thus, Uyghur stage dance was created as a new type of national choreography. The art and great experience of Uzbek and Tajik dance masters were of particular importance in creating the Uyghur folk stage dance.

The formation and development of Uyghur folk stage dance took place within the framework of various amateur song and dance ensembles and professional teams, folk and professional music theaters of Uzbekistan and Kazakhstan, as well as the activities of leading Uyghur choreographers and choreographers. Uyghur dance, constantly fed by the inexhaustible source of folk-traditional dance art, absorbing all the best from the dance art of the peoples of Central Asia and Kazakhstan, rose to a new stage of its development, trained a whole galaxy of dance masters. And today, the folk stage dance of the Soviet Uyghurs is a bright unique art.

The dance art of the Central Asian Uyghurs continued to develop in interaction with the dance art of other peoples of Central Asia, in particular, the dance art of the Uzbek people, whose language, customs, traditions, and lifestyle are the closest and understandable to the Uyghurs. During this three-hundred-year period, an active process of interaction of Uyghur dance with Uzbek took place. As a result, the same types of dance forms, types, types and genres were formed and consolidated in the dance culture of these peoples.

From the 30s of the 20th century, the state professional and amateur dance, dance-song and theater teams began to be actively organized in the artistic national culture of Central Asian Uyghurs and in Kazakhstan. Public creativity serves to fill national traditions with new content. In this process, a new type of Uyghur dance art - folk stage dance was born and formed. The emergence of professional Uyghur theaters in Kazakhstan and Uzbekistan and their repertoires based on national dramaturgy served, in particular, the formation and development of folk stage dance. Alma-Ota and Andijan Uyghur theaters organized not only performances with dance numbers, but also concert programs with many dances, becoming a creative laboratory and a process of revising the achievements of stage dance art. they were introduced to national traditions. Consequently, by the end of the century, the Uyghur

dance developed in the territory of Central Asia and Kazakhstan became a bright unique dance art that took its rightful place among other dance arts in Asia.

The services of U. Mukhamedova, the artist who served in Uzbekistan, and her student F. Nizomutdinova, in establishing the Uyghur dance school in Uzbekistan, are incomparable.

A talented dancer, skilled ballet master, demanding pedagogue O'ghiloy Mukhammedova was born on May 15, 1951 in the city of Tashkent in the family of a servant. During the years 1968-1988, he worked as a dancer in the "Bakhor" ensemble. In 1979, he was awarded the honorary title of Honored Artist of Uzbekistan.

During twenty years of work in the "Bakhor" ensemble, the masters of dance art, people's artists of Uzbekistan M. Turgunboeva performed a number of individual and public dances staged to perfection, and also collaborated with Yu. Ismatova, an artist who served in Uzbekistan.

He demonstrated his skill as a ballet master in "Navroz", "Mustakillik", "Shark taronalarari", National Navroz holiday in Karshi city, Universiade, and various big celebrations. He worked as a ballet master in the ensemble "Qizlar davrasi", "O'zbekim o'glonlari", "O'zbekim yoshlari" under the Tashkent State Customs College, operating in the Television and Radio Company of Uzbekistan.

Ogiloy Mukhamedova studied the art of dance in Uzbekistan and came here to teach the art of Uzbek dance to young people. Together with Florida, U.Mukhamedova gets to know the art of Uyghur folk dance as much as possible and learns the teaching methods of Tursungul, Aysham Qurban, Dilyara from the teachers of the Uyghur art dance department at the institute.

I deeply feel that U. Mukhamedova has taken a responsible task from this work. Because he states that "every nation's dance art has its own history, school, and rich heritage." These dances should not be performed perverted. And for this, of course, it is necessary to study the school of dance art in depth. For this reason, there was a need to create a training manual for teaching Uyghur folk dance art school in U. Mukhamedova.

With the help of mentor Professor Roziya Karimova, Honored Artist of Uzbekistan Kholiskhan Kadirova, G.R. Khamraeva, the first educational guide called “Uyghur Dance Art” was created, which introduces the history of Uyghur dance art, teaches dance postures and movements, dance types. This tutorial was based on the knowledge, opinions, and collected information of the artist Florida Nizamutdinova, who helped U. Mukhamedova closely, did not spare her valuable advice, and served in Uzbekistan. Using the Uyghur dance school and training manuals, U. Mukhmedova developed and systematized the Uyghur hand, leg and movements on this basis. Today, this manual is widely used by students.

Florida Nizomutdinova, an honored artist in Uzbekistan, first went to school, then came to Urumqi from Fulja and studied at the Department of Uyghur Art “Uyghur Dance” of the Xinjiang Art Institute. After immigrating to Kyrgyzstan with his parents in 1963, Frunze began working in an ensemble of Uyghur youth art enthusiasts in the present-day city of Bishkek.

The arrival of the Bakhor ensemble in the city of Frunze brought Florida to meet a great person like Mukarrama Turgunboeva. At the invitation of M. Turgunboeva, he is accepted into the “Bahor” ensemble. Florida learns mass dances with the help of master dancers Ravshanoy Sharipova, Naila Bashirova, Rano Nizomova, Tamara Yunusova, Valentina Romanova.

During the period of working in the ensemble as a dancer, she performed Uyghur folk dances such as “Guloyim”, “Kashkar qizi”, “Uzum” in many countries of the world. Florida staged a mass dance called “girl’s heart” in Uyghur after joining the Bakhor dance ensemble. In 1973, together with 4 solo dancers of the “Bahor’ ensemble, he returned as a laureate from the X-Festival of “Youth of the World” students in Berlin, and this year he participated in the Youth Festival in Bulgaria.

In 1991, a TV movie called “Florida” about Florida Nizamutdinova was shot in Uzbekistan under the direction of Roziboy Khakimov, a well-known and experienced director. In 1991, Florida Nizamutdinova was awarded the title of “Honored Artist of Uzbekistan”. From 1994 to 2006, he worked as a ballet master of the ‘Sharq Guzallari’ dance ensemble. In 1996, Florida staged Chinese and Uyghur

dances to the status of “Dulan” performed by Kholiskhan Kodirova, an artist who served in Uzbekistan on the national holiday “5th anniversary of independence”.

In general, the art of Uyghur dance became more refined and developed in Uzbekistan and gained its own place in the dance art of Uzbekistan. In turn, the masters of Uyghur art from Uzbekistan made a great contribution to the development of the Uzbek national dance art with their activities as dancers, tutors and ballet masters. As a result, the dance arts of both nations enriched each other.

It is possible to conclude that the cultural life of the Uyghur people during the was greatly enriched by the process of active assimilation with the locals, who had a modern and rich cultural lifestyle.

Chapter XI

Establishment and activity of Uyghur cultural centres of Uzbekistan

The Uyghur Cultural Center of the Republic of Uzbekistan was established in 1989 and is one of the first national cultural centers in the country. The beginning of the center's activity is connected with the name of the honored worker of culture of Uzbekistan, the organizer of the famous Uyghur ensemble H.R.Khudoyberdiev. He carried out the work of the center through the younger generation to study and promote the language and culture of the Uyghur people, including the art of song and dance, folk art, national cuisine. The Center works to preserve and develop Uyghur culture, language, literature, customs and rituals in Uzbekistan. He created new art ensembles at the center. In general, Uyghur activists have played an important role in the establishment of the Uyghur National Cultural Center. Also noteworthy is the activity of the Andijan Uyghur National Cultural Center among the regional branches of the republic.

It is necessary to state that the ability of many ethnic minorities in Uzbekistan to meet their national and spiritual needs has allowed them to establish their own national cultural centres under the 'International Cultural' centre. Uyghurs in the Republic of Uzbekistan also have their own national cultural centres. The Uyghur Cultural centre of Uzbekistan is a public organization established on the initiative of citizens of the Republic of Uzbekistan, Uyghurs and other volunteers, who support democratic principles in Uzbekistan and strive to strengthen friendship and solidarity among nations.

The Uyghur Cultural Centre of the Republic of Uzbekistan which is one of the first national cultural centres was established in 1989. The establishing of the Centre is connected with the name of Honoured Art Worker of Uzbekistan, the organizer of the famous Uighur ensemble Kh.R. Khudoyberdiev. He led the work of the Centre through the younger generation to study and promote the spiritual wealth of the Uighur people, including their language, culture, song and dance, folk art and national cuisine. He created new art ensembles at the centre. Generally, he has laid a

solid foundation for the establishment and future work of the Uyghur National Cultural Centre.

In 1990, the next Uyghur national cultural centre was established in Andijan as a Uyghur International Cultural centre, initiated by a group of activists led by Hasanakhun Musaev. He united the Uyghurs of Andijan, who were Uzbek citizens and had been living in Andijan for many years. The headquarters building was located at the 9, Navoi St. in Andijan at the former Chinese State Consulate, which operated from 1928 to 1949. Later, It was included in the UNESCO National Monuments List. In the first year of independence, the Centre sent an open letter to the First President of the Republic of Uzbekistan Islam Karimov, promising to do the best, like other public organizations, to promote and implement domestic and foreign policy for the benefit of the people.³¹⁶ After the establishment of the Andijan Uyghur National Cultural Centre, they aim to solve a number of important issues. Some of these are:

- for the development of the national culture of Uyghur, organization of a meeting of representatives of culture with the Xinjiang Autonomous People Republic of China;
- restoration of historical relationship between Andijan and Kashgar;
- organization of republican and interregional conferences, the exchange of experience, etc., in order to promote the idea of ‘Turkeston - our common home’ and further develop national cultural ties.

It also defines a number of tasks that are included in the Charter of the Centre:

- the Cultural Centre provides comprehensive support for the revival and development of national culture, language, history, traditions and customs among its members;
- assistance in the organization of various national events and celebrations;
- implementation of various measures for the enrichment of national culture in the context of development of interethnic relations on the basis of universal

³¹⁶ From the Open letter.

values; to promote through the media the activities of citizens contributing to the development of independent Uzbekistan;

- expanding cultural ties with the historical homeland, strengthening friendly relationships in accordance with the laws of the Republic of Uzbekistan, as well as the development of cultural cooperation with foreign countries;
- carrying out activities in the field of centralized education and cultural development in conjunction with the International Cultural Centre of the Republic of Uzbekistan and its related ministries and committees.

The Andijan Uyghur National Cultural Centre has been making significant progress in the development of interethnic relations based on its goals and objectives.

Nowadays, the Uyghur Cultural Centre of the Republic includes the its branches such as Tashkent city cultural Centre, Uyghur cultural Centre of Tashkent region, Uyghur cultural Centre of Andijan region. There are also regional branches working in Tashkent city, Zangiota, Yukori Chirchik, Pakhtaabad districts of Andijan region.

The Centre operates on the basis of the Constitution of the Republic of Uzbekistan, the Laws of the Republic of Uzbekistan ‘On non-governmental non-profit organizations’ and ‘On public organizations’ and other legislative acts, as well as the Charter of the Centre.

The Republican Uyghur Cultural Centre is a legal entity registered by the Ministry of Justice of the Republic of Uzbekistan and operates in accordance with its statutory statutes. It defines the goals and objectives of the Centre, the rights and obligations of the members, its governing bodies, their powers, the order of meetings, conferences, structural units and other legal foundations of the Centre. According to it, the main goals and objectives of the Republican Uyghur National Cultural Centre are as follows:

carrying out activities aimed at developing democratic reforms in the country, promoting peace and inter-ethnic harmony and friendship;

promoting inter-ethnic relations, mutual co-operation and enriching the Uyghur national culture;

maintenance and development of Uyghur culture, language, literature, customs, rituals in Uzbekistan, study of the national and cultural and other spiritual needs of the Uighur people;

cooperation with Uyghur cultural centres and societies, cultural and educational institutions, organizations, creative associations operating in foreign countries;

promoting upbringing of the younger generation in the spirit of humanism and patriotism;

studying the interrelationships, differences and achievements of the Uyghur and Uzbek national cultures;

carrying out cultural and educational work on studying of language, literature, art, folklore-ethnographic genres;

doing a comprehensive campaign to meet the needs of its members in the revival, study, preservation and development of the national and historical heritage, language, traditions and customs of the Uyghur people, as well as to promote their best achievements;

representation and protection of the legitimate interests of its diaspora in front of the state and public organizations;

taking initiative on various issues of public life, and if necessary, submitting proposals to public authorities and administration;

developing and strengthening inter-ethnic relations, active cooperating with national cultural centres and associations of other nations and communities, contributing to the development of cultural relations among nations, improving friendship and cooperation.

In order to achieve these goals, it is necessary to organize scientific seminars and conferences, establish music and theatre studios, various clubs that teach the Uighur national traditions and folk art, various contests, festivals, meetings, meetings on the history, culture and art of the Uyghur people, organize concerts, set up and publish newspapers, magazines and manuals, as well as to send members of the Centre abroad to exchange experiences and strengthen international relationships.

The main activities of the Centre are regulated by the Board of Directors and the head of the Centre manages the work. In general, the Centre is a body which, basing on the laws and regulations of the Republic of Uzbekistan, expresses the interests of the Uyghurs living in Uzbekistan, contributes to the fulfilment of their needs and wishes, and contributes to the interethnic peace.

At the opening ceremony of the new office of the Uyghur Cultural Centre in Tashkent in November 2008, A. Hashimov said that since the opening of the Uyghur Cultural Centre, there has been a change in the cultural, spiritual and socio-political life of the Uyghurs who have lived in Uzbekistan for a long time.³¹⁷ Indeed, like all other nationalities and ethnic groups living in Uzbekistan, since independence, the Uighurs also have the right to work, study, and manifest themselves in other areas.

In addition to the ongoing work and achievements of the Republican Uighur Cultural Centre, tasks to be done in the future have been determined. In particular, the Head of the Centre A. Khashimov summarized the work done in 2008 and highlighted the following issues:

1. Maintenance and development of the Uighur language;
2. Development of Uyghur national music and dance arts, the creation of new ensembles and art groups;
3. Introducing and popularising prominent Uyghur people, broadening their activity among the general public;
4. Organising anniversaries of famous Uyghur artists, scientists and cultural figures;
5. Setting up parties, lectures, presentations of various topics, introducing Uighur cuisine, unique musical instruments and so on;
6. Wide involvement of activists of the Uyghur cultural Centre in upbringing energetic, courageous, and conscientious young people who meet modern requirements. Extensive explanation and propaganda that Uzbekistan is the only

³¹⁷ Ўзбекистон Республикаси Уйғур маданият марказининг Тошкент шаҳридаги янги офисининг очилиши маросимида марказ раҳбари А.Ҳошимовнинг сўзлаган нутқи. Тошкент, 2008 йил 12 апрель.

homeland which provides equal conditions for cultural development of all nations.³¹⁸ It was also noted that the Centre is facing the issue of opening new branches in the densely populated Uyghur areas.

Over the past years, the Uyghur Cultural Centre has been consistently implementing the aforementioned goals. In particular, on April 18, 2009, the 1000th anniversary of the great thinker and scientist Mahmud Kashgari was celebrated by the staff of the Republican International Cultural Centre and the Uyghur National Cultural Centre. At the anniversary conference, Ambassador extraordinary and plenipotentiary of the People's Republic of China in the Republic of Uzbekistan Yuy Khuntszyun, Director of the Institute of oriental studies of the Academy of Sciences of the Republic of Uzbekistan, doctor of historical sciences B. Abduhalimov, Director of the Institute of language and literature of the Academy of Sciences, doctor of philological sciences T. Mirzaev and others took place. The event also included samples of Uyghur artists' works, scientific and art books, historical exhibits, an exhibition of national musical instruments.³¹⁹

The Republican Uyghur Cultural Centre has also established a number of internal subdivisions, such as the Council of Elders, the Women's Association, the Scholars' Council, and the Youth Association, to cover different parts of the population. They make suggestions and recommendations, develop action plans to further improve the efficiency of the Centre. It has a practical nature of work and is essential for achieving positive results. The Uyghur Cultural Centre has been celebrating the jubilee of the Uyghur scholars, writers, poets, artists and patriots, as well as the memorial evening by support of the general public.

For example, the Council of Scientists, which is active under the Centre, also promotes more effective organization of the Centre by attracting older people with many years of experience in their field, who are well respected by the people.

³¹⁸ Республика уйғур маданият марказининг Тошкент шаҳридаги янги офисининг очилиши маросимида марказ раҳбари А.Ҳошимовнинг сўзлаган нутқи. Тошкент. 2008 йил 12 апрель.

³¹⁹ Буюк мутафаккир олим Маҳмуд Қошғарийнинг 1000 йиллиги юбилейига бағишланган тадбир материаллари. Республика Байналмилал маданият маркази ва Республика уйғур маданият маркази. Тошкент. 2009 йил. 18 апрель.

The Women's Union has been strengthening relationship among Uighur women living in Uzbekistan and providing their participation at various ceremonies carried out by the Republican International Cultural Centre.

Over the past years, the Uyghur Cultural Centre has established good relations with the national cultural centres of all nations living in Uzbekistan, working closely with all events held there. The Centre actively participates in national holidays and sports events initiated by other national cultural centres. In Tashkent, the Republican Uyghur Cultural Centre works in partnership with more than 20 different national cultural centres, and the Andijan Uyghur National Cultural Centre does with four national cultural centres.

Uyghur Cultural Centres pay great attention upon spiritual and educational work. It works well on interethnic harmony and tolerance in the Republic. In 2010, the head of the Uyghur Cultural Centre Kh. Baratova became the winner of the Republican Show 'The most active propagandist of spirituality' in the networks of the Republican International Cultural Centre in Tashkent. This shows the effectiveness of spiritual and educational work of the Uyghur cultural centres.

The conditions created in Uzbekistan for interethnic relations and wise policy in this area are welcomed by the Uyghur diaspora in Uzbekistan. For instance, Uyghur Cultural Centre is one of them. In particular, Adolatkhon Rahmanova, chairman of the Uighur National Cultural Centre in Andijan, head of the department of culture and sports affairs of Pakhtaabad district, conveyed her pleasure in an interview with the local newspaper 'Andijonnoma' on August 20, 2011.³²⁰ In particular, she proudly points out that since the Soviet period, Uighurs from Pakhtaabad have been working honestly in this district for the benefit of the nation. She showed Ahmadjon Kholmiraev, Akramjon Khamrakulov, Kenjakhon Valikhonova.

It should be noted that the Andijan Uyghur National Cultural Centre has done much to preserve and promote the Uyghur language and culture. In particular, a conference on the issues of the Uyghur national culture was held on February 27,

³²⁰ Абдурахимов Ф. Икки томчи сулдай ўхшаш халқмиз // Андижоннома. №16 2011 йил. 20 август. - Б.2.

2009 at the Andijan Uyghur National Cultural Centre. The meeting suggested that Uyghur language clubs be organized in the densely populated villages.

Also, the national ensemble ‘Otush’ of the Uyghur National Cultural Centre with the head of the House of Culture, the head of the regional Uyghur National Cultural Centre A. Rahmonova has taken part in many cultural events of the Republic. For example, ‘Uzbekistan is my motherland’ held in Tashkent in 2005, ‘The motherland is one, the homerland is alone’ competition in 2008, and exhibition ‘Our power is in unity and solidarity’ held in Andijan, ‘Otush’ actively took part.

The work carried out by the Republican Uyghur Cultural Centre and its regional offices is widely covered by the media. In the Republic of Uzbekistan, with the support of the Uyghur Cultural Centre activists in their native language through the media, a number of popular programs about the life, scientific and creative achievements of the Uyghurs in Uzbekistan have been organized. For instance, there is Uyghur branch operating in the main editorial office ‘Dustlik’ of the TV and Radio Channel ‘Tashkent’. One of the most popular shows made by this branch is the ‘Gulshan diyorum’ information and music program, which has been produced and directed by Gulbahor Kurbanova since March 1, 2000. The purpose of the program is to bring to the attention of the audience a series of interviews, dialogues, radio programs about the worthy contribution of the Uyghur population to the development of the country.³²¹

Also, the work carried out by the Uyghur National Cultural Centres of the Republic and Uyghur national centres in Tashkent and customs, culture and arts related to the history of the Uyghur people has been covered in the TV series ‘Independence - a great blessing’ (‘Mustaqillik – buyuk nemat’). Poems and stories related to poets and writers are included in the radio program ‘The garden of creativity’ (‘Ijodiyot gulshani’).

As Gulbahor Kurbanova notes, the radio program ‘My blossom country’ (‘Gulshandiyorum’) broadcasts each time a special series of programs dedicated to the Independence Day, the Day of Memory and Honour. For example, the life and work

³²¹ Курбонова Г. Фаровон ҳаёт ўзи илҳом бағишлайди // Садо, 32 сон, 2007 йил 9 август. – Б. 4.

of Uyghur intellectuals such as H. Khudoyberdiev who is the late journalist, former Deputy Chairman of the National Television and Radio Company of Uzbekistan, academician Y. Muborakov, scientist M. Hamroyev, Honoured artist of Uzbekistan H. Kadirova, People's painter of Uzbekistan L. Ibragimov have been widely covered with the close support of the Republican Uyghur National Cultural Centre.³²²

In 2012, in honour of the 20th anniversary of the International Cultural Centre of the Republic of Uzbekistan, a decree was issued by the President of the Republic of Uzbekistan to award a group of activists for their significant contribution to further strengthening of interethnic friendship, solidarity and accord in the country, education of young generation in the spirit of patriotism and independence, development of national cultural centres. Namely, Adolatkhon Rahmonova who is the head of the Uighur National Cultural Centre of Andijan region and of the department of culture and sports affairs of Pakhtaabad district of Andijan region was awarded the 'Dustlik' order.³²³

This is a sign of the great care and attention shown to the various ethnic groups living in Uzbekistan, especially the Uyghurs. Adolatkhon Rahmonova expressed her gratitude and said: 'I am very happy to receive such a high award for my humble work. I'll serve my country with my soul. The Uyghurs in Uzbekistan are the happiest of the Uiyghurs on earth.'³²⁴

The Uyghur Cultural Centre has been organising a number of spiritual and educational events with educational institutions of the Republic. In this regard, the Republican Centre for Spirituality and National Ideology, relevant education ministries and their institutions, the Republican International Cultural Centre, religious organizations registered at the Ministry of Justice and local mahallas (neighbourhoods) are alliances in the explanation of the role of interethnic harmony, tolerance and coordination of cooperation in the country.

³²² Курбонова Г. Гулшан диёрим // Садо. 21 сон, 2009 йил 21 май – Б.6.

³²³ Ўзбекистон Республикаси Президентининг Республикаси Байналмилал маданият маркази ташкил этилганлигининг 20 йиллиги муносабати билан миллий маданий марказларининг бир гуруҳ фаолларини мукофотлаш тўғрисида фармони // Маърифат 6-сон. 2012 йил 21 январь. – Б.2.

³²⁴Recorded from the interview with A. Rahmonova.Pakhtaabad district of the Andijan region. August 2012.

For instance, at the initiative of the scientific centre ‘Interethnic harmony and tolerance’ at the Faculty of History of the National University of Uzbekistan, under the scientific supervision of professor R.H. Murtazaeva, faculty and researchers of the Faculty have established close cooperation with the Republican International Centre as well Russian, Uyghur, German, Dungan, Tatar and other national cultural centres. Conferences, spiritual and educational events, round tables have been held in cooperation with them. They also took part in the 20th anniversary of the establishment of the Republican International Cultural Centre in 2012, as well as festivals of friendship and culture ‘Uzbekistan - our common homeland’.

On November 16, 2011, in conjunction with the Uyghur Cultural Centre of Uzbekistan, an event devoted to the International Day of Solidarity was held at dormitory number 4 of National University of Uzbekistan. Akramjon Khoshimov, the chairman of the Uyghur Cultural Centre, Khalima Baratova, the chairman of the Uyghur Cultural Centre in Tashkent, and other activists took part in it.

On November 14, 2012, in the small hall of the Palace of Culture of the National University of Uzbekistan was held the event devoted to the International Day of Tolerance in cooperation with the Republican Uyghur Cultural Centre, the Republican International Cultural Centre, various national cultural centres and the Faculty of History. Students of 13 faculties of the University participated in it.

On December 17, 2012, at the Great Hall of the Palace of Culture of the National University of Uzbekistan was held a concert “Uzbekistan is peaceful multinational family” dedicated to the 20th anniversary of the Constitution of the Republic of Uzbekistan with the participation of art groups at the Republican International Cultural Centre which head is Khalima Baratova, the Centre itself, Uyghur Cultural Centre. The first-year students of the university took part.

In 2012, one of the most important events in the activity of the Republican Uyghur Cultural Center was the center's move from the district cultural center in Yunusob district to the building where the Republican International Cultural Center is located, located on Babur street, Yakkasaroy district, Tashkent city. The building of the Republican Uyghur Cultural Center located in Yunusabad District was a little out

of reach of various meetings, parties, holiday programs and cultural events organized by the Republican International Cultural Center, which coordinates the activities of national cultural centers. Participation in these events allowed Uyghur people from Uzbekistan, especially Uighurs from Tashkent, to show the national culture, customs and traditions of the Uyghur people. Such events are prepared by the Republican Uyghur cultural center and its branch in Tashkent, Uyghur citizens have been invited to represent the fields relevant to the theme of the event. Especially Uyghur scientists, poets, writers, intellectuals, artists, members of the artistic and amateur circle operating under the center often participated. This caused the representatives of this field to meet frequently with the center and put forward new proposals and ideas. In particular, after analyzing the work done by other national cultural centers, corrections were made to future plans, new goals and tasks were set.

As a result, the center began to organize more creative meetings and evenings with famous scientists, literary and artistic figures of the Uyghur people. In addition, the center started to publish books in Uyghur language about the works of Uyghur writers and poets, prominent representatives of the Uyghur people, including the activists of the center.

At the same time, artistic amateur groups organized by the Council of Artists are improving their skills year by year. Ensemble “Sanam” is a participant of the 7th Festival of Music of Eastern Peoples “Orient” (Tallinn, Estonia), ensembles “Boston” and “Otush” are winners of the festival of republican friendship and culture “Uzbekistan - our common home” became.

Traditional evenings dedicated to Uyghur national culture and Uzbek-Uyghur friendship, as well as national holidays such as Nowruz, Roza, Eid al-Adha, amateur and professional Uyghur musicians, singers and dancers. will be held with the participation of World-famous ancient Uyghur maqams and modern songs are performed in concert programs. Unique Uyghur dishes, which are served on holiday tables and are loved in Uzbekistan, are the beauty and decoration of all events.

It should also be noted that the Uyghur National Cultural Center has established close cooperation relations with higher educational institutions in

Tashkent. Cooperation with them served to introduce the art and culture of the Uyghur people to the population, as well as to expand the ranks of those interested in Uyghur culture. For example, On November 17, 2014, in the small hall of the Palace of Culture of the National University of Uzbekistan was held a round table devoted to the International Day of Tolerance in cooperation with the Republican International Cultural Centre, national cultural centres and the Faculty of History. Masters of the faculty participated in it. Such activities have given young people a sense of tolerance, patriotism and compassion, and have contributed to the growth of interethnic interest in many young people of different ethnicities.

From 2016, significant changes began to take place in the activities of the Republican International Cultural Center and national cultural centers. This was caused by Shavkat Mirziyoyev, the candidate for the position of the President of the Republic of Uzbekistan and at the same time the Prime Minister of the Republic of Uzbekistan, holding meetings with them, increasing attention to the representatives of the sector. On February 7, 2017, Decree PF-4947 of the President of the Republic of Uzbekistan 'On the Strategy of action for the further development of the Republic of Uzbekistan' was adopted. The Decree outlines the strategy of action for the five priority areas of development of the Republic of Uzbekistan for 2017-2020, which aims to radically improve the effectiveness of reforms in the country, to create conditions for comprehensive and accelerated development of the state and society, to modernise the country and liberalise all spheres of life. The fifth direction of the Strategy is ensuring security, interethnic accord and religious tolerance, strengthening the independence and sovereignty of our state, pursuing a well-thought-out, mutually beneficial and practical foreign policy, creating an environment of security, stability and good neighbourliness in Uzbekistan, strengthening the international authority of the country.

Adoption and implementation of the Strategy of action for the five priority areas of development of the Republic of Uzbekistan in 2017-2021, implementation of well thought-out, mutually beneficial and practical policies aimed at strengthening state independence and sovereignty, creating security, stability and good neighbourly

environment in the country, further strengthening of humanistic values, mutual understanding among the representatives of different nationalities in the consciousness of young people, and the work being carried out in this area, required a new level of the quality of the policy.

Therefore, on May 19, 2017, the Decree of the President of the Republic of Uzbekistan '**On measures to further improve interethnic relations and friendship with foreign countries**' was adopted. In order to ensure the peace of the citizens, peace and harmony among the representatives of various nationalities, strengthen the sense of a unified multinational family, support and further develop the activities of national cultural centres and friendship societies, expand cultural and educational relationships with foreign countries, The Committee for Friendship Societies Interstate Relations and Foreign Affairs under the Cabinet of Ministers of the Republic of Uzbekistan was established.

The Committee is charged with ensuring interethnic harmony and tolerance in society, the consistent implementation of state policies to promote peaceful policies, achievements and successes in all areas of the country's life, and to strengthen friendship with the international community.

Such tasks will undoubtedly promote the development of a holistic system for ensuring interethnic and interconfessional harmony, peace and stability in Uzbekistan, to create more favourable and broader opportunities for national cultural centres, to support their initiatives and aspirations, to raise them to a qualitatively new level, to lead to a new level of policy aimed at the further development of friendship and cultural and educational relationships.

Among the chairmen of the Republican Uyghur Cultural Center, Halima Baratova took a special place. He devoted 13 years of his life to the further development of the Uyghur cultural center of the republic on a public basis.

From 2010 to 2016, Halima Baratova worked as the chairman of the Tashkent Uyghur Cultural Center. During this period, he carried out effective work in promoting the ideas of inter-ethnic harmony and tolerance. In particular, it operated more effectively during the years 2016 to 2021. Because during this period, he

selflessly worked as the chairman of the Republican Uyghur Cultural Center. At first, he realized his goals only in the city of Tashkent, but by this time he was able to realize them on the scale of the entire republic.

Under his direct leadership, the ensembles “Guldasta” and “Yoshlik Navolari” were established under the center in 2012, and they have been performing effectively until today. In 2012, 2014 and 2016, the participants of this ensemble became the laureates of the republican festival “Uzbekistan - our common home”. Also, on the occasion of the Independence and Nowruz holidays, their concerts have been regularly performed in different avenues of our city, in the festive halls of prestigious events, including in the “Turkiston” palace. In 2012, the "Guldasta" ensemble won the 2nd place in the international competition held in Kazakhstan and was awarded with a special diploma. At the same time, since 2013, under the leadership of Halima Baratova, the “Dostlik chashmalari” ensemble, made up of representatives of different nationalities, has been operating under the Republican International Cultural Center.

He has been dedicated to promoting tolerance and inter-ethnic harmony in Uzbekistan and Uyghur traditions and culture among the international community. For these services, Halima Baratova became the winner of the 2009 contest “The Most Active Spiritual Propagator of the Year” and was awarded a special diploma of the Republican Council of Spirituality and Enlightenment.

Under the direct leadership of Halima Baratova, the activists of the center organized meetings with young people in universities, colleges and lyceums, and widely promoted the ideas of patriotism, humanitarianism and inter-ethnic harmony among them. On his initiative, practical assistance was provided to pay the one-year contract fees of Agzamov Qabil, Tojiev Tolqin and Tokhtaev Oybek, who are studying on a fee-contract basis at the State Conservatory of Uzbekistan.

In 2019, the Uyghur ensemble and guests from Kazakhstan and Kyrgyzstan came to the Uyghur Cultural Center of the Republic. The members of the center also went to Kyrgyzstan and Russia. In particular, the festival of Turkic peoples held in Russia was held, in which the deputy chairman of the Republican Uyghur Cultural

Center Usan Iskanderov and the chairman of the Tashkent City Uyghur Cultural Center Alimjon Zaetov participated on behalf of the Uyghurs in Uzbekistan.

Between 2018 and 2020, he was the organizer of more than 100 different exhibitions, seminars, round talks, spiritual and educational events. For example, on January 12, 2021, in cooperation with the National Guard of the Republic of Uzbekistan and the Uyghur National Cultural Center of the Republic of Uzbekistan, on January 12, 2021, on the occasion of the 29th anniversary of the establishment of the Armed Forces of the Republic of Uzbekistan and the Day of Defenders of the Fatherland, “Boys of Uzbekistan are our , our pride!” held high-level spiritual-educational activities on the subject.

She also made regular appearances in the media as an active promoter of inter-ethnic harmony. Halima Baratova, as an active promoter of inter-ethnic harmony and solidarity, regularly organizes interviews in the mass media and social networks and publishes articles in public publications in order to convey the essence of the concept of the state policy of the Republic of Uzbekistan in the field of inter-ethnic relations to the general public.

Halima Baratova also tried to help as much as she could. She was considerate of his neighborhood and neighbors. She showed zeal in regularly providing charitable assistance to needy families, lonely old people and disabled people. Especially in 2020, during the coronavirus pandemic, which threatened the whole world, the Uyghur Cultural Center of Uzbekistan provided financial assistance to more than 100 needy families.

Halima Baratova was awarded with letters of thanks and diplomas from a number of state organizations for her worthy contribution to ensuring interethnic harmony and tolerance, strengthening the atmosphere of friendship and the feeling of a big multi-ethnic family, and educating young people in the spirit of love and loyalty to the Motherland and respect for national and universal values.

Most of all, his hard work and selfless service to the Uyghur people were recognized by many people. Unfortunately, during the pandemic in the summer of 2021, Halima Baratova contracted the coronavirus during the implementation of

activities planned by the Uyghur Cultural Center. Despite the doctors' instructions, he spends most of his illness on his feet. Contributing to society, even if only for a minute, was one of his main goals.

After Halima Baratova, Usan Iskanderov, the first deputy chairman of the Republican Uyghur Cultural Center, was recommended for the position of acting chairman of the center.

Erkin Makhmudov, deputy head of the Uyghur Cultural Center of Uzbekistan, Erkin Makhmudov, second deputy head of the Uyghur Cultural Center in Tashkent, Alimzhan Zaetov, head of the Uyghur Cultural Center in Tashkent, Turakhmetov Tenkin, head of the Uyghur Cultural Center of Uzbekistan Yusupova Turdubuvi, Uyghur Culture of Uzbekistan Gulya Sabirova, deputy chairman of the women's council of the center, has been helping a lot.

Attention to the Uyghur Cultural Center of the Republic by the Oliy Majlis and the Government of the Republic of Uzbekistan In 2022, the Public Fund of the Oliy Majlis allocated 700.0 million soums of social order funds to the Uyghur Cultural Center of Uzbekistan. At the expense of these funds, the Center purchased various products that were a loss for various national cultural centers. In particular, these include special clothes for the artistic amateur group, national musical instruments, necessary equipment for the office, Zoom equipment, and color printers.

In 2022, the President of the Republic of Uzbekistan Shavkat Mirziyoyev signed the decree "On awarding a group of activists in connection with the Day of Friendship of Peoples". It is noted in the document that a group of individuals for their worthy contribution to the strengthening of inter-ethnic friendship and harmony, mutual harmony, tolerance, kindness among representatives of different nationalities and peoples, preservation and development of national cultures, customs and traditions, and active participation in social life. awarded. Among them, the chairman of the Uyghur National Cultural Center of Uzbekistan Iskenderov Usen Mutalipovich was awarded with the Order of "Friendship".

There are districts and cities with a dense population of Uyghur citizens in the territory of Tashkent region, Tashkent, Orta Chirchik, Yangiyol, Chinoz, Ohangaron

districts, Chirchik, Nurafshan cities are also examples of Tashkent region. Taking into account the demands and wishes of the Uyghurs in the region, the establishment of the Tashkent regional branch of the Uyghur cultural center of Uzbekistan is proposed. Therefore, during the year 2021, the efforts of a group of activists, the Tashkent regional branch will also have a legal status and will be registered with the Ministry of Justice of the Republic of Uzbekistan. On February 19, 2022, the founding conference of the Tashkent regional branch of the Uyghur cultural center of Uzbekistan was held. Turakhmetov Tenkin Dautovich was elected as the chairman of the Tashkent regional branch of the Uyghur cultural center of Uzbekistan. Also, at this conference, the Charter of the Tashkent regional branch of the Uyghur Cultural Center of Uzbekistan will be approved.

The community of the center has established international relations in the field of culture and art with the Uyghur cultural centers of Almaty, Shymkent, Tarozi, Bishkek, and in agreement with the Ministry of Higher Education of the People's Republic of China on student exchange and cooperation in the field of science. implements projects, actively participates in international symposiums and conferences. This leads to further expansion of the international relations of the Uyghur cultural center of the republic and further increase of the organization's prestige.

In general, the Uyghur Cultural Centre of the Republic of Uzbekistan and its regional departments and activists play a key role in preserving and developing the Uyghur identity in Uzbekistan, including its national language, traditions, music and art. In conclusion, the Uyghur national cultural centres are one of the exemplary national cultural centres in Uzbekistan that have a role in preserving interethnic harmony, peace and stability.

Chapter XII

Changes in the socio-economic life of Uyghurs in Uzbekistan during the years of Independence

In the post-independence period, Uyghurs live mainly in Tashkent and Tashkent region, Syrdarya, Fergana and Andijan regions. They actively participate in the changes in the socio-economic and cultural life of independent Uzbekistan and make a significant contribution to the development of these areas. For example, in the field of agriculture, Uyghurs run 29 farms in the Uyghur rural community in Pakhtaabad district of Andijan region. The Uyghur diaspora in Uzbekistan is also making great strides in handicrafts, services and other areas of production. In addition, Uyghur cuisines operate in many cities of Uzbekistan. Many Uyghur bakers, confectioners and cooks are also self-employed.

Since the first days of the Independence, Uzbekistan has pursued a policy of interethnic harmony and tolerance. This policy provides a wide range of conditions for the different nations and ethnic groups living in Uzbekistan to live freely in Uzbekistan and to demonstrate their abilities. This can be illustrated by the example of the Uighur diaspora, whose language, religion, way of life, and even dreams.

Uighurs live in the city of Tashkent and Tashkent region, Syrdarya, Ferghana and Andijan regions. They are actively involved in the transformation of the socio-economic and cultural life of independent Uzbekistan and make a significant contribution to the development of these areas.

Tashkent is the centre of the Uyghurs in Uzbekistan. It is the place where Uighur national cultural centres of the Republic and Tashkent, the first Uighur ensembles were established. Uyghurs lived in the Kashgar neighbourhood in Tashkent and in the neighbourhoods of Chorsu bazaar. After the 1966 earthquake, they were scattered throughout the city. Today, many Uyghurs live in Yunusabad, Mirzo Ulugbek, Shaykhantakhur, Chilanar, Yakkasaray and Bektemir districts. Most of them emigrated from Xinjiang in the 1960s and later from Kazakhstan and

Kyrgyzstan. 400 Uyghur households live in Kuyluk part of Bektemir district.³²⁵ Among the Uighurs living in Tashkent, there are many scholars, art figures and businessmen and representatives of many socio-economic sectors. Many of them are united by the Uighur gatherings called ‘Mashrap’.

Tashkent region is one of the regions with the most Uyghur population. Currently, a lot of Uyghurs live in Zangiota, Toytepa, Upper Chirchik, Middle Chirchik, Lower Chirchik districts, Angren and Almalik cities. For example, Yungichkoli village uniting in Middle Chirchik district, ‘Zargaldak’ neighbourhood in Zangiota district, Hanabad neighbourhood in Almalik district. They work in factories in Almalyk and Angren.

In the Fergana region, Uyghurs live in the cities of Fergana and Margilan. Although many Uyghur ethnic groups lived in Fergana region until the mid-twentieth century, most of them have assimilated with the Uzbek nation. In Fergana region, most of the population are Uyghurs in Kashgar village in Dangara district, Kashgar in Besharyk district, in Yazyavan district, in the villages of Kuva district, such as Kashgarcha, Kashgar-1, Kashgar-2, Nematcha village near Kokand city.

In Syrdarya region, Uyghurs live in the city and region of Gulistan, Syrdarya and Boyavut districts. Uyghurs living in the Bayouut district are mostly descendants of the Uighurs who were deported in the 1930s and forced to resettle later. Uighurs living in Gulistan and Syrdarya districts were evacuated from Xinjiang in the 1960s according to the Agreement between the Soviet Union and China. They were settled according to the plan the Mirzachul desert, after cultivating it, in newly established collective farms. Uyghurs were settled here to raise agricultural production. Today, they mainly work in spheres like agriculture, entrepreneurship, and services.

In Andijan region, Uighurs live in the city and district of Andijan, in Izboskan Kurgantepa, Balikchi and Altinkul districts, in Akhtachi, Alakanot villages in Asaka district, ‘Dulon’ village in Shahrikhan district, 9 neighbourhoods in ‘Uyghur’ village in Pakhtaabad district. ‘Uyghur’ village in Pakhtaabad district is the most organized Uyghur settlement in Uzbekistan. There are 12 neighbourhoods, 6 rural medical

³²⁵ Қойлуқтики уйғурлар (in Uighur language) // Азия бугун сегодня. Алматы. 30.11.2011. – Б.8.

units, 8 schools, 2 preschools, 1 children's and youth sports school, 1 Uighurabad professional college of public services.

Uyghurs in Uzbekistan are one of the diasporas who have been actively involved in socio-economic and cultural transformation since Independence. There were drastic changes in the agricultural sector and land was allocated to the population on the basis of farming. Uyghurs also actively participate in this process. In particular, the Uyghurs are chairmen in 29 farms operating in various fields in the Uyghur village gathering in Pakhtaabad district of Andijan region.³²⁶ Numonjon Niyazov, head of 'Sarvinoz parvoz' farm and owner of Order of 'Friendship' ('Дўстлик') Bakhtiyorjon Ismoilov, Akhunjon Rakhmonov, who is the head of the farm 'Okhunjon ota', are one of the leading farmers not only in Pakhtaabad district but in Andijan region. They are exceeding the state plan, producing high yields of cocoons, grain and other crops. These incomes are used not only for the needs of their families, but also for improving the living conditions of other workers, creating new jobs and improving the quality of public services. One of the leading farmers in Andijan is A. Ismoilov. He was awarded the 'Shuhrat' medal in 2009 for his effective work in agriculture.

One of the changes in the life of the Uyghurs during Independence is that they have their own homestead. For the Uyghurs, who have long been known for their hard work and skilful farming, this was especially desirable and opened up great opportunities. This is also illustrated by the case of the village of Dulan in Shakhrikhan district of Andijan region, where the Uyghurs live. There are more than 3 000 people. The village is home to over 3,000 residents. It is worth noting that the work done in accordance with the Decree of the Governor of Andijan region to strengthen measures for more effective use of private land. Products that are produced both for their own needs and for their own profit, contribute to the wellbeing of their material lives. It is noteworthy that some rural households produce about 15 different types of agricultural products.

³²⁶ Икки томчи сувдай ўхшаш халқмиз // Андижоннома. 2011 йил 20 август. – Б. 2.

The Uyghur diaspora in Uzbekistan has been making significant strides in the crafts, services, and other industries. One of them is Kutbiddin Turdiev, skilful craftsman. His works add to the new facilities being erected in the Andijan region. K. Turdiev is the winner of the Andijan regional stage of the ‘Tashabbus’ show-contest and the participant of the Republican stage. His son B. Turdiyev also continues his father's profession and made some progress.

Today, many Uyghur entrepreneurs are freely operating as a result of reforms in Uzbekistan. It is worth noting that many Uyghur entrepreneurs in Andijan bring mini technologies for various industries from the Xinjiang Uyghur Autonomous Region to the production of consumer goods based on local products. Noteworthy is the fact that they are well-versed in the use of these technologies and organize their local raw materials production in Andijan. These entrepreneurs are operating in Akhtachi village in Asaka district, Uyghur village in Pakhtaabad district, in several neighbourhoods of Andijan city.³²⁷

In addition, Uyghur cuisine operates in many cities of Uzbekistan. Many training centres also offer Uyghur cooking courses. Also, many Uyghur bakers, confectioners and cooks are freely engaged in entrepreneurship.

There are many Uyghurs in Uzbekistan, serving in a number of industries and economies, and who have worked hard for the development of these areas. For example, Maratjon Azatov, an honour man of melioration system of the Republic of Uzbekistan, M. Abdullaev, an honour constructor of the Republic of Uzbekistan, Malakhat Molutov, an honour man of communal services of the Republic of Uzbekistan are among them.³²⁸

M. Molutov worked for the gas industry for many years and was the director of the Tashkent city branch of Uzbektransgaz. His services in the development of the industry were highly appreciated by the Government of the Republic of Uzbekistan and he was awarded the Order of ‘Sign of Honour’ (‘Хурматбелгиси’) and the ‘Fame’ (‘Шуҳрат’) Medal.

³²⁷ This data was gathered in the interview with the Uyghurs in Andijan region. August, 2012.

³²⁸ Самсаков А. Известные уйгуры XX века (Казахстан, Узбекистан, Киргизистан, Туркменистан). – Алматы.: Наш мир, 2005. – С.39.

One of them is Azatjon Mansurov who is an Honoured economist of Uzbekistan. He was recognized for his services in building a market economy based in Uzbekistan and was awarded the 'Independence' ('Мустақиллик') Order and the badge of '10 years of Independence of Uzbekistan' ('Ўзбекистонмустақиллигига 10 йил').

After Independence, the number of intellectuals among Uyghurs has increased significantly. Nowadays, they contribute to the construction of state and society, democratization of society, strengthening of interethnic relations, spiritual and cultural life.

This is due to the wide opportunities for science in Uzbekistan. Uyghurs from Uzbekistan study mainly in Uzbek-language educational institutions. Due to the fact that the Uighur language is so close to Uzbek language, the need for Uighur schools is not felt. But this does not mean that the Uyghur language is not used. It is widely used in family and intercourse among the Uyghurs. Also, the Uyghurs mainly use the Uzbek alphabet. The Uyghurs, who have migrated from Xinjiang since the mid-20th century, have been using the Uighur alphabet based on the Arabic alphabet for their studies in the Uighur schools. Also, many works on the literature and culture of the Uighur people have been published in Kazakhstan, based on the Cyrillic alphabet, which is still used today in the Uyghur media. Therefore, this alphabet is actively used.

Among the Uyghurs living in Uzbekistan, there are also many scientists. It should be noted that up to now there are about 200 candidates of sciences, more than 10 doctors of science. Among them are an academician of the Academy of Sciences of Uzbekistan Y. Muborakov; pedagogical scientist M. Khamraev, doctor of medical sciences, professor, director of the Institute of Immunology R. Ruziboev; owner of the order 'The fame of labour' ('Меҳнат шухрати'), doctor of physical and mathematical sciences, professor A. Aliev; doctor of art sciences I. Mamedov; doctor of historical sciences A. Khodjaev; candidates of history Irfon Tukhtiev and

Abdukholik Aytboev; doctor of technical sciences H. Tillashev, who are famous not only in Uzbekistan, but also abroad.³²⁹

During the years of Independence from Andijan, a number of scholars, such as Dilbarjon Kurbanov, Abdujabbor Kasimov, Mohira Suleymanova, Bakhtikhon Niyazova and Hanifa Salihova, have been trained.

It is worth mentioning the academic scientist Y. Muborakov who made a significant contribution to the development of seismology and seismodynamics in Uzbekistan and has prepared many students in this field. He was a member of the Presidium of the Academy of Sciences of the Republic of Uzbekistan, Chairman of the Department of Mechanics, Management Processes and Informatics, and Head of the Laboratory of the Institute of Mechanics and Seismic Strength named after M.T. Urazboev, from 1998 until his death was the Deputy Chairman of Physics-mathematics and technical sciences department of the Academy of Sciences of the Republic of Uzbekistan.

The scientific researches maintained by academician Y.N. Muborakov have been widely used as recommendations, manuals, calculations and experimental results in the design, construction and maintenance of underground structures, the Tashkent underground and many other facilities.³³⁰ On the basis of several scientific works, new construction designs have been developed and received copyright certificates.

Uyghur poets and writers, members of the Writers' Union of Uzbekistan Seytjon Seitishov, Yahya Toirov, Sultan Jamol, Habibulla Zayniddinov, Toshpulat Ikromiy, Emin Usmanov, Rohila Hafizova, Saodat Bobojonova, Najot Niyozov (Al Najat Bakiy) have composed such works singing goodness, happiness, truth, common human values. Gafurjan Niyazkhojaev (ҒопуржанНиязхожаев), who was a member of the Journalists' Union of Uzbekistan, wrote poems in which he dedicated his works to children. Uyghur poets also praise the ethnic tolerance in Uzbekistan, Uzbek-Uighur friendship. 'My Uzbeks and Uighurs' ('Ўзбегу-уйғурим') and 'А

³²⁹ Қаххоров А. Мустақиллик тақдиримизда // Қалб кўзи. 1999 йил 4 сентябрь. – Б.2.

³³⁰ Ёрмухаммад Мубораков ҳақида хотиралар. Т.Р. Рашидов ва бошқалар. – Тошкент, 2004. – Б.5.

wise and kind country' ('Хикматли ва бағрикенг юрт') by Najot Niyozov (Нажот Ниёзов) (Al Najat Bakiy - АлНажотБоқий) are among them.

Among Uyghur poets, it is worth mentioning doctor of philological sciences, Professor Hanifa Salihova. Hanifa Salihova was born on July 20, 1939 in the city of Gulja, Eastern Turkestan. He moved to Uzbekistan with his family in 1961. In 1967, he graduated from the Andijan State Pedagogical Institute and worked as a teacher there. From 1995 to 2004, he worked as the head of the "Uzbek Literature" department of Andijan State University. As a scientist, Hanifa Salihova defended her candidate's thesis on "Traditions of democratic literature in 20th century Uzbek literature" in 1977, and in 1995 she defended her doctoral thesis on "The role of Alisher Navoi's "Hamsa" epics in Uyghur epic and prose development". In connection with his pedagogical activity, he was awarded the badge "Outstanding Public Education" (1991) and "Outstanding Higher Education" (1999). In 2014, he was awarded a prize for the selection of "Amulet of Dreams" in the "We Live for the Motherland" competition by the Writers' Union of Uzbekistan and was awarded a diploma. In 2000, by the decree of the first President of the Republic of Uzbekistan, he was awarded the Order of Friendship. Khanifa Salihova is currently working as a professor at the "Uzbek language and literature" department of Andijan State University.

One of the most successful writers is the well-known Uyghur writer, journalist Matluba Yusuf Akhun. Her work 'White scarf' ('Оқрўмол') is worth to note.

After Independence, Uyghur women have more opportunities to show their talents and become active participants in many areas of society. In particular, they have achieved a lot in science and education. For example, biologist Risolat Fakhriddinova is the first woman in Uzbekistan to create new cotton varieties. She has successfully developed a cotton variety named 'Treasure' ('Хазина') and has been patented by experimental biology at the Institute of Genetics of the Academy of Sciences of the Republic of Uzbekistan. Among the Uyghur women, Shavom Ablakova, doctor of economical sciences; Gavhar Nuriddinova, candidate of medical sciences; Nargiza Ahmetova, candidate of philological sciences; Mohira

Suleymanova, and Gulnora Yusupova, Mohira Abdusamadova, Gulnaram Latipova, who have achieved great success in education.

On the eve of the 20th anniversary of Independence of the Republic of Uzbekistan, a group of people who have made a significant contribution to the development of science, culture, social and economic life of the Republic were awarded the commemorative medal of the ‘20th anniversary of Uzbekistan’, among them were Uyghurs. In particular, Akramjon Hashimov, the head of the Uighur National Cultural Centre; Adolatkhan Rakhmanova, the chairman of the Uighur National Cultural Centre in Andijan region, the head of the department of culture and sports affairs of Pakhtaabad district; Bekmurad Mukhtarov, the head of the Uyghur culture House in Uighur village of Pakhtaabad district of Andiajn region; Salohiddin Kholboev, Head of Defense Assistance Organization ‘Vatanparvar’ in Pakhtaabad district; Robiyakhon Hamrakulova, Chairman of the Pakhtaabad District Branch of Andijan region of the National Bank of Uzbekistan; Sadiriddin Abdullayev, shairman of Public education department of Pakhtaabad district of Andijan region; Sharafiddin Usmanov, head of Pakhtaabad service college; Abdulhakim Shamsiev, head of Pakhtaabad economical college were rewarded.³³¹

³³¹It was recorded during the research in Pakhtaabad district of Andijan region. August, 2012.

Chapter XIII

Changes in the sphere of culture during Independence

During the years of independence, the Uyghur diaspora in Uzbekistan has established friendly relations in the field of culture, art and other areas, and Uyghur artists have the opportunity to demonstrate their art. The Uyghur Cultural Center regularly organizes creative evenings of Uzbek Uyghurs. In particular, on April 10, 2010 at the Palace of Arts "Turkiston" in Tashkent, the Uyghur Cultural Center of Uzbekistan held a literary and musical evening "Spring Songs" dedicated to the Day of Remembrance and Appreciation. Artists of the group "Guldasta", organized at the Cultural Center, have presented their art in many competitions. Uyghur artists Kutlug Basharov, Lekim Ibragimov and Medat Qahhorov have achieved great success.

Over the past years, the Uighur Cultural Centre, in cooperation with the Republican International Cultural Centre, has been actively involved in various activities. Together with the activists of the Uighur cultural centres of Tashkent and regions, all of the holidays held in Uzbekistan, including Independence Day, Navruz, Constitution Day, New Year, International Women's Day, showcase their national art and cultural wealth doing considerable work to promote unity and harmony among nations.

Also, according to the Charter of the Uighur Cultural Centre, friendships on culture, art and other areas have been established and developed with the Uighurs living in their historical fathers' lands such as China, Kazakhstan and Kyrgyzstan. Here Uighur artists showcase their mutual arts, educate students in Uzbekistan, get

acquainted with Uighur artists with their creations, and other work is a result of the opportunities created in Uzbekistan.

Tour of the Republican Musical Uighur Theatre and its 'Navo' ensembles from Almaty in 2004, tour of 'Mukom' ensemble from Urumqi in 2005, and the 'Guncha' children's theatre under the direction of Sharvonam Rozieva from Almaty in 2008 performed in Tashkent showcasing their talents in concert programs at spiritual centres. Especially the performances of artists from Alma Ata with young artists of Uzbekistan turned the concert into a real celebration of friendship between peoples. These events were held jointly with reputable organizations in Uzbekistan, including the 'For health offspring' ('Соғломавлодучун') Fund.

In particular, there is an increase in the organization of scientific trips of the Uighur scholars and the process of inviting each other at various events. The cooperation of the embassies of the fraternal countries, which are helping to revitalize and develop interstate relations in the field of culture and art, is very effective. It is worth mentioning the Embassies of the Republic of Kazakhstan and the People's Republic of China in Uzbekistan. For example, they actively participated in the 20th anniversary of establishing diplomatic relations between Uzbekistan and China.

Analysing the activities of the Uyghur Cultural Centre, it should be noted that the creative parties of Uyghurs from Uzbekistan regularly organized by the Centre play an important role in maintaining harmony in interethnic relations in Uzbekistan. On April 10, 2010, the Uighur Cultural Centre of Uzbekistan organised a literary and musical evening 'Spring songs' ('Баҳортароналари'), dedicated to the Day of Memory and Honour, at the Turkiston art palace in Tashkent. The event was attended by artists from the 'Guldasta' group set up at the Centre. Such a wide range events not only enhances the solidarity of the Uyghurs, but also demonstrates the enormous potential for the development of Uyghur art in Uzbekistan.

One of the most active organizers of various cultural events organized by the Republican Uighur Cultural Centre is Khalima Baratova. She is the artistic director of the 'Guldasta' ensemble, which was established at the Centre in 2009, 'Dustlik navolari' ensemble at the Republican International Cultural Centre. These ensembles

are one of the most active participants in the events which effort to promote interethnic friendship and peace in the Republic. The 'Buston' band, a part of the Guldasta ensemble, was the winner of the contest 'Uzbekistan is our common home' among the national cultural centres of the Republic.

During the Soviet period Andijan Uyghurs were mostly known for their agricultural work, after Independence, they have gained nation's respect in other areas. Matluba Yusufokhun, Tukhtasin Kurbanov, Gulnoza Sogieva in the field of journalism, Ortikali Juraev in art, Juraboy Kurbanov in playing the violin, Bekmurod Mukhtarov in singing are famous. Representatives of the Uighur ensemble of the Uighur National Cultural Centre in Andijan, have performed with concert programs in various regions.

Artists-painters have a special place among Uighur intellectuals. In the late 1970s - early 1990s, a group of talented Uighur artists was formed. One of the most popular Uighur artists in Uzbekistan is academician Kutlug Basharov, who has achieved a lot in his creation. The works of the People's Artist of Uzbekistan, gold medalist of the Academy of Arts Lekim Ibragimov, People's Artists Medat Kahhorov and Gulbahor Hashimova play a significant role in the development of fine arts in Uzbekistan. For example, in 1990 Lekim Ibragimov created a well-known portrait of Zahiriddin Muhammad Babur.³³² Exhibitions by Uighur artists in the USA, Japan, France, Sweden, Germany, Belgium, Holland, Finland, Russia and many other countries have not only made Uighur artists famous, but also contributed to the international prestige of Uzbekistan. In recent years, his creative results have been presented on behalf of Uzbekistan at exhibitions held in major countries of the world, and have received high praise and applause. This shows that Uzbekistan has created all the necessary conditions for freelance work and that is effectively used by Uighur artists. It should be noted that the cooperation of the Academy of Arts of the Republic of Uzbekistan and the Republican Uyghur Cultural Centre is of great help in promoting the popularity of these Uyghur artists.

³³² Хамраев Ф. Дервиши. Очерки об уйгурских художниках Центральной Азии. – Москва: Художественная литература, 2010. –С.14.

The architect Zayniddin Paltaev, who contributed to the creation of the beautiful image of Tashkent, actively participated in the preparation of the project of large buildings, including the Hotel of Uzbekistan, the author of the project of the Termiz Archeology Museum building, is one of the Uighurs from Uzbekistan.

The Uyghurs in Uzbekistan have also achieved a great success in the music industry. In particular, Abdulaziz Khoshimov, doctor of artistic sciences; Aburayim Ahmadi, People's artist of Uzbekistan; Kholiskhon Kadirova, honoured Artist of Uzbekistan; Hakim Helamov, Tursun Shavdinov, Orifjon Muhamedov, Badakhun Yasinov, and Muhammad Azizov have also worked on the development of Uighur art. Shahida Shoymardonova has contributed to make note of Uighurs' twelve mukoms which is treasure of Uighur nation. At the same time, she has created a number of musical compositions and adopted the national recognition. In 1993, she was awarded the title 'Honoured worker of culture of Uzbekistan', in 1998 she was awarded the medal 'Shuhrat'.

The talents and creativity of many Uyghur artists have become perfect in the years of Independence. F. Nizomiddinova, H. Azizova, M. Hashimova, A. Yusupova, O. Hasanova, S. Mamedov, Y. Ablisov, E. Yunus, T. Muhamedov are well known in Uzbekistan. Singer Bori Tuhtahakhunov and Uyghur classical dancer K. Yusupov are also notable.

At the same time, actor and director Maksud Mansurov, cinematographer Rifkat Ibragimov, Shamsikamar Mansurova, Gulkhumor Abdullaeva, Raihan Ulasenova are freelance creators in the film industry in Uzbekistan.

Thanks to the initiative and efforts of the President of Uzbekistan Shavkat Mirziyoyev, the fruitful development of political, economic and cultural relations between Central Asian countries is clearly visible. A number of practical activities are being carried out in this regard. As one of them, on the initiative of the President of Kazakhstan, the team of "Republican State Academic Uyghur Musical Comedy Theater named after Quddus Khojamiyarov" from Almaty city came to Tashkent on August 15-20 for a 5-day visit. This team consists of a total of 65 people, it works under the leadership of the famous artist Murat Ahmadi and the director of the

honored artist of Kazakhstan Yolkinjon Shomiev. Official welcoming ceremony of the guests in Tashkent was attended by the leaders of the Committee on International Relations and Friendship with Foreign Countries under the Cabinet of Ministers of the Republic of Uzbekistan, the leaders and activists of the Republican Uyghur Cultural Center, Tashkent City Uyghur Cultural Center and republican cultural centers of other nationalities. Chairman of the Committee Rustam Djavdatovich Kurbanov from Uzbekistan, Ambassador of Kazakhstan, artistic director of the team Murat Khamraev, Chairman of the Uyghur Cultural Center of the Republic Halima Baratova, Olimjon Zaitov, Chairman of the Tashkent Uyghur Cultural Center spoke. On the first day of the visit, the head of the Republican Uyghur Cultural Center and a group of activists introduced the guests to the city of Tashkent and the new changes in it. On August 16-18, the guests gave a concert at the Turkestan Palace. On August 19, they performed Gharib and Sanam in the Muqimi Theater hall. To see the performance, the theater artists and the head of the magazine “A Look at the Uyghurs” published in Uyghur based on the French and Arabic alphabets in Paris, Mrs. Kamilla and her assistant Dilnur Raykhan also visited the theater.

At the end of the visit, the guests noted that the organizational work was organized at a very high level and thanked all the leaders and activists who participated in this work.

The emergence of such well-known people in the field of art shows that Uighurs, like other nations and ethnic groups, enjoy the freedom of creativity, contributing to the preservation, demonstration and promotion of their art in the Republic of Uzbekistan.

In recent years, singer Gulzira Ablat, who organized the “Muqam” ensemble under the center, and Umidjan Karimov, the leader of the “Umid” ensemble, have become the bright representatives of the Uyghur pop art in Uzbekistan. Nuridin Gaziev, Qabul Azamov are working. Gulzira Ablat is a student of Munojhotkhan Yolchievani, a famous maqam singer from Uzbekistan. He graduated from the State Conservatory of Uzbekistan with a degree in performing arts, and is currently a researcher at this higher educational institution. Under the auspices of the Republican

Uyghur Cultural Center, Gulzira Ablat organized the Uyghur Muqam Ensemble of Uzbekistan, consisting of students and graduates of the State Conservatory of Uzbekistan. Musicians such as Roza Haydarova, Gozal Mominova, Aliyar Abay, Ramazanov Erkin, Yoldoshboev Azizbek, and Nazarov Sherzod are performing there. On December 25, 2022, the ensemble presented its first concert program at the cultural center of the Yakkasaroy district of Tashkent. The guests who participated in it and the representatives of the art sphere highly appreciated the creative skills of the ensemble.

Among the young Uyghur artists, Tolqin Tajiev, who works as an opera singer, should be singled out. He is considered one of the most talented and prominent opera singers in Uzbekistan. He is a regular participant of events organized by the State Philharmonic of Uzbekistan, Alisher Navoi Music and Ballet Theater. He also participates in concert programs held in honor of official state events, international ceremonies, and high-level meetings.

One of the aspects that should be emphasized here is that the Tashkent State University of Oriental Studies prepares specialists in the Uyghur language along with various eastern languages. Currently, 60230100 Philology and Language Teaching: Uyghur language undergraduate studies are being accepted. In this direction, a number of mature scientists conduct classes. In particular, doctor of philology, professor Sodikov Kasimjon Pozilovich is one of the well-known specialists in Uyghur language and old Uyghur script in Uzbekistan. He has published a number of textbooks and study guides³³³.

In conclusion, it can be noted that the reason for the commonality, brotherhood, language, culture, traditions and customs of Uzbek and Uyghur nationalities lies in the unity of their roots and lineage, that is, in their eternal blood relationship. Today, this fact is indisputable not only to historians, but also to everyone who knows the history of the country.

³³³ Содиков Қ.П. Адиб Аҳмад Югнакий. Ҳибату-л-ҳақойиқ. Қосимжон Содиков транскрипцияси, талқини ва таҳлилида. – Тошкент: «Akademnashr», 2019; Qutadg’u bilig so’zligi [Matn]: ilmiy-omnabop nashr/ Q.Sodiqov. – Toshkent: Akademnashr, 2020. – 304 b.; Sodiqov Q. Eski o’zbek yozma adabiy tili. – Toshkent: Akademnashr, 2021. – 592 b. Содиков Қ.П. Уйғур ёзувида битилган эски туркий васиқалар. – Анкара: «Акчағ Ҳауинлар», 2021. – 174 б.; Махмуд Кошғарий. Туркий сўзлар девони [Dīvānu luḡāti-t-türk]. Нашрга тайёрловчи Қ. Содиков. Истанбул: «Akademik Kitaplar», 2021. – 776 б.;

Chapter XIV

Achievements in sport

Thanks to the extensive attention paid to sports in Uzbekistan during the years of independence, many famous athletes have emerged among the Uyghurs. For example, master of sports of international class Mukhtaram Aliyeva, boxer Jasurbek Latipov, coach of the national boxing team of Uzbekistan, honored sports coach of the Republic of Uzbekistan Rahmatjon Ruziokhunov, judoka Odil Tulendiboev are among them. In addition, special attention and care is paid to children's sports, as well as other Uyghur youth in Uzbekistan, who strive for a healthy lifestyle and work professionally to become skilled athletes.

Over the years of Independence in Uzbekistan, the wide-ranging attention paid to sport has led to the emergence of many prominent Uighur athletes. For example, Mukhtaram Aliyeva, an overachiever of the Border Troops of the Republic of Uzbekistan, is an international master of sport. She won gold medals at the World powerlifting and weightlifting Championships in Italy in 2010, and in Greece in 2011. She was also among the winners and medallists at the Asian and national tournaments. On January 13, 2011, taking into account the contribution of Uzbekistan in the international competitions, by the Decree of the President, she was awarded the 'Shuhrat' medal for defending the honour of Uzbekistan. In 2013, she won a gold medal in the World championship of weightlifting beating the world record. She was also included in the Guinness Book of Records as the first Uzbek woman to enter it.

Also, the special attention and care given to children sports helps Uighur youth, like many others in Uzbekistan, contribute for a healthy lifestyle and become skilled athletes. Bahodirjon Niyazov, the head of Uyghur village, proudly points out that many achievements have been made in a number of fields thanks to the vast opportunities created after Independence, and that Uyghur youth in sports have dignifiedly defended Uzbekistan's honour at Asian and world tournaments.³³⁴

³³⁴Recorded from the interview with Bahodir Niyozov. Pakhtaabad district of the Andijan region. August 20, 2011.

Children's and youth sports school number 1 was opened in Uyghur village of Pakhtaabad district of Andijan region head of which is Tuychiev Yusuvokhun, 17 students of whom have won Uzbekistan and international sport events. Abdulhamid Abdurahmonov, who is the head of the children's and youth sports school in Pakhtaabad district of Andijan region, has trained lots of athletes who are participants and winners of various competitions. And also A. Abdurahmonov has participated in many contests with his family, and has been an example for others. Jasurbek Latipov from Uighur village of Pakhtaabad, represented boxing at the Summer Olympic Games held in London in 2012, and upheld the honour of Uzbekistan in the international arenas. He also won a silver medal at the World Championships in Kazakhstan in 2013 and in Germany in 2017. At the Asian Games in Jakarta in 2018, he won the absolute title in his weight class.

Mahamatjon Molutov has been Vice President of the Sambo Federation in Uzbekistan since 1990. He has been working for many years on the development of sambo in Uzbekistan and contributed to the success of this sport. During his leadership, sambo sportsmen have participated in a number of events and have won prizes. Many athletes and coaches still mention that he has a great contribution to the achievements of Uzbek athletes in the sport of sambo.

In recent years, Uzbek boxers have achieved great success at the Olympics, World Championships and other major international tournaments. One of the greatest contributors to these victories is Rahmatjon Ruziakhunov, a trainer of Uzbekistan national boxing team and Honoured coach of the Republic of Uzbekistan.

From an early age, he has been doing boxing and excelled to the title of the master of sports. He later went on to kickboxing. He has trained 29 world champions as an oriental fighting coach. Ruziakhunov Rahmatjon Tursunovich, who achieved success in the Olympic Games in Rio 2016, was awarded the title of Honoured sports coach of the Republic of Uzbekistan.

One of the athletes representing Uzbekistan in the world arena is Adil Tulendiboev. Despite being disabled, he worked hard to become a professional athlete. He was engaged in judo sport and successfully participated in sports

competitions among young people and then among adults. In 2004, at the Junior World Judo Championship in Budapest (Hungary), he won a bronze medal in the weight category over 100 kg. At the Championship of Uzbekistan he won a silver medal. In 2006 at the World Cup in Baku (Azerbaijan) he won a bronze medal. In 2009, at the Asian Judo Championship in Taipei (Taiwan), he won a bronze medal in the absolute category. The following year, at the Championship of Uzbekistan in Chirchik, he won a gold medal in the open weight category. In 2011 and 2012, at the stage of the Judo World Cup in Tashkent, he won a silver medal in the weight category over 100 kg and a bronze medal, respectively. At the Para Olympic Games held in Incheon, South Korea, he won gold medal on judo by the men's +100 kg weight category. He also won the 15th Paralympic Games in Rio de Janeiro. Participated in Paralympic judo competitions between athletes weighing more than 100 kilograms. Especially finishing the final match in 2 seconds, he beat the world record. He was awarded the highest title 'Honour of Uzbekistan' for his achievements in sport.

In general, the sportsmen working on themselves are making great progress, taking advantage of the attention given to sports in the Republic of Uzbekistan. Their achievements are a lesson for the younger generation, and serve as an incentive for them to work on themselves even more seriously. This, of course, serves as an incentive for young people to be physically healthy, set high goals for themselves, and have a strong will to achieve them.

Chapter XV

Relations with the Uyghur Autonomous Region of Xinjiang

One of the most important changes in the life of the Uyghurs during independence was the re-establishment of relations with the historical homeland of the Xinjiang Uyghur Autonomous Region. These ties are of special importance for the Uyghurs living in Uzbekistan, as well as for the re-establishment of relations with their relatives at the national level.

One of the most important changes in the life of the Uyghurs during Independence is the revival of their relationship with the Xinjiang Uighur Autonomous Republic of China, their historic homeland. These relationships are important for the Uighur people living in Uzbekistan as well as resuming relationships with their familiars in the state level. Since the first years of Independence, friendly relations with Xinjiang Uighur Autonomous Region of the People's Republic of China have been restored.

Since 1986, trade relations between the Central Asian republics, Kazakhstan and the Xinjiang Uyghur Autonomous Region of the PRC have been established³³⁵. Cooperation was established with Uzbekistan and the Xinjiang Uyghur Autonomous Region in the field of further improvement of cotton cultivation, protecting it from various diseases, and creating new varieties. Exhibitions of Chinese products have started to be held in Uzbekistan. At the exhibition of the products of Xinjiang-Uyghur Autonomous Region enterprises held in Tashkent in May 1988, it was agreed to

³³⁵ Славинский Б. Н. Внешняя политика СССР на Дальнем Востоке, 1945-1986 . – М.: Международные отношения, 1988. – С.244.

supply carbonite and amophor to China, and in turn to supply tires and textile products from China to Uzbekistan³³⁶.

On March 17, 1989, the first Soviet-Chinese joint venture was established in Tashkent. On this day, the representatives of the industrial associations from Urumqi, the center of the Xinjiang-Uyghur Autonomous Region of the PRC, and the representatives of the Ministry of Local Industry of Uzbekistan signed an agreement on opening a joint venture in Tashkent³³⁷.

In November 1990, the chairman of the Xinjiang Uyghur Autonomous Region, Temur Davomat, arrived in Tashkent. In June 1991, the first official delegation of Uzbekistan visited Urumqi. Trade and tourism ties between the two countries have been revived. Relations between the two regions are based on agreements between the People's Republic of China and the Republic of Uzbekistan. Mutually beneficial economic cooperation has been established between Uzbekistan and the Xinjiang Uyghur Autonomous Region. In the framework of economic relations between the Xinjiang Uyghur Autonomous Region and Uzbekistan, "Exhibitions of Xinjiang goods in Uzbekistan" were held.

In November 1990, Temur Davomat, the head of the Xinjiang Uighur Autonomous Region, arrived in Tashkent. In June 1991, the first official delegation of Uzbekistan visited Urumqi. Trade and tourism relations between the two countries were set. Relations between the two regions are based on Agreements between the PRC and the Republic of Uzbekistan.

During the years of independence, the society was active in the development of bilateral cooperation. On November 5-12, 1992, representatives of the Council of Friendship Societies of the Republic of Uzbekistan visited Xinjiang-Uyghur Autonomous District. During the visit, it was agreed to develop cooperative relations

³³⁶ Гофуров Н. О. “Ўзбекистон Республикасининг Хитой халқ республикаси билан иқтисодий, илмий ва маданий соҳалардаги ҳамкорлиги (1991–2001 йиллар)” мавзусидаги 07.00.01 – Ўзбекистон тарихи ихтисослиги бўйича тарих фанлари номзоди илмий даражасини олиш учун ёзилган диссертация. Наманган - 2011. – Б. 47.

³³⁷ Маннонов Б. С., Максимов Т. Қайта қуриш ва Ўзбекистоннинг ташқи алоқалари. – Тошкент: Билим жамияти, 1991. 8-бет.

and a protocol was signed on the establishment of fraternal ties and development of economic cooperation between the cities of Kashgar and Andijan³³⁸.

On December 2-9, 1992, a delegation led by the deputy chairman of the People's Political Consultative Council of the Xinjiang Uyghur Autonomous Region, Fen Dajin, and the chairman of the People's Society of Friendship with Xinjiang, Abaidulla Taip, the head of the Foreign Affairs Department of the Xinjiang Uyghur Autonomous Region, visited Uzbekistan. The members of the delegation took part in the opening ceremony of the photo exhibition called "Xinjin-today", and also discussed the issues of further development of cooperation relations³³⁹.

A number of works on revival of historical economic and cultural ties have already begun. Asaka city of Andijan region is officially registered as sister city.

On July 5-7, 1994, an exhibition of products of the Xinjiang-Uyghur Autonomous Region of the PRC was held at "Uzbekpomarkaz". In September 1997, Uzbekistan participated for the first time with its intellectual products - new technologies, engineering and know-how - at the 6th International Trade and Economic Fair held in Urumchi, Xinjiang-Uyghur Autonomous Region. More than a thousand firms and companies from 14 countries participated in the fair with their exhibitions.

On behalf of Uzbekistan, large manufacturing companies such as "Uzengilsanoat", "Uzeltexsanoat", "Uzavtosanoat", "Uzkimyosanoat" and a number of joint ventures that aimed to export their products participated in this fair.

The Chinese scientific community has also begun to look at the strengthening of cooperation relations with Uzbekistan with great interest. In November 1985, during the visits of the delegations headed by Nusrat Shahidy, rector of Xinjiang Pedagogical University, in October 1986, by Jumaakhun Soliboev, chairman of the Xinjiang branch of friendship societies, and in August 1990, by Aut Tokhut, president of the

³³⁸ Халқ сўзи. 1992 йил 22 май. №32. – Б.3.

³³⁹ Гофуров Н. О. "Ўзбекистон Республикасининг Хитой халқ республикаси билан иқтисодий, илмий ва маданий соҳалардаги ҳамкорлиги (1991–2001 йиллар)" мавзусидаги 07.00.01 – Ўзбекистон тарихи ихтисослиги бўйича тарих фанлари номзоди илмий даражасини олиш учун ёзилган диссертация. Наманган - 2011. – Б. 47.

Academy of Social Sciences of Xinjiang Autonomous Region, efforts were made to create the foundations of mutual scientific cooperation³⁴⁰.

Agreements were signed between the Institute of Microbiology of the UZR FA and the Institute of Biology, Soil Science and Desert of the Xinjiang-Uyghur Autonomous District of the People's Republic of China on the biotechnological cultivation of cap mushrooms and their use in an educational farm in the Tashkent region. At the same time, the Institute of Microbiology plans to test food waste bioconcentrates produced by biotechnological methods in one of the livestock farms of the PRC³⁴¹.

Since the first years of independence, close cultural ties have been established with the Xinjiang Uyghur Autonomous Region. From April 26 to May 17, 1993, the 36-member national singing and dancing ensemble of the Xinjiang Uyghur Autonomous Region gave free tour concerts in Tashkent, Samarkand, Fergana, Andijan, Jizzakh and other cities³⁴².

In turn, a delegation from the Tashkent State Art Institute came to Urumqi to learn about the experience of training specialists in theater and concert institutions. When the representatives of the institute visited the Xinjiang Institute of Art, they watched the diploma performances of the Chinese graduates. They gave lectures on the history and current state of work in the field of theater in our republic.

In 1993, a group of leading teachers of the Xinjiang Conservatory got acquainted with the work of the Tashkent State Conservatory named after M. Ashrafiy, with the experience gained in training specialists³⁴³.

Since 2004, cooperating with television companies from the Xinjiang Uighur Autonomous Region of China and Uzbekistan has been set. Tashkent TV studio is

³⁴⁰ Гофуров Н. О. “Ўзбекистон Республикасининг Хитой халқ республикаси билан иқтисодий, илмий ва маданий соҳалардаги ҳамкорлиги (1991–2001 йиллар)” мавзусидаги 07.00.01 – Ўзбекистон тарихи ихтисослиги бўйича тарих фанлари номзоди илмий даражасини олиш учун ёзилган диссертация. Наманган - 2011. – Б. 52.

³⁴¹ Гофуров Н. О. “Ўзбекистон Республикасининг Хитой халқ республикаси билан иқтисодий, илмий ва маданий соҳалардаги ҳамкорлиги (1991–2001 йиллар)” мавзусидаги 07.00.01 – Ўзбекистон тарихи ихтисослиги бўйича тарих фанлари номзоди илмий даражасини олиш учун ёзилган диссертация. Наманган - 2011. – Б. 53.

³⁴² Гофуров Н. О. “Ўзбекистон Республикасининг Хитой халқ республикаси билан иқтисодий, илмий ва маданий соҳалардаги ҳамкорлиги (1991–2001 йиллар)” мавзусидаги 07.00.01 – Ўзбекистон тарихи ихтисослиги бўйича тарих фанлари номзоди илмий даражасини олиш учун ёзилган диссертация. Наманган - 2011. – Б. 54.

³⁴³ Қирғизбоев А. Ўзбекистон Республикасининг Осиё мамлакатлари билан халқаро ҳамкорлиги. – Тошкент: Фан, 2004. – Б. 223.

broadcasting about China, Urumqi TV studio is doing Uzbekistan.³⁴⁴ The Uzbekistan-China Friendship Society, established on December 1, 1998, makes a significant contribution to the development of bilateral cooperation. This organization is working to further develop bilateral relations.

One of the important aspects of relations between Uzbekistan and Xinjiang Uighur Autonomous Region is the establishment of mutually beneficial economic cooperation. In particular, with its rich natural resources, which occupy about a sixth of China's territory, it is one of the most prosperous parts of China. In 2008, the trade turnover between the two countries reached US \$ 288.21 million,³⁴⁵ in 2012, that reached US \$ 741 million or more by 4.2%.³⁴⁶ 'Xinjiang Goods Exhibition in Uzbekistan' organised in the framework of economic relations between Xinjiang Uighur Autonomous Region and Uzbekistan plays an important role.

In 2009-2011, the Chamber of Commerce and Industry of Uzbekistan hosted an exhibition. After the 4th time in 2012, Xinjiang's production opportunities, technology and equipment for machine building products, household and chemical products, textiles and clothing, energy-saving equipment, bio-technologies, information technology, pharmaceuticals, cosmetics, perfumes and building materials were presented at the exhibition. Also, during the exhibition, the business community was able to engage in a direct demonstration of goods produced by Xinjiang entrepreneurs to further develop small and private businesses in Uzbekistan and China. Within the framework of the exhibition, the business circles of both countries were given the opportunity to have direct talks and create conditions for further expansion of economic cooperation. Furthermore, within the framework of the exhibition, on May 6-8, 2012, Uzbekistan and China organized a forum on cooperation in the field of small and medium-sized businesses, in which took part Lu Min, the deputy chairman of International trade relationships of Xinjiang, and 50

³⁴⁴ Ўзбекистон Миллий энциклопедияси. Т.9. – Ташкент: Ўзбекистон Миллий энциклопедияси, 2005. – Б.438.

³⁴⁵ Новые перспективы торгово-экономического сотрудничества между СУАР и Узбекистаном// Бизнес-вестник Востока. – Ташкент, 24 января 2008 года. №7 (1012). – С. 9.

³⁴⁶ 2012 йил 6-8 майда ўтказилган Шинжон товарларининг кўргазмасида Шинжоннинг халқаро савдо алоқалар бўйича раиси ўринбосари Лю Миннинг маърузасидан ёзиб олинган.

participants and firms. At the forum, the investment climate in Uzbekistan, the conditions created for them, legal and economic benefits were closely acquainted.

It is noteworthy that Uighurs from Xinjiang also participated in the exhibitions with their goods, clothes which have been made using modern technologies in traditional crafts, and medicine. It is also useful to study the rich experience of entrepreneurs in Xinjiang in the context of the government's efforts to develop family crafts and home-based work. The natural and geographical conditions, cultures and traditions are similar. Therefore, using their experience is much more effective in Uzbekistan. Because Xinjiang's production methods and direction are based on local conditions. Many Uighur businessmen in Xinjiang also expressed their desire to further develop mutually beneficial economic relations. They have established close relationships with their relatives and businessmen in Xinjiang. There are many local Uighur businessmen who are familiar with the production in Xinjiang, and who are developing these methods in Uzbekistan. For example, mini technologies suitable for the conditions of Uzbekistan are brought to Andijan region, producing foodstuffs, clothes, household goods and products. These technologies are distinguished by labour saving, high efficiency and economy. That leads to lower production costs. Thus, there are opportunities for the development of cultural and economic cooperation between the Uighurs in Uzbekistan and that is one of the important factors.

On December 23, 2019, at the meeting held at the Chamber of Commerce and Industry of the Republic of Uzbekistan with the delegation of the Department of Commerce of the Xinjiang Uyghur Autonomous Region of China and representatives of the Chamber of Commerce and Industry, the development of bilateral cooperation in agriculture, cooperation in the export of agricultural products from Uzbekistan to China, partners issues such as establishment of relations between them, organization of clusters of fruit and vegetable products were discussed.

Another goal of the development of cooperation with the Xinjiang Uyghur Autonomous Region of Uzbekistan is the wider utilization of the opportunities of international trade routes. In January 2020, during the visit of the delegation of the

Republic of Uzbekistan, consisting of representatives of the Ministry of Investment and Foreign Trade to China this year, the State Corporation “Chinese Railways”, the Ministry of Transport, the State Committee for Reforms and Development, Jiangsu, Henan, Shaanxi, Gansu regions, Xinjiang-Uyghur a number of meetings were held with the administration of the autonomous region and the “Lianyungan” seaport.

According to the end of the visit, an agreement was reached on the joint launch of a block train along the multimodal transport corridor “China-Kyrgyzstan-Uzbekistan” using road transport in the transit section “Kashghar - Irkeshtom - Osh – Andijan”. will be brought to the city of Kashgar, which is a major transport center, where cargo flows will be concentrated and it is planned to transfer from railway transport to road transport in order to continue its routes

At the moment, in order to increase the efficiency of the transport corridor, work is being carried out with Chinese partners on the issues of introducing discounts for cargo transportation in the territory of China, adapting the transportation of containers by rail and road transport, and increasing the throughput of the logistics center in Kashgar³⁴⁷.

The shortness of this transport corridor compared to other alternative routes, in turn, reduces the time of cargo delivery, and also makes the new route attractive and competitive for international trade participants.

In general, relations between the Xinjiang Uyghur Autonomous Region of the Republic of Uzbekistan are developing within the framework of official agreements with the People's Republic of China. This makes it possible to implement priorities such as introduction of new techniques and technologies, modernization of modern industrial facilities, further development of the country's export potential. Restoring and further developing historical ties with Xinjiang-Uyghur Autonomous Region undoubtedly serves the development and prosperity of both peoples.

³⁴⁷ “Хитой – Қирғизистон – Ўзбекистон” мултимодал транспорт йўлагига биринчи блок-поезд ишга туширилди // https://uzbekembassy.com.my/uzb/news_press/jamiyat/xitoy_qirgiziston_uzbekiston_multimodal_transport_yulagida_birinchi_blok_poezd_ishga_tushirildi.html

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