



FROM THE HISTORY OF UYGHUR MIGRATION TO THE TERRITORIES OF THE GOVERNOR-GENERAL OF TURKESTAN

D.J. Urakov

Candidate Of Historical Sciences, Associate Professor Department of World History, National University Of Uzbekistan

Gulzhan Otarbayeva

Candidate Of Historical Sciences, Associate Professor Head Of The Department, M. Auezov South Kazakhstan University

ABSTRACT

Uzbekistan has long been a region of active migration. The peoples of East Turkestan also came here for various reasons and have always been under the influence of the ethnic processes taking place here.

KEYWORDS: - Economic reasons, Great Silk Road, Kashgar, Uyghurs, Yorkent, Dolon, Saray, Choja, Kashgar, Kashkarmahalla, Janjal, Turamtopi, Topsariq, Ortish.

INTRODUCTION

During the Turkish Khanate and the Karakhanid period, the territories inhabited by the Uzbek and Uyghur peoples were part of a single state, and the development of the Great Silk Road further intensified these relations. The processes of ethnic intermingling between two fraternal peoples, representing a common language, a common religion, and a common culture, have been evolving since ancient times. The first reason why the Uyghurs have lived in Central Asia since ancient times is the trade relations along the Great Silk Road, and the second is that the Uyghurs are a combination of Turkic tribes living in vast areas from Mongolia to the east, Lake Balkhash in the west, and the Himalayas in the south. Due to this, for political and economic

reasons, migration processes between them continued uninterrupted.

After the conquest of Central Asia by the Russian Empire, the Governor-General of Turkestan was established. The migration of Uyghurs to Central Asia did not stop during the rule of the Governor-General of Turkestan, but rather due to the complex socio-economic and political situation in East Turkestan. From the first days of the establishment of the colonial system in the country, the conclusion of bilateral trade agreements with the East Turkestan and the establishment of active trade and economic cooperation sought to revive trade and monetary relations in the region and develop economic ties with the local population.

THE MAIN FINDINGS AND RESULTS



The migration of the Uyghurs to Central Asia as a separate group began in the 17th century. Because these migrations were mass migrations, the migration of people from one region to another, who formed their identity as an ethnic group in the regions of East Turkestan. In the migrations after this period, many of the signs characteristic of the migrations that formed the diaspora are striking.

In the middle of the 17th century, Uyghurs migrated to modern Uzbekistan. Religious tensions between the two mystical “white mountains” and “black mountains” in East Turkestan escalate (The terms “blackness” and “white mountain” are directly related to the names of the sons of Mahmud Azam Kasani (1463-1542), one of the Bukhara sayyids in the early 16th century. Imam Kalon and Ishaq Wali, the sons of Khoja Mahdumi Azam, formed their own mystical directions after the death of their father and began to gather disciples separately. One of his sons, Imam Kalon, was called “white mountain” with the idea of “Ishqiya”, and his other son, Ishaq Wali, was called “black mountain” with the idea “Ishqiya”. As the famous scientist Ch. Valikhanov noted in his memoirs, in practice there was no difference between the teachings of these two groups. (Kuldashev Sh. On some aspects of traditional ethno-demographic processes in the Fergana Valley and East Turkestan // Materials of the IV Republican scientific-theoretical conference on current issues of Uzbek ethnology in the series “Readings of Academician Karim Shoniyozov” - Tashkent-Namangan, 2007. - p. 174). According to sources, the center of the White Mountains is Kashgar, and the base of the Black Mountains is Yorkent. Religious strife eventually turns into political struggles. Yorkent was captured by the leader of the White Mountains, Ofoq Khoja (1625-1694), who led the Kalmyk army to Kashgar, led by Goldan Bushukti (1617-1697). Due to the

political turmoil and economic crisis, mass migration to the Fergana Valley began. Because they named themselves after their previous settlements, the people of Kokand Khanate called them “Kashgarlik”, “Yorkentlik”, “Turfonlik” or “mountain”, “agacha”, “povon”.

Another mass exodus of the Uyghurs took place in 1848-1860 during the “Seven Khojas” revolt in East Turkestan, led by Kattakhanora. In 1848, an army of 30,000 men from the Manchu-Chinese Empire invaded Kashgar. 20,000 people fled the Chinese army and came to the Fergana Valley. After the uprising led by Valikhanora in 1858, another thousand Uyghurs moved to the Fergana Valley[2].

The next stage of ethnodemographic processes in the Fergana Valley and East Turkestan began in the third quarter of the XIX century. In 1864, Yakubbek united the whole of East Turkestan and formed the “Ettishahar State” (1864-1877). With this state, the Governor-General of Turkestan, von Kaufmann, sent an ambassadorial mission to East Turkestan in April 1875, led by Colonel Reintal. Zayd Ahunov, Badavlat’s ambassador to Tashkent in April, will return to Kashgar.

After the dissolution of the Kokand Khanate in February 1876, Skobelev, the military governor-general of Fergana, put forward the idea of establishing a military base in the border areas, believing that the occupation of the region would strain relations with Kashgar and Britain. On June 21, 1876, K.P. Kaufman sent a letter to Yaqubbek, inviting him to agree on the border issue after the capture of Fergana, and expressing his agreement to agree on the border issue.

Meanwhile, General Skobelev in his report proposes to occupy all the mountainous areas to further develop trade, as trade between Kokand and Kashgar is 30,000 to 40,000 tenge a year[3].



Von Kaufman, who apparently did not want to confuse the relationship with Yaqubbek, ignored the offer. Traveler and scientist N. M. Przewalski will be in Kashgar during his tenure. Under the pretext of a scientific trip, he collected a lot of information about the state of Yaqubbek and sent it to the governor-general. In a letter to the governor-general on November 1, 1876, he said that he had met Yaqubbek's deputy in the town of Carlo, and that the reason the deputy was dissatisfied with the wealthy Russians was that the Russians were cooperating with the Chinese. Even when Forsyth demanded that Russian goods not be transferred to Kashgar, the Emir refused [3]. It seems that the mayor of Ettishahar maintained a liberal position in relations with Russia.

The desire to resolve the border issues as soon as possible and the need to collect military-political and economic information on the current situation necessitated the sending of an embassy mission to Kashgar in May 1876, led by Captain A.N. Kuropatkin.

After the successful conclusion of the talks, A.N. Kuropatkin, who had already fulfilled other tasks set by the embassy, began to collect valuable information about the current situation in the region, which will be published later in the form of a book "Historical and geographical essay of Kashgar." In general, in the 70s of the XIX century, the Governor-General of Turkestan established active political and diplomatic relations with the Ettishahar state, which existed in Kashgar. The relationship became formal. As a result of Yaqubbek's skillful diplomatic activity, he was able to establish mutually beneficial relations with the major empires with which he was in contact. In this regard, the Turkestan administration also had to reckon with him. However, after the fall of the Ettishahar state, the situation in the region changed again.

As a result of the fall of the Ettishahar state in 1877, mass migration from East Turkestan to the Fergana Valley began again. According to Ch. Valikhanov, 85-162 thousand people moved to the territory of Kokand khanate in 1862-1877.

A significant part of the Uyghurs displaced to Central Asia are those displaced from the Ili region. Under the Treaty of Ili of 1881, the Russian Empire received 9 million rubles in gold for the reception and accommodation of immigrants from East Turkestan in the territory of the Governor-General of Turkestan[4]. The people of the province prefer to move to Russia rather than stay in China. Between September 15, 1881 and March 15, 1883, 11,385 Uyghur families migrated to Central Asia[5]. According to documents in East Turkestan, in the 1980s, nearly 100,000 so-called "Chinese Muslims" were forced to emigrate to the Ettisuv and Fergana provinces[4]. Most of them were Uyghurs.

Another large-scale migration of Uyghurs to Central Asia occurred in the late 19th century. In particular, in the 80s and 90s of the XIX century, several hundred Uyghurs were relocated to the Caspian region, Khorezm in modern Uzbekistan and Tashkent region in Turkmenistan. Because the Central Asian railway, which was being built here at that time, needed a large number of workers.

In general, according to Chokan Valikhanov, the number of Uyghurs who migrated to Turkestan as a result of several uprisings before 1878 exceeded 500,000[6].

The migrants entered the valley in 12-22 days, mainly through the Taldyk, Shosht and Terak passes. The people of East Turkestan also entered the territory of the Kokand Khanate in times of peace. In particular, there were people who went to the valley in early spring, were hired and returned to their homeland in late autumn. In 1906, 14,689 people came from East



Turkestan to the Fergana Valley for seasonal work, in 1907, 24,107 people, and in 1908, 2,800 people[7]. They were mainly engaged in farming, construction, baking and cooking. Many Uyghur cuisines have also opened. Many of them stayed here for the rest of their lives and later brought their families with them.

Some of the Uyghur settlers from the second half of the 17th century settled around Shahrikhan, Yazyavan, Andijan and Tashkent of the Kokand Khanate[6]. Uyghur villages and mahallas were formed in the places where they settled.

Philologist, researcher of ethnotoponyms of Andijan region A. Ergashev In the territory of Andijan region Kashkarqishloq, Uyghurqishloq, Janjal, Tog'liq, Payonob, Dolon, Qavul, Tokyo, Pushmon, Paydo, Gozo, Shavruq, Takhtakorprrik, Tokqizoq, Ortish, Ozoh, Ovot, Olaqanot, Qurghonot, Eshan, Qurghonoldi, Kurgan It lists dozens of Uyghur villages, such as Kirmachi, Karaki, and Kepakchi[8].

Although the inhabitants of some of the villages bearing these names now consider themselves Uzbeks, they claim that their ancestors were originally from Kashgar or East Turkestan. For example, in Shahrihan district, the villages of Dolon, Saray, Choja, Kashgar, Kashkarmahalla, Janjal, Turamtopi, Topsariq, Ortish, Akhuntopi in Ahmadbek village were mainly Uyghurs. Their name comes from the nature of their location, the characteristics of the people in them.

In the first half of the 19th century, 70,000 Uyghurs who migrated with Muhammad Alikhan settled in the eastern districts of the Fergana Valley. In the Asaka district of Andijan region, villages inhabited mainly by Uyghurs, such as Akhtachi, Olaqanot and Akboyra, were formed as a result of these migrations. In the city of Andijan itself, the Uyghur neighborhood "Eskilik" appeared. The names of such small mahallas as Qizmasi, Ogushlik, Qurghontagi, Khakand are still

preserved here.

In the middle of the XIX century, in addition to the above areas, the Uyghurs were settled in Karasuv and the "New City" district of Tashkent. The mahalla formed in these areas in the 1830s is called "Kashgar mahalla". The main inhabitants of the neighborhood were Kashgaris. About 130 houses lived in Kashgar. One of the city gates on the eastern edge of the neighborhood was the Kashgar Gate [9].

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According to 1907 data, there were 56,742 Uyghurs in the Fergana region, of which 26,182 lived in the Andijan district, 27,209 in the Margilan district, 2,446 in the Osh district, and 770 in the Kokand district [7]. In 1912-1923, 13,175 of those who came from Kashgar to Fergana for seasonal work remained permanently. They often moved to vacant or undeveloped lands, where they formed their own villages, such as Qavul, Tukyo, Pushmon, Ozox, Tokhtakoprik, Olaganot, Ovot Kepakchi, Kashgar.

During World War I, tens of thousands of Uyghur workers from China came to Turkestan, including Uzbekistan, to work. Most of them returned to their homelands. A small part of them remained here for permanent residence. At that time, the indigenous population of the Fergana Valley was the fourth largest ethnic minority [10].

The Uyghurs, who immigrated to Uzbekistan, greatly assisted the local population in irrigation, horticulture and housekeeping. Immigrants in



Fergana region will receive 50,000 rubles from the provincial budget for housing construction and rehabilitation [11].

As a result of the migration of Uyghurs to the Governor-General of Turkestan, large Uyghur diasporas were formed in Central Asia. In particular, by 1959 the total number of Uyghurs in Kazakhstan was 59,840, and by 1970 this figure had risen to 120,881. The Uyghurs of Kazakhstan lived mainly in the Alma-Ata region - 72,692, and the Alma-Ata region had 19,105 Uyghurs. There were 21,493 Uyghurs in Taldykorgan. Smaller groups of Uyghurs also lived in Shymkent (2441) and Jambul (2338) provinces.

In 1959, there were 13,757 Uyghurs in Kyrgyzstan, and by 1970 their number had risen to 24,872. Here the Uyghurs lived as separate communities in different villages, as well as in large cities such as Bishkek and Osh.

Small groups of Uyghurs also lived in Turkmenistan, mainly in the Merv region. In 1959, the number of Uyghurs in Turkmenistan was 800, but by 1970 their number was around 1,200. Several Uyghur families have also been reported in cities such as Iolotan, Ashgabat, and Takhta Bazar.

In 1959, there were only 400 Uyghurs in Tajikistan, but by 1970 their number had risen to 500. They are mainly located in Jambul, Gissar, Kulob and Qurghonteppa [12].

CONCLUSION

It is noteworthy that although there are common borders between Tajikistan and East Turkestan, the Uyghurs migrated mainly to Kazakhstan, Kyrgyzstan and Uzbekistan. At the same time, as mentioned above, there was a strong desire to go and settle in places inhabited by Turkic peoples who were linguistically and culturally close. They

also lived in separate villages and mahallas as national minority groups in Kyrgyzstan, Turkmenistan, and Tajikistan, and did not engage in long-term assimilation with the local population.

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