

Theoretical-Methodological Basis Of Studying Of The History Of Uighurs In Uzbekistan According To Diasporas

Khaynazarov Bahrom, Tursunov Ravshan, Urakov Dilshodbek

Abstract: The article is devoted to the theoretical-methodological basis of studying, which is based on researching diasporas, of the history of Uighurs in Uzbekistan, who have the most diasporas all over the world. This issue has been lightened through some factors of diasporas such as forming stages of Uighurs in Uzbekistan as a diaspora, their migration, the number of the migrants, social structure, locative geography, ethnic factors affecting the migratory movement, transnational and trans-border features, the reasons of permanently living in the territory of Uzbekistan, their relations with the historical homeland and so on. Also, some specialties like in Uzbekistan, Uighur diaspora's assimilation, acculturation, transmission, transformation, their identity as tasks of the country where they live, and others points have been covered. Moreover, their contribution to the peace among different nations and folk in Uzbekistan because of suitable made social-political conditions has been highlighted.

Index Terms: Uighur, diaspora, Uzbekistan, Eastern Turkestan, migration, Kashgarian.

1. INTRODUCTION

The migration processes of the world's population became globalized in 20th century, and immigrants did diasporas distinguishing with their culture, life style, language. Nowadays, there are more than 200 countries in the world in which over three thousand ethnicities live. The connection of these diasporas with their historic homeland promotes strengthening of the relations between the two countries. It is necessary to ensure the harmony of the people of the world towards tolerance, peace and social-economic prosperity. In this sense, 'The Declaration on the principles of tolerance', which was adopted at the 28th session of the UNESCO international organization held in Paris on 16 November 1995, is also significant. The leading scientific institutions of the world are carrying research out on the priorities of the socio-economic and political life of the diasporas, especially the emergence and development prospects of the diasporas, the importance of diasporas in socio-economic development, the political aspects of the vital activity of diasporas, the role of diasporas in migration processes, transcultural and transborder essence in forming of diasporas, the structural aspects of the identity of diasporas, transmission tasks of the diasporas in the country where they live, the issue of transformation and so on. But adaptation, acaculture, transformation and assimilation processes of the diasporas are expecting for their positive solutions. That enables diasporas to realize the potentials, to work out theoretical and practical recommendations to solve possible difficulties.

More than 130 nationalities living in Uzbekistan are supplied with opportunities to preserve and develop their national culture, traditions and ceremonies. The government policy which is aimed at ensuring interethnic harmony is emphasized upon the issue of 'strengthening a single multinational family atmosphere, respecting young people for national and universal values, upbringing in the spirit of love for the Motherland, and widespread promotion of peace-loving policies of our country'. Uighurs are stated as one of the nations with their unique culture, traditions and ceremonies within the multinational Republic of Uzbekistan. Throughout the history, Uighurs living in Uzbekistan have made a worthy contribution to the development, ethnogenesis, material and spiritual culture, and socio-economic increasing of the country. However, in the former Soviet Union, there weren't any specific researches on their migration, demographic situation, especially in the cultural and socio-economic life. The Uyghurs' migration to Uzbekistan and their life here were one of the less-studied issue. There was no fundamental research on Uighurs living in Uzbekistan. There were only few studies devoted to history of Uighurs people and their statehood, either researches studying some groups of Uighurs living in Uzbekistan, or some features of their background. According to the historical frames of these researches, they can be divided into three groups: 1) researches done at the of the 19th and at the beginning of 20th century; 2) historical literatures created in Soviet period; 3) scientific works and researches which are being continued in the years of Independence; here, we can add foreign publications. During the colonial time, in Eastern Turkestan, a lot of researchers done on the history of Uighur people. (Valikhanov 1885; Kuropatkin 1878; Petrovskiy 1886; Radlow 1893; Bichurin 1997,2002; Kazimbek 1841) They are the researches based on the sources. Early researches on the years of Soviet period were in the 30-50's of the 20th century. Basically, they were devoted to the history of Eastern Turkestan, there can be got data on Uighurs in Uzbekistan as well. (Bartold 1968; Malov 1951; Fesenko 1935; Shakhmatov 1938; Amitin and Yuabov 1935) In the 60-90's of the last century, a number of researches by Uighur authors on the ethnic history of Uighur, historical destinies, movements, and the influence of the new ethnic

- *Ph.D. in History, docent of the department of world history of the National University of Uzbekistan named after Mirzo Ulughbek, Tashkent, Uzbekistan (bahrom_bek@mail.ru)*
- *b candidate of historical sciences, docent of the department of world history of the National University of Uzbekistan named after Mirzo Ulughbek, Tashkent, Uzbekistan (ravshan.tursunov.1980@mail.ru)*
- *c candidate of historical sciences, docent of the department of world history of the National University of Uzbekistan named after Mirzo Ulughbek, Tashkent, Uzbekistan ((urakov.d.nuuz@gmail.com)*

conditions on the Uighur people were created. (Kabirov 1951; Ruziev 1976; Kodiriy 1966; Mamatokxunov 1960; Jalilov 1965; Tukxtiev 1989; Kutlukov 1982; Ziyaev 1952; Nikolskaya 1969; Sadvakasov 1976; Chwir 1991; Gubaeva 1991; Osim 1990) After getting Independence, researches on the commercial and cultural relations between the Kokand Khanate and Eastern Turkestan, Uighurs in the Fergana Valley were done in Uzbekistan. (Abdullaev 2006; Kuldashev 2007; Valikhonova 2013; Khujayev 2007; Nosirov 2003; Saydullaev 2007) Namely, a book 'Uighurs of the Ferghana Valley: life style and culture' by G. Valikhonova mainly focuses on the Valley's Uighur's family live, their some aspects of material and spiritual culture, Uighur traditions and ceremonies. And also, information in the book is local accordingly it does not include the whole territory of Uzbekistan. A number of research works have been carried out by foreign researchers in the prism of current trends on the history of Uighur. (Abashin 2004; Iskhakov 2005; Khujamberdiev 2001, 2005, 2009) Based on the above mentioned facts, it should be noted that the history of Uighurs in Uzbekistan as a diaspora has not been researched as a scientific object.

2. METHODS

Uyghurs are a Turkic speaker great ethnos with about 9 million population. 8.2345 millions (Khudjaev 2007) of whom live in the Xinjiang Uighur Autonomous Region (Khudjaev 2007) of the People's Republic of China. 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 Uighur diasporas are located. In particular, according to the 2009 population census, 224713 thousand Uighurs live in the Republic of Kazakhstan. (Smailova 2011) 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 Uighurs live in Kyrgyzstan. (Национальный состав населения Киргизии <http://www.stat.kg/stat.files/din.files/census/5010003.pdf>) 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). Uighurs living in Uzbekistan are also social unity that is the result of historical processes in the Central Asian and Eastern Turkestan regions. It is known that diasporas are derived from migrations and they depend on historical events which shape and develop them. To determine migration, following features are used: distance (long or short), duration (temporary or permanent), border crossing (internal or external), coverage (intercity and intervillage or places, where population live), making decision and political pressure (compulsory or voluntary), reasons (economic, political, ecological), including a number of people (common or individual), social organisations and characteristics of migration (family, sort or individual) (Mendikulova 1997) Although Eastern Turkestan, where Uighurs 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 Uighurs 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 Uighurs 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 Uighur 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 Uighurs were regarded as citizens of Manchurian-Chinese empire. Consequently, Uighurs 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. (The President's low-court archives of Republic of Uzbekistan. Reserve 60, 1st volume, 4032nd folding volume, 2nd page) 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 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 xoja to Eastern Turkestan. (Isayev 1990) 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 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 Shakhrikhan in Andijan region, the village called 'Dulan' in Bulakbashi district, 'Uyгур' 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 Turkistan. (The President's low-court archives of Republic of Uzbekistan. Reserve 60, 1st volume, 4032nd folding volume, 2nd page) It is possible that because the Taranchi lived on the bank of the Ili river, they might be considered as citizens of Turkistan. 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 Turkistan.

3. RESULTS AND DISCUSSIONS

There are some systems which are interconnected and obeying one another, which appear in social, ideological and political forms. As a social system, a diaspora can be seen in variety of societies in general theoretical and practical plans, and it is captured in different political structures, its aims which are formed by it. The Uighurs living in Uzbekistan united through the Republican Centre for Uighur culture and its regional offices, they are considered as the idea of national independence, which is aimed to interethnic accord and cooperation in the Republic of Uzbekistan. All diasporas go through three main stages:

Initially, formation; secondly, developing; finally, destroying or transformation (showing itself in another form). In this case, especially, in formation, the main task of the diaspora is to protect the language and culture, and also to struggle to be physical existence. In this regard, the Uighur diaspora in Uzbekistan is the one whose formation stage lasted for a long time. Namely, although Uighurs lived as part of the Turkic peoples in the Central Asian republics, they have not been a separate group, while a part of the local nation. Commonly, they mixed with local people. The migration of Uighurs to Central Asia as a separate group started in the 17th century. Because these migrations were massive displacements, and were to move from one region to another one, to East Turkistan regions. Till 1917, Uighurs' massive migration to the territory of Central Asia, especially, to Uzbekistan had gone seven stages. In the beginning, Uighurs' massive migration to the Ferghana Valley in the middle of the 17th century because of political disbalance and economic shortage which were caused by religious disagreement in Eastern Turkistan. They called themselves 'Kashgarian', 'people from Yorkent', 'Turfanian' or 'people from mountains', 'Agacha', 'Povon' by their previous settlements. Another wave of massive migration of the population of Eastern Turkistan to Uzbekistan (Fergana valley) began with the invasion of Manchurian-Chinese empire into Eastern Turkistan in 1750-1759. In 1759-60, 9 thousand households moved to the Fergana valley. Uighurs' next migration was after conquering of Eastern Turkistan by Kokand khan Muhammad Ali khan in 1826-30 years, as a result of which, 70 thousand families settled in the cities of Kokand, Shakhrikhan and other cities of the valley. From 1848 till 1860, 15 thousand people from Eastern Turkistan moved to the Fergana valley. From 1862 to 1877, 85-162 thousand people came into the territory of Kokand khanate. From September 15, 1881 until March 15, 1883, 11 385 Uighur households migrated to Central Asia. According to the documents from Eastern Turkistan, in the 80s of 19th century, approximately 100 thousand people who called 'Chinese Muslims' were forced to migrate to Yettisuv and Fergana, most of whom were Uighurs. In the peace time, the inhabitants of Eastern Turkistan also entered the territory of the Kokand khanate. Namely, there were people who went to the valley to work in the early spring and they returned to their house late in autumn. For instance, from Eastern Turkistan came to the Fergana valley for seasonal work in 1906, 1907 and 1908 14 689, 24 107, 2 800 people respectively. They were mainly farmers, builders, bakers, and cooks. Most of them stayed here completely and later brought their families as well. The place where they settled Uighur villages such as Kashkarkishlak, Uighurkishlak, Janjal, Toghlik, Payonob, Dulan, Kovul, Tuqya, Pushman, Paydo, Guza, Shavruk, Takhtakuprik, Tukizoyak, Ortish, Ozokh, ovot, Olakanot, Kurganoldi, Kurgantepa, Ishakchi, Tovorchi, Changot, Kirmachi, Korakiy, Kepakchi and others were formed There are many uncertainties about Uighurs' demographic situation. The first reason for this is that Uighurs are called by different names, and the second one is the mistake made by the officials in the census. According to historical records, 'Kashkarians from Chinese Turkistan speak Uzbek. They do not differ from Uzbeks living in Fergana by life-style, language, ethnography. That's why we've set them up as Sarts and they have been determined in the

number of Uzbeks.' (Mukhammadiev 1929) The Uighurs called themselves Kashkarian, Turfanian, Taranchi according to their previous settlements. As a result of that, till 1921, Uyghurs in the Central Asian region were not mentioned in official sources as the only common ethnons. At the congress held in Tashkent in 1921, Uighur ethnicity was regarded as the common name of all Uighurs living in the former Soviet Union and Eastern Turkestan. According to the census of the USSR in 1926, there were 31 941 Uighurs in Uzbekistan. (An all-union population census 1926) Actually, that figure is a lot less than the actual number of Uighurs. Because it was written in the sources in 1924 that there were 500 thousand Uighurs in Turkestan, (The President's low-court archives of Republic of Uzbekistan. Reserve 60, 1st volume, 4032nd folding volume, 1st page) 25 thousand Kashkarians and 500 Taranchi in the Syrdarya region, (The President's low-court archives of Republic of Uzbekistan. Reserve 60, 1st volume, 4032nd folding volume, 1st page) 300 thousand Kashkarians and 500 Taranchi in the Fergana region, (The President's low-court archives of Republic of Uzbekistan. Reserve 60, 1st volume, 4032nd folding volume, 2nd page) 2,5 thousand Kashkarians in the Samarkand region. (The President's low-court archives of Republic of Uzbekistan. Reserve 60, 1st volume, 4032nd folding volume, 2nd page) In order to increase the number of Uzbeks, Uighurs in Fergana registered as Uzbeks, and it was reported that there were no Uighurs in some districts. (The President's low-court archives of Republic of Uzbekistan. Reserve 60, 1st volume, 4841st folding volume, 24th page) According to R. Karimov, when the collective farmers were created, propagandists came saying 'our state is Uzbekistan, consequently, we'll be Uzbeks'.(Karimov, Rakhimboy, Oral history no.1, by Rakhimboy Karimov. Olakanot village, Asaka district, Andijan region. 2012). According to the census of the USSR in 1939, there were 50 638 Uighurs in Uzbekistan, (Central State Archives of Republic of Uzbekistan. Reserve 1619, list 11 , 672nd folding volume, 1st page) most of whom became assimilated because of neglecting by Soviet Union, as a result of which about 80 per cent of Uighurs have become a part of the Uzbek nation. This is very close to the census data in 1939. By 1955, the relations between the former Soviet Union and China were diminished. The Soviet government actively carried out propaganda campaigns in Xinjiang to extend its supporters, and the Soviet Union also gave its passport to local residents. Only in 1960, more than 1,000 were admitted to Soviet citizenship, (Central State Archives of Republic of Uzbekistan. Reserve P-2032, list 3 , 52nd folding volume, 149th page) most of whom migrated to the territory of the Soviet Union. The migrants were mostly Uighurs, and some were Uzbeks. But, some of those Uzbeks were actually, Uighurs, giving themselves as Uzbeks so that they could get the passport easily. The migrants settled into the Tashkent city, and the regions of Tashkent, Andijan and Syrdarya. In the following years, inner migration of Uighurs continued. They were mainly people from Kazakhstan and Kyrgyzstan who came to Uzbekistan, especially, to Tashkent to study or to work and permanently lived here. Uighurs living in Tashkent were 3 thousand, 5,8 thousand, 7,9 thousand, 11,1 thousand in 1959, 1970, 1979, 1989 accordingly. (Akhmedov, Saydaminov 1995) This process is the initial point for the establishment of the Uighur diaspora

in Uzbekistan. This stage of formation continued until the 70s of the 20th century. It was the result of migrating from the territory of China to Central Asia, especially to former Soviet republics of Central Asia and Kazakhstan, also, the fact that Uighurs of Kazakhstan came to Uzbekistan to study and work and stayed here permanently. After 70s of the 20th century, the development of Uighur diaspora began. There were some factors which are followings:

- as a result of massive migration of Uighurs from Eastern Turkestan, which started from 1950s, the number of Uighurs in Uzbekistan was considerably increased. E.g., in this process, Uighurs who claim themselves as an actual Uighur ethnic settled;
 - the formation of Uighur intelligentsia. During that period, the number of people who had higher education increased, well-known scientists and scholars, members of artistic and cultural sphere emerged;
 - the Uighur research institute under the Academy of Sciences of the former Kazakh SSR was founded. Lots of scientific works, articles were published, conferences on the history of Uighur people were organised by fellows of that Institute. This scientific centre was established good relationships with Uighurs living in former Soviet Union. Expeditions in Tashkent and Andijan regions, in Tashkent city were held.
 - Newspapers named 'Kommunism tughi' ('The flame of communism'), (modern 'Uighur ovozi' – 'The voice of Uighur'), 'Yangi hayot' ('New life'), which is printed in Uighur alphabet based on Arabic writing, printed in Kazakhstan were widely spread to republics of Central Asia, especially, to Uzbekistan. Different articles on the history of Uighur, their culture, social-economic life, and spiritual-educational works were aimed to increase public social awareness;
 - as a result of creating Uighur ensemble in TV and radio broadcasting company of Uzbekistan, TV and radio programmes of Uighurs' life, Uighur songs were broadcast.
- As a result of the reformation and obvious policy,

which began in the mid-1980s, some issues like the history of Uighurs and their life which should not have been discussed before that become available to research openly, being self-consciousness of nation started, Uighur diaspora in Uzbekistan became more active and at the end of the 80s and at the beginning of the 90s, it entered its most developed stage. The Uighur cultural centre was established in Tashkent in 1989. In 1991, the USSR Uighurs' association in Kazakhstan and the Uighur cultural centre in Andijan were established. These national cultural centres started to carry out important work to preserve and develop the national culture, traditions and customs of Uighur people. Several articles, appeals were published. On the whole, that period in Central Asia, particularly in Uzbekistan, Uighurs began to rise to a new stage of the national self-consciousness. So, it would be more appropriate to regard that historical time as an epoch when the Uighur people living in Uzbekistan were formed as a diaspora. At the same time, most of the Uighurs living in the

Fergana valley were involved in the process of assimilation. G. Valikhanova, who researches Uighurs on the base of ethnological issue, divides Uighur villages into groups called becoming Uzbeks, mixed, ones who preserved the Uighur language well. (Valikhanova 2018).Uighurs living in the Tashkent city and Tashkent, Syrdarya regions were less concerned with the process of assimilation than other regions. Because those Uighurs kept in touch with themselves well.

4. CONCLUSION

Nowadays, Uighurs live in the Tashkent city and Tashkent, Syrdarya, Fergana and Andijan regions. They actively take part in the socio-economic and cultural life of the independent Uzbekistan and contribute to the development. Tashkent is the heart and centre of Uyghur people living in Uzbekistan today. There are Uighur national cultural centres of the Republic and Tashkent city and the first Uyghur ensembles. Most of them moved from Xinjiang in the 1960s and later from Kazakhstan and Kyrgyzstan. Only in Kuyluk sub-district in Bektemir district, 400 Uighur families live. Among the Uyghurs living in Tashkent, many scientists and scholars, artists, entrepreneurs, and many other socio-economic figures have come out. Tashkent region is the place where lots of Uighurs live. They can be met in districts such as Zangiota, Toytepa, Yukori Chirchik, Urta Chirchik, Kuyi Chirchik, and cities like Angren and Almalyk as well. And also, they live in the neighbourhoods in Yungichkoli village people union in Urta Chirchik district, in Zarghaldok neighbourhood of Zangiota district, in Khanabad neighbourhood in Olmalik district. Uighurs in Fergana region mainly live in the cities Fergana and Margilan, in Kashkar in Danghara districts, Kashkar in Besharik district, Yozvon district, villages in Kuva district like Kashkarcha, Kashkar-1, Kashkar-2; Nematcha which is near to Kokand. Uighurs in Andijan province can be found in the Andijan city and its district, districts such as Izboskan, Kurgantepa, Baliqchi, Oltinkul, in villages Akhtachi and Olakanot in Asaka district, Dulon village in Shakhrikhan district, in 9 neighbourhoods of the Uighur village people union of Pakhtaabad district. Diasporas' developing, their preserving the values depend on the social-political situation, and national policy led by the state. The integration of the Uyghur diaspora in Uzbekistan might be noticed in their free life-style. Relations between the historic homeland of the diaspora and the country in which it is living serve to preserve the political, economic, social integration of the ethnic groups, their cultural and ethnic identity. The attitude of the state to the diasporas living in it is the main condition of relationship between it and its historical land. In this sense, Uighurs living in Uzbekistan are keeping to maintain relationships with their own homeland in Xinjiang Uighur autonomous region of PRC. These ties are mainly economic and cultural, creating favourable conditions for the population to get acquainted with Uzbekistan. In turn, this contributes to the development of trade, economic and cultural ties, as well as broadening Uzbekistan's economic potential. The bilateral trade turnover between Uzbekistan and Xinjiang Uighur autonomous region exceeded \$ 741 million in 2012. (Min, Lui, Oral history no.2, by Lui Min. PRC. 2012) That testifies to the wide-ranging mutually beneficial relationships. Thus, the detailed study of diaspora activities, in particular the

study of the Uighur diaspora living in Uzbekistan, shows that this direction not only has scientific theoretical but also has huge practical significance. Free activities of the diaspora not only provide socio-political stability in the country, but also positively influence on economic development and further international diplomacy. In fact, deeper studying of these issues plays a positive role in highlighting the problems of the history of Uzbekistan, focusing on the direction of diaspora and integration with the world science. It is desirable for the country to establish scientific centres and institutions dealing with this sphere. The Uighur cultural centre and its regional offices of the Republic of Uzbekistan are not only a means of consoling Uyghurs' own national needs, but also as Uighurs themselves as active members of independent Uzbekistan. At the same time, the Uighur diaspora living in Uzbekistan has become an association that has contributed to the socio-economic development of Uzbekistan along with preserving its national culture and traditions during the years of independence. Nowadays, more effective use of these opportunities has become one of the main tasks of the Uighur diaspora in Uzbekistan.

REFERENCES:

- [1] Abashin, S. 2004. Ферганская долина: Этничность, Этнические процессы, Этнические конфликты.[Fergana valley: Ethnos, ethnos situations, ethnos conflicts] .Moscow
- [2] Abdullaev, U. 2006. "Межэтнические процессы в Ферганской долине (XIX начало XX века)". Phd diss.Tashkent.
- [3] Akhmedov,E and Saydaminova Z.1996. Republic of Uzbekistan.Short manual. Tashkent.
- [4] Amitin-Shapiro, Z and Yuabov I .1935. Национальные меньшинства Узбекистана .[Nationality insufficient of Uzbekistan] .Tashkent.
- [5] An All-Union Population census in USSR in 1926 . Issue 15. Moscow.
- [6] Bartold,V. 1968. Сочинения. Т.5. [Works. Issue 5] Moscow: Science.
- [7] Bichurin, N. 1997. Средняя Азия и Восточный Туркестан.[Middle Asia and Eastern Turkestan].Alma-ata
- [8] Bichurin,N. 2002. Статическое описание Китайской империи.[Statistic record of China Imperia] Moscow: Eastern house.
- [9] Chwir, L. 1991. "Уйгуры Восточного Туркестана и соседние народы в конце XIX-начале XX вв. [Uighurs of Eartern Turkestan and neighbor people's at the end of XIX and at the beginning of XX century]. Moscow.
- [10] Fesenko, P. 1935. История Синь-Цзяна.[History of Sin Szyaon].Moscow
- [11] Gubaeva S, 1991. Население Ферганской долины в конце XIX- начале XX века.[Population of Fergana valley at the end of XIX and at the beginning of XX century]. Tashkent.
- [12] Isiev ,D. 1990. Йеттишэр уйгур долити. [Yettisheher is state of uighur] .Alma-ata.
- [13] Iskhaqov, G. 2005. Исследование по уйгуроведению. [Research under the theme Uighurs nation] Alma-ata.

- [14] Jalilov, O. 1965. Мысо Сайромий. [Musa Sayrami] . Tashkent.
- [15] Kabirov, M. 1951. Переселение Илийских уйгуров Семиречье. [Relocation of the ili Uighurov Semirechye] .Alma-ata
- [16] Kazimbek, A. 1841. А. “Исследования об уйгурах” “Журнал министерства просвещения” 31. [In Russian]
- [17] Khudjaev, A. 2007. Китайский фактор в Центральной Азии. [Factor of China in the Central Asia]
- [18] Khujamberdiyev, K. 2001. Уйгуры в ракурсе истории. [Uighur in history]
- [19] Khujayev, A. 2007. Буюк Ипак Йўли: муносабатлар ва тақдирлар. [Great Silk Road: relations and fortunes]. Tashkent.
- [20] Kodiriy, R. 1966. “ Ўзбек-уйғур адабий алоқалари тарихига доир (1917–1949)”. Phd diss., Institute of language and literature of Academy of Sciences of Republic of Uzbekistan. Tashkent.
- [21] Kuldoshev, Sh. 2007. “Фарғона водийси ва Шарқий Туркистондаги анъанавий этнодемографик жараёнларнинг айрим жихатлари хусусида” «Академик Карим Шониёзов ўқишлари туркумидаги Ўзбек этнологиясининг долзарб муаммолари мавзусидаги IV-Республика илмий назарий конференция материаллари. - Тошкент-Наманган. [In Uzbek]
- [22] Kurapatkin, A. 1878. Кашгария. [Koshgar]. Saint-Petersbourg.
- [23] Kutlukov, M. 1982. “Взаимоотношения Цинского Китая с Кокандским ханством // Китай и соседи”. Наука” р. 203-216. [In Russian] Moscow.
- [24] Later in the context ‘PRC’
- [25] Malov, S. 1951. Памятники древнетюркской письменности. [Memories of ancient turk’s scripts. Moscow
- [26] Mamatokhunov, U. 1960. Уйғур адабиёти классикалари. [Classic of Uighur’s literature]. Tashkent.
- [27] Mendikulova, G. 1997. Исторические судьбы казахской диаспоры. Происхождение и развитие. [Historical fortune Kazakh nation. Existence and development]. Alma-ata.
- [28] Mukhammadiev, A. ed 1929. Инкилабчи – Шарк. [East-Revolutionary]. Tashkent.
- [29] Nikolskaya, G. 1969. “Выходцы из Синьцзяна в Туркестане в конце XIX-начале XX вв”. Phd diss. Tashkent.
- [30] Nosirov, A. 2003. XIX аср – XX аср бошларида Фарғона водийсида уйғур этник гуруҳлари фаолияти [Activities of Uighur ethnic groups in Fergana valley at the beginning of XIX – XX centuries]. Tashkent.
- [31] Osim, B. 1991. Уйғурлар [Uighurs]. Tashkent.
- [32] Petrovskiy N. 1886. Отчёт императорского Консульство России в Кашгар. [Record of consul of Russian Imperator in Koshgar]. Saint-Petersbourg.
- [33] Radlow, V. 1893. К вопросу об уйгурах. [Question about Uighurs]. Saint-Petersbourg.
- [34] Ruziev, M. 1976. Возрожденный уйгурский народ. [Revive Uighur nation] Alma-ata
- [35] Sadvakasov, G. 1976. Язык уйгуров Ферганской долины. [Language of Uighurs of Fergana valley]. Alma-ata.
- [36] Saydullev, A. 2007. “Ўзбекистонда яшовчи уйғурлар тарихи ва этнографияси .” Педагогик таълим”. 11-13. [In uzbek]
- [37] Shakhmatov, V. 1938. Очерки по истории уйгуро-дунганского национально-освободительного движения в XIX веке. [Novels about history of Uighur-dungan’s national liberation movement]. Alma-ata
- [38] Smailova, A. ed. 2011. Аналитический отчет. «Итоги Национальной переписи населения Республики Казахстан 2009 года». [Record analysis . Summary nationality write population of Republic of Kazakhstan in 2009] Astana.
- [39] Tukhtiev, I. 1989. “ Нумизматические материалы как источник по истории Восточного Туркестана (XVIII – начала XIX вв.)” . Phd diss. , Institut of history Academy of Sciences of Republic of Uzbekistan. Tashkent.
- [40] Uighur community in 1990s Central Asia: Decade of change, in: Central Asia and the Caucasus. Transnationalism and Diaspora. ed by S. Mehendale, T. Atabaki. London-New York: Routledge, 2005. 148-168.
- [41] Uighurs in Central Asian republics: past and present, in: China, Xinjiang and Central Asia. History, Transition and Crossborder Interaction into the 21st century. Ed. by C. Mackerras and M. Clarke. London-New York: Routledge, Taylor and Francis Group, 2009. 115-132;
- [42] Valikhanov, Ch. 1984. Собрание сочинений в пяти томах. Том 1-5. [Select works. Volume 1-5]. Alma-ata: Главная редакция Казахской советской энциклопедий.
- [43] Valikhanova, G. 2013. Фарғона водийси уйғурлари: турмуш тарзи ва маданияти. [Uighurs of Fergana valley: way of existence and culture]-Tashkent.
- [44] Valikhonova G.K. Traditional and modern ethnocultural processes in the uighurs of the Fergana valley/ Dissertation abstract of the doctor of philosophy (PhD) historical sciences. Tashkent 2018.
- [45] Ziyoev, Kh. 1952. “Восстание 1826 года в Восточном Туркестане”. Phd diss. Moscow.
- [46] Национальный состав населения Киргизии 2012 // http://www.stat.kg/stat.files/din.files/census/501000_3.pdf