

UYGHUR INVOLVEMENT IN FERGANA VALLEY AGRICULTURAL DEVELOPMENT

Valikhanova Gulnorahan Komiljonovna

Andijan Institute of Agriculture and Agrotechnologies, head of the "Humanities" department, associate professor. Andijan, Uzbekistan

Annotation. The article provides evidence of the role of the Uyghurs in the socio - economic life of the territory, who at the beginning of the 20th century moved to the regions of the Fergana Valley and retained their traditions and culture. In particular, the author focused on the activities of the Uyghur peasants, analyzing the issues of economic traditions, the emergence and features of collective farms.

Key words. Fergana, Valley, migration, location, tradition, type of farm, agriculture, worker, peasant, economic development, waterworks.

Introduction. On the territory of Uzbekistan, representatives of different cultures and civilizations, different Ethnos have long lived together, side by side, hand-to-hand. These peoples have enriched each other ethnically and culturally for centuries, developing the features of mutual unity, harmony, tolerance.

Every nation and nation living in our country has its own language, unique culture, traditions and traditions. A large number of Uyghur residents from East Turkestan moved to Fergana valley areas due to political events. In many cases, the settlement of the valley was carried out under the patronage of the local rulers. The migration of East Turkestan refugees to the Valley area was quite intensive in the 40s and 60s of the 19th century. If, in 1845, under the leadership of Eshonkhantyra, representatives of 20 thousand Uyghur people moved to a number of Central Asia, then in 1856 another 15 thousand, and in 1860 another thousands of immigrants settled precisely in the Fergana Valley[1]. According to statistics from 1926, the Uyghurs in the Fergana Valley were 31,198 people in the Fergana region at the beginning of the last century[2]. The Uyghurs, who have been living in the valley for a century and a half, were also in large numbers. It is natural that the Uyghurs, who lived in migration for specific reasons at different periods of history, also contributed to the socio-economic development of the territory. Those who moved lived in a much more difficult economic situation. At some point, the local government was also unable to provide them with land. Most of those(dehkons) who moved to the OSH uezdi (region) of the Fergana Valley began to become laborers, carpenters and mercenaries to other areas of the valley due to the fact that the government could not provide land. Concerned about the situation on the territory of the OSH region, the governor-general of Turkestan allocates fifty thousand soums of assistance for Uyghur refugees in the Fergana Region [3].

By 1898, more than 18,000 (18,365) Kashgar residents lived in Andijan, which was considered one of the largest uezds of the Fergana region within the Turkestan governorate general, while U'ezd-owned Kokand village volost had 4,287 people or 18% of the population as qashqar immigrants[4]. Also in 1905 year in Osh uezdi lived 5600 kashgarians g.B. It is noted in Nikolskaya's research [5].

Moving to the Fergana Valley, the Uyghurs are allocated free land poorly mastered by the Kokand Khans. They settle mainly in the Eastern and northeastern part of the valley, along the banks of Norine and Kara Darya. Immigrants played an important role in the development of new lands in the Fergana Valley[6]. Uyghur immigrants who move and settle are also issued documents (certificates) on land ownership. They call their newly built theme and neighborhood by the names of the place where they used to live. Therefore, it is observed that the place names in East Turkestan are repeated in Fergana Valley toponomy.

Kashkarkishlok user in the valley, Kashkartypi, Kashkari, Kashkarcha, Uygurkishlok, Uygurobod, Toglik, Paynob, Ko, Tyk, all the Way, Ozok, Shovruk, Dyngkishlok, Takhtakyprik, Man, Tykizok, Zhanzhal, logical research, Guzo Learn, Olakanot, Kyrgonoldi , Kyrgontepa, Eshakchi, Tovokchi, not in Ovo, Kirmachi, Kora,

Godira, Kepakchi, Sultontepa, Eskilik, Tykkizarik, Hytanarik, Evoy, Suntok, Kizmasi, Ogush, Teraktagi, Tuvadak, Kizilayak, Dylan, uygur shnlab with the names of the so-called Toglik sucks.

With the migration and settlement of the Uyghurs in the Fergana Valley, the development of new lands accelerated, and also had a significant impact on the economic and social life of the area.

After the October coup of 1917, a movement began in Turkestan to create a new state, radically renew the life of the country, carry out new political, economic-social and cultural reforms. There was a need for a new court to resolve issues such as the implementation of national policy in the country, the consideration of interethnic relations in kayta. The Hulk Commissariat of newly created nations affairs in Turkestan was considered such a court. The commissariat is tasked with carrying out propaganda work among the local population, preparing the necessary specialists for this work, preparing literature in periodicals and local languages, organizing military units and departments from representatives of Nations, determining the national composition of the population of the Republic, their economic situation and cultural level.

In the early activities of the people's Commissariat of affairs, the Uyghurs were not singled out as a separate nation. The reason is that during this period the Uyghurs were named after qashqarlik, taranchi, Turfan and were regarded as one of the local ethnicities. Their attachment to Uzbeks, Indigenous people with their language, culture and traditions was one of the main factors in this. In the population lists or reports of TMIKHK, Uyghurs are mentioned in the ranks of the local population as kashgarians and taranists, Uzbeks, Sarts. In particular, the following words can be found in the census data conducted by the commissariat in the Republic of Turkestan in 1920. "The third low-income local population in Turkestan is the Uzbeks bulib, which included sartlar, taranchis, kashgarians, Khiva and Uzbek speakers of Bukhara origin [7]".

It can also be seen that in the boshka documents, the terms above are used in relation to people of the Uyghur nationality of the Sharki Turkestan. In particular, these aspects are clearly visible in applications and complaints from Uyghurs. Qasim Okhun Ali Okhunov, a Uyghur man who was a Chinese trading agent for example, also calls himself qashqarlik in his application, which he wrote in Andijan asking them to return the trade goods seized by the Regional Investigation Commission[8]. Of course, the commissariat did not ignore such appeals.

Since 1922, the dungan-taranchi sect has been operating in the commissariat. Such a naming is probably due to the separation of immigrants from China. The reason is that during this period, many taranchi and Dungsans come to the territory of Turkestan for the purpose of Labor and seasonal work in many Holls through seven. They are engaged in propaganda and propaganda work with the aim of constantly living here and turning the state of the new system into its citizens. This sector must have been organized to coordinate similar work.

Since 1919, on the basis of the instructions of the Central Committee of the Communist Party of Turkestan, among other Peoples, "Revolutionary alliances of the Workers of the Altishahar-Dzungarian" are formed. It was not the "Uyghur intelligentsia led by Abdullah Roziboqiev" who organized the organization and headed it, but the intelligentsia of the Russian, tatar, Kyrgyz (maybe Kazakhs) Jewish and other peoples on the instructions of the higher authorities[9]. These leaders pursued the goal of establishing propaganda and propaganda among Uyghur workers living in the Turkestan territory, transferring them to Soviet citizenship, giving land and water, and placing them in Soviet offices, factories.

As a result of the structure of similar public organizations and actions in general, the social economic situation of the Uyghurs in Uzbekistan was also determined and influenced by these directions. For example, initially within these organizations and actions there were also people who were full of themselves, entrepreneurs, and later, under the pretext of cleaning party organizations from "bourgeois sargsites", they were also excluded from membership in "communist requirements" or measures were launched against such. With the establishment of Soviet rule, many changes took place in the socio-economic life of the Uyghurs.

In the 1920s, the Uyghurs in Uzbekistan settled in economically developed areas, and the main part of them was made up of artisan Masters, batraks and laborers. They settled in areas where the production of the Fergana region developed somewhat. This is explained by the fact that the Uyghurs came to themselves in search of a source of work and income due to the difficult economic conditions in East Turkestan.

They were mainly engaged in agriculture, crafts and partly trade. In 1927, 40% of Uyghur's population in the territory of Uzbekistan was made up of artisans, 35% of batraks, 25% of peasants and 5% of merchants, according to the kamsunli Commission on the affairs of Nations under the Central Executive Committee of Uzbekistan[10]. This list lists the division of artisans in the following order.

Since the end of the 1920s, a collective farm campaign begins. At first, collective farms were organized between residents in the same village, and later residents of neighboring villages began to be involved, and these processes did not bypass the Uyghur villages either.

At the same time, during the years of Soviet rule, special Uyghur rural gatherings (selsovet) are also organized in the territories inhabited by large Uyghur diasporas. According to the zoning data of 1926, there were 3 Uyghur village councils in the Lenin (Asaka) District of Uzbekistan, 2 in Izboskanda, 1 in Jalalkuduk, 1 in Voroshilov, as well as 2 mixed village councils (there were Uyghur – Uzbek and Uyghur – Kyrgyz). In general, 60 Uyghur collective farms will be established throughout Uzbekistan in the same period [11]. For example, Zelensky (Asaka later in the Lenin district) is the village of Shakhtador, and in the Pakhtaabad district, the villages of Uyghur are among these. The village of Shakhdar in the Zelensky (Asaka) district corresponds to the territory of the current olakanot and adjacent villages. Currently, the inhabitants of this village are Uzbek, but residents still speak Uyghur dialect. It was a large rural gathering that included 14 settlements (villages), 12 collective farms and 1,800 farms during that period[12]. Even in this rural gathering, cotton crops were planted on the main lands, and the rest of the land was occupied by other agricultural crops. The comparison of these data shows that the 10-year (1926-1936) period will be the period of the introduction of Uyghurs into extremely active socio-economic contact with other Ethnos. This situation causes the Soviet government to take this factor into account and make appropriate administrative-territorial changes.

The Uyghur lands, which were initially incorporated as Land co-operation companies, were later converted into full-fledged agricultural artels. For example, in 1928, in the village of pushmon (later Uyghur selsoveti, Pakhtaabad District of Andijan region), a collective farm "red Asker" is created, which combines 22 batrak lands and livestock. Batrak Quartermaster Ismail Yakubov, who came up with this initiative, will later be elected the first chairman of this collective farm. The Soviet government allocates money and additional land in debt to the collective farm for a period of 5 years. Having bought 4 horses and Bulls for money, they plant mainly cotton on the ground and begin to farm together, and all the grown cotton was transferred to the state.

In 1930 there were a total of 11 Uyghur collective farms in Uzbekistan. In the 1920s and 1930s, the Soviet state pays special attention to the Uyghurs who came to work for hire from East Turkestan in the process of reforms to raise agriculture and the economy in Uzbekistan. In order to involve them in a new production relationship, a number of decisions are made, a plan of measures is developed and implemented. The commission on the affairs of low-income nations under the revolutionary committee of the USSR paid special attention to the following issues according to the plan in December 1924, March and January 1925:

Collect the necessary materials to organize and call Uyghur;
Uyghur`s to begin to examine the economic life of the unit;

To study the state of emergency emigrants and refugees and to take measures to help them by the state. However, despite government guidelines, basic aid was provided by local residents, neighbors[13].

By 1929, the number of Uyghurs coming to Central Asia will decrease due to the cooling of relations between the Soviet Union and China. Because, the Chinese side began to prevent agricultural workers from freely crossing the border. The Soviet government's requests for permission to cross the border were also rejected. From this, the Soviet government began to worry and take appropriate measures so that the existing seasonal worker in Uzbekistan would not leave the Uyghurs and, if possible, others would come again. One side of the issue is the involvement of more people in the newly created collective farms, cooperative associations, while the other side is explained by the laboriousness of those who come to work from East Turkestan and the high quality of work. For this reason, Uyghurs who come to work begin to carry out a number of works to create good working and living conditions, to build clubs and "red tea houses" for recreation, recreation, as well as to conduct extensive propaganda and propaganda work among them. For example, the government's section on low-income nations proposes to the Fergana City Council to carry out several measures with a slow assessment of the activities of the Uyghur section in Fergana among low-income nations:

Issuance by local government agencies of relevant documents to Uyghurs who have been living in the city and District of Fergana for several years, not sending them back to foreign consuls for some kind of documents.

It can be seen from this that an attempt was made to create conditions for the Uyghurs who came for seasonal work to live here permanently.

As a result, by the mid-1930s, work on the unification of all Uyghur's newly assimilated lands into collective farms would be fully completed. The Fergana Uyghurs planted mainly cotton on their lands. In Andijan, the land areas allocated to cotton reached 60-70% of the total land. The rest of the land is planted with grain crops

such as wheat, barley, rice, and various vegetable crops, on the lands around the collective farm. Many collective farms have also established parks. Even the Uyghur and kashgarians, who moved to Pakhtaabad district, planted crops by absorbing the edges of the water, swamps, thickets[14].

Much attention is also paid to the repair of water structures and the construction of new ones in the Uyghur regions. Archival data record the active participation of the entire population of Uyghur collective farms in the construction of a large Fergana canal in 1939. The reason for the extreme proximity of traditions, language and culture, traditions of marriage, the Uyghurs did not stand aside in hashar Affairs.

Even ordinary Uyghur collective farmers now, together with their traditional knowledge, begin to get an idea of the achievements of Science and technology. For example, in the winter time, when the pace of rural agricultural work was relatively slow, Uyghur collective farmers began to attend evening agrotechnical courses. Of course, such changes were the result of the policy of the Soviet government aimed at the unilateral development of Agriculture. Therefore, these changes were more likely to serve the interests of the center. From the above data, it can be seen that Uyghurs, like other local Nations, were not left out of such changes.

Uyghurs from Uzbekistan were less engaged in livestock farming than Uyghurs from Kazakhstan and Kyrgyzstan. However, this does not mean that the Uyghurs did not have livestock oxen at all. For example, due to the fact that the Fergana Uyghurs did not have large pastures, in the summer months they fed their livestock on Kyrgyz pastures, which were allocated for them from a special state fund. Silkworm breeding was also important in the Uyghur villages of Fergana Valley (Fergana and Osh regions).

Many Uyghur villages were included among the leading collective farms with high incomes in order to show their preference for the policy of socialization, which was carried out in the 30s of the XX century, to promote achievements more widely. For example, among such Uyghur collective farms are the Stalin collective farm (Pakhtaabad district), the Stalinist collective farm (Lenin (Asaka), located in the present Andijan region. In 1933-1934, according to the decision of the All-Union Central Executive Committee, among the village councils of the Government of Uzbekistan, the Uyghur village council "Zarmdor" in the Lenin (Asaka) district was awarded a special tag of the Union Mik as an exemplary village council fighting for the welfare of collective farmers who are fulfilling all the plans of the party.

The Uyghurs in Uzbekistan contributed during the Second World War by working on battlefields and behind the front among many nations. Labor veteran J.Khonnazarov testifies that in the first days of the war in Tashkent, 2 regiments of Uyghurs will be formed and sent to the front. Sulxi Lutpulin, one of the Outstanding Children of the Uyghur people, was one of the first heroes of the war[15]. Also called from Pakhtaabad District of Andijan region, he was awarded a number of orders and medals for his exploits in the war. Niyazov, from the village of Hawthorn, Shakhrikhon District I.Nurmatov, K.Rakhimov, J.Yuldashev, M.Yuldashev, S.Godparents, Ch. Khayitav, Yu. Madrakhimov, I. Representatives of Uyghur, like Mamatov, also participated in the Second World War[16]. However, while the Uyghurs were called up only in the early years of the war, later the bulk of them were not involved in the war. In the post-war years, the Uyghurs were actively involved in the restoration, development of the national economy. People's lifestyle is also improving. The years of the rule of the Soviet state, the Uyghur people, like all peoples living in the Republic, took an active part in socio-economic life. Socialistic selfishness, strict control over the assignments given from above and their implementation, party punishments that should be given if the plan was not fulfilled forced them to fulfill the plan unconditionally.

Of course, during the years of Soviet rule, there were those who received a number of state awards, allegedly their labor was awarded. A few of these were awarded the title of qakhramani of socialist labor in the field of Agriculture. For example, the chairman of the collective farm "Moscow" of Pakhtaabad District of Andijan region Olimjon Kurbanov, from people who worked in this collective farm K.Khalikav, T.Yagubov, B.Mamadaliyev, Q.Mirzaevs, S. from the collective farm "40 years of victory" in the Tashkent region. Ibrahimov, brigadier of collective farm named Kirov of Tashkent region Tursunoy Okhunova, sister of Inobat Okhunova are among them [17]. But it is important to remember that these people received these high awards because of their hard work, diligence, deep responsibility for their work and the fact that they possessed a number of qualities. By their works, they were able to become an example for many in that period.

Although there were changes in Soviet times as a result of several campaigns such as industrialization, electrification, collectivization, part of the Uyghurs that later migrated continued to use a number of their traditional production weapons and tools. This situation is especially observed in the craft sector. For example, although most Uyghur craftsmen operated as part of Soviet artels and associations, each collective farm also had individual small workshops of artisans. More common are small mills, rain production devices

(jugaza), rice drying equipment, blacksmithing workshops, etc. Such workshops were characterized by maintaining their early Archaic appearance and order of operation[18].

When it comes to the social life of the Uyghurs, it can be seen that in the Uyghurs lifestyle there is a gradual disappearance of the procedures typical of the patriarchal type, typical of many traditional Uyghur families. For example, the situation began to be put to an end when Uyghur youth did not have the right to participate in important family consultations. Especially cases of Uyghurs participating in solving issues related to them (starting a family, choosing a profession, etc.) have become more and more frequent. This was also influenced by ideological propaganda and propaganda work carried out on the ground. As a result, the measures taken by the Communists on the way to the formation of modern families did not show their results.

As a conclusion, it is worth saying that it is also advisable to refer to ethnographic data in the coverage of the socio-economic life of the Uyghurs. It is important to note that in the process of ethnographic research, scientists note that the Uyghur villagers remembered their past well. For example, such a situation was recorded in the process of observing the Hailan people of the Uyghurs living in the territory of the Shakhrikhon District of the Andijan region. Soviet ethnographer scientists believe that the Hawthorn was one of those groups that sought to live as separately as possible from the Uyghurs. Their main difference is when they are bred by permanent livestock.

In a word, Uyghurs are more determined by the proximity with Uzbeks in terms of the factor of language and cultural proximity. This situation also affected the socio-economic changes in them. The migration of the Uyghurs to the Fergana valley areas not only spared them from the oppression of the Chinese. Perhaps, there was a favorable condition for the socio-economic development of the valley, in particular, for the development of new lands, for the preservation of new crop species, for adding massively to the construction of water structures.

In general, about the changes in the socio-economic life of Uyghurs, it should be noted that they have many similar aspects with Uzbeks. For this reason, even in Soviet times, these two peoples experienced common changes together.

Although some of the above factors were the result of Soviet national policy, many Uyghurs (especially in the Fergana Valley) expressed sympathy without any resistance, feeling that their absorption into the composition of the Uzbek people was a natural process.

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