



Immigration Routes From Turkestan To Turkey

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Abstract: In this article, an attempt was made to comprehensively cover the subject based on the information presented in scientific studies about the reasons for the migration of immigrants who moved from Turkestan to Turkey during the Soviet period, the difficulties they faced along the way, and how they lived as immigrants. This process is not only of historical importance, but even today it plays an important role in strengthening the relations between the Turkic peoples.



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Introduction

The Soviet period is one of the most important and complex periods in the history of our statehood. Due to political and economic pressures of the Soviet Union, threats to national culture and traditions, most of the representatives of the Turkic people living in the territory of Turkestan were forced to leave their homeland and go to different countries. In this regard, Turkey was close and somewhat more convenient for Turkestan immigrants in terms of language, religion, and culture. For this reason, a certain part of Turkestan emigrants decided to move to Turkey. In this article, an attempt was made to comprehensively cover the subject based on the information presented in scientific studies about the reasons for the migration of immigrants who moved from Turkestan to Turkey during the Soviet period, the difficulties they faced along the way, and how they lived in exile. This process is not only of historical importance, but even today it plays an important role in strengthening the relations between the Turkic peoples.

Methodology

The following literature was used to cover the main part of the article and give a conclusion on the topic. In particular: the second book "New History of Uzbekistan" - this book contains information about the political changes that took place in Turkestan during the Soviet period.

Sayyid Mubashshir Kosani's work entitled "I am traveling around the world with a property owned for a lifetime", he describes in detail the process of migration of Turkestan immigrants to other countries. He highlights Mustafa Kemal Atatürk's meeting with the Afghan ambassador and condemns the inhumane treatment of Turkestan immigrants. These memoirs shed light on the hardships of migrants and the support provided by the Turkish government.

Erhan Yoska, in his article published in Gaziantep University's Journal of Social Sciences, provides information about migrations from the Turkestan world to Turkey in the period 1931-1982. He emphasizes that in the early years of the Republic of Turkey, there was a need for the population of Turkish nationality to strengthen the national identity and to have qualified personnel. This article provides information about the migration process of Turkestan immigrants to Turkey and the decisions made by the Turkish government.

Hero Rajabov's pamphlet entitled "Shermuhammadbek Korboshi" covers the life and work of Shermuhammadbek Korboshi. The pamphlet contains detailed information about Shermuhammadbek's independence efforts in Fergana and his emigrant past in other countries, especially his emigrant life in Turkey.

In his article "Uzbek Diaspora", Orhan Kavuncu provides information about public organizations and cultural centers established by Turkestan immigrants in Turkey. It covers the activities of Turkestan people "Culture and Aid Society" in Adana, Turkestan people "Help Society" in Istanbul and other organizations. This article shows the efforts of Turkestan immigrants to preserve their cultural and religious heritage in Turkey.

Also, information from several websites was used to cover the topic of the article more widely. The method of comparative historical analysis was used in the research process.

Result and Discussion

The Bolsheviks took power in October 1917 after the end of the Tsarist Empire. This, in turn, had an impact on the Turkestan region as well as on all the colonial states of Russia. The intellectuals of the Turkestan region, who believed in the promises of the Bolsheviks to grant freedom to all countries, initially accepted this event positively. But soon it became clear that all these promises were a mirage. After the establishment of Soviet power, great changes took place in the life of Turkestan people. As a result of collectivization, industrialization, and cultural revolutions, many Turkestans were forced to abandon their traditional way of life. Political persecution and repression were also common.

In the 1930s, under Stalin, many intellectuals, religious leaders, and national leaders were persecuted as "enemies of the people." During this period, many Turkestans were imprisoned, exiled or executed. These political persecutions and repressions gave a great blow to the psyche of Turkestan people. These factors forced many of our compatriots to choose the path of emigration. At that time, Turkestan immigrants were forced to move

mainly to Afghanistan, India, Saudi Arabia and Turkey. Turkey was a relatively safe destination for Uzbek immigrants due to its Muslim majority and cultural affinity, and the Turkish government was also willing to accept Uzbek immigrants. Sayyid Mubashshir Kosani, who spent most of his life in exile, writes about this in his memoirs.

"I will continue my memories again. Despite such hardships, we are "lucky" compared to any previous immigrant population. Because, at this time, the driving to the desert deserts, which I mentioned above, was stopped. As far as I know, there is a reason for this. The President of the Republic of Turkey, Mustafa Kemal Atatürk, invited the Afghan Ambassador Fayz Muhammad Khan to Ankara, expressed his anger at the inhumane treatment of the Turkestan immigrants by the Afghans, and condemned the oppressive policy: "If Turkestan Muslim immigrants in your country if there is no room for it, give it to us!" said. I heard this statement when I was in the service of Sayyid Muhiddin Khan. I think that this issue must be true. Because the Afghan rulers decided to exile the newly arrived Turkestan immigrants to the region called Dahana-i Ghurri (a place 110 kilometers away from Khanabad) (Kosaniy, 2021).

In the 2023 special issue of Gaziantep University's social science magazine, Erhan Yoska, a teacher of the history department of the Faculty of Literature of Erciyes University, gave the following information about this in his article "Migrations from the Turkic world to Turkey: a review of the period 1931-1982":

"During the period from the end of the empire to the first years of the establishment of the Republic of Turkey, the population was reduced due to long wars. This process had a negative impact on Turkey in terms of economic, social and military defense. In the early years of the Republic of Turkey, the new state and the new regime needed (Ari, 1992) a culturally homogeneous population of Turkish nationality in order to strengthen the national identity of the new state, to have qualified personnel and to save the Turkish people from possible dangers. Later, Mustafa Kemal Pasha fulfilled this need. "Indeed, the population of the country is deplorable, and it is necessary to increase the population by bringing in people of the same nationality and culture living outside our borders, and helping them to marry in peace. If it is possible to bring it from Russia, we will bring it from there as well (Inan, 1982). " In accordance with the population policy put forward by Mustafa Kemal Pasha with these words, it is aimed to move and settle Turkish intellectuals and immigrants with Turkish culture. For this purpose, the decision law No. 2510, which forms the main basis of the settlement policy of the Republic of Turkey, came into force. This law is aimed at protecting the national structure and improving the quality and number of the population. For this purpose, this law defined the conditions for accepting immigrants to Turkey."

The information given above confirms that Sayyid Mubashshir Kosani's words are true. In fact, at that time, many Muslim residents of Turkistan belonging to the Uzbek, Kazakh, Kyrgyz, Turkmen, and Tajik nations, as well as the majority of the Uighurs from Eastern Turkestan, came and settled in Turkey. Here a question arises. What was the process of immigrants' arrival and settlement in Turkey? In order to shed more light on this aspect of the issue, we will refer to the research conducted in our country and in Turkey within the framework of this topic. Of course, this process was carried out with difficulty. In the process of getting acquainted with the article, we can get a lot more information about the

topic. The article also provides statistical information about the process of Turkestan immigrants crossing the borders of Turkey.

"Before the Second World War, against the sovietization policy of the Bolshevik administration, the Turkish people and communities tried to seek asylum in Turkey whenever they had the opportunity. In this context, one of the mass extermination actions reflected in the archive documents took place in 1931 in the Kyzylchakchak region (CCA). The soldiers of the Red Army crossing the Turkish border 3 times and clashing with the Turkish soldiers trying to capture a group of Turkish intellectual immigrants who wanted to get asylum from Turkey[5]. Again, on 05.11.1931, 124 emigrants from Kamarli and several other villages in Russia were shot at and tried to cross the Aras River, and after the struggle, only 38 people managed to seek asylum in Turkey. also increased. In 1933, the Kars Governorate reported that 1,745 refugees of Turkish nationality fled the Soviets and found refuge in Turkey. The Soviet administration wanted to stop migration towards Turkey and decided to establish a joint commission with Turkey in 1933 to resolve border violations (CCA). The control of the soldiers of the Red Army on the border has been strengthened (CCA). Despite these measures, migration from the Soviet Union to Turkey could not be prevented. The applications of 12,477 refugees who came to Turkey seeking asylum through migration before the Second World War, but whose nationality was not specified in the archive documents, were discussed and accepted by the Council of Ministers from March 18, 1938 to March 14, 1939[8]. In addition to the discussed refugees, the applications of 51 Turks from the Soviet Union on April 1, 1938 and 38 on May 18, 1938 were accepted by the Council of Ministers according to Article 5 of Law No. 1312 (Yoska, 2023).

Despite the existing difficulties, immigrants from Turkestan settled in different regions of Turkey and tried to continue their lives there . In this regard, the leading figures of Turkestan acted from a distance. One such person is Shermuhammadbek q orboshi. In the history of our country, after 1917, the independence movements spread widely throughout the territory of Turkestan. But these efforts did not yield any results. many of our ancestors who fought against the Soviet power became martyrs, and some had to spend the rest of their lives in exile in other countries. Shermuhammadbek Korboshi (1893-1970) from Margilan is considered one of the famous figures who fought against the Soviet power in Turkestan. He was one of the leading leaders of the national liberation movement in Ferghana Valley in 1918-1922. As mentioned above, all the efforts made for the freedom of Turkestan were unsuccessful. In 1927, Shermuhammadbek Korbosh, who fought fiercely on this road, was forced to go to Afghanistan together with his brother Nurmuhhammadbek Korbosh, as a result of his inability to achieve any results.

We can get a lot of information from the pamphlet "Shermuhammadbek Qorboshi" by Kahramon Rajabov, which provides information about the independence efforts of Shermuhammadbek Qorboshi in Ferghana, as well as his life as an emigrant. Below, we will give a brief summary of the emigrant life of Shermuhammadbek Qorbosh from this pamphlet. "The lives of the brothers Shermuhammadbek and Nurmuhhammadbek in exile in Afghanistan were very difficult. The official government of Kabul, under the pressure of Soviet Russia, treated them unfavorably. Shermuhammadbek later lived for some time in India, in 1951-1955 in Peshawar, Pakistan. According to historian R.Shamsutdinov, in 1951 Turkestan emigrants living in Afghanistan received political asylum from Turkey. Brothers

Shermuhammadbek and Nurmuhhammadbek joined this work. Shermuhammadbek temporarily lived in Peshawar, and Nurmuhhammadbek in Karachi, and 1111 people were sent to Turkey. Finally, in 1955, Shermuhammadbek came to Turkey with his family and lived in Adana, Turkey until the end of his life. Shermuhammadbek died on March 10, 1970, and Nurmuhhammadbek died on January 10, 1984 in Adana. Shermuhammadbek's death was a great loss for Turkestan emigrants. In those days, mourning was announced in Adana. "Thousands of people gathered at his funeral (Rajabov, 2011). "

During the Soviet period, the Turkestans, who were forced to emigrate to Turkey due to the above-mentioned reasons, settled in different regions of Turkey and tried to be active in social life. Many of them have achieved positive results by working in various fields. They struggled to adapt to the new environment, preserve their culture and pass on their traditions to new generations. Turkestan immigrants have established various public organizations and cultural centers to preserve their cultural and religious heritage in Turkey. Through these organizations they tried to perpetuate their language, customs and religious rituals. Also, the Turkish government has implemented various programs to help Turkestan immigrants. These aids greatly helped the immigrants to adapt to a new life.

"The Culture and Aid Society of Turkestans in Adana, founded in the 1950s, includes immigrants from Turkestan, most of whom are Uzbeks, belonging to the Kazakh, Uyghur, and Tajik ethnic groups in Adana. Every year, they gather on different days and hold events such as the Korboshi commemoration meeting, Navruz holiday, traditional Pilov Shodiyona, Gap-Gashtaklar. The Turkestan People's Aid Society in Istanbul was also established in 1954, and after 1984, it continues its activities today under the name of the Turkestan People's Culture and Social Aid Society. It organizes various events, such as Navruz, celebrating religious holidays, trips, and Gap-Gashtak, providing acquaintance and communication between compatriots . Apart from these two, it is necessary to mention about two other societies which have started their activities recently . One is the Young Turkestan Society, the other is the International Turkestan Cooperation Society (UTD-DER). The Society of Young Turkestans, as the name suggests, mainly conducts activities aimed at young people, organizes activities aimed at getting to know each other and their country and bringing them closer together. UTD-DER also mainly deals with the visa and health care problems of Uzbeks who came from Tajikistan and Kyrgyzstan in recent years. It also deals with social issues, from housing issues to children's education (O. Kavuncu Uzbek Diaspora pp).

Conclusion

Migration of Turkestan immigrants to Turkey during the Soviet period was a complex and multifaceted process, which was closely related to the political, economic and social conditions of this period. As a result of the harsh policies of the Soviet Union, repressions and restrictions on religious freedom, many Turkestans were forced to leave their homeland. Among the emigrants were intellectuals, religious figures, merchants and ordinary citizens. One of their main destinations was Turkey, which was a favorable destination for immigrants due to its cultural, religious and linguistic proximity. Immigrants faced many difficulties to start a new life in Turkey. They made great efforts to adapt to the new environment, achieve economic stability and preserve their cultural and

religious heritage. During this process, immigrants sought to preserve their traditional values and try to pass on their heritage to new generations. The migration of Turkestan immigrants to Turkey not only strengthened the ties between the two countries, but also increased cultural and social exchange. Immigrants have contributed to Turkish society with their rich culture, art and science. As a result of their migration, the culture and traditions of Turkestan spread widely in Turkey, and the historical ties between these two peoples were further strengthened.

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