

The Political, Socio-Spiritual Significance Of The “Society Of Turkistan” In Turkey In The Life Of Uzbek Emigration

Mirzoyev Sharifjon Mirshakarovich,

The 2nd year masters student of the Chair of World history at Bukhara State university,



Abstract – In the following article the specific discourses on the organization of “Society of Turkistan”, our compatriots who were the members in it, the significance of their treatises in the political, economic and spiritual-enlightenment issues in the life of Uzbek emigration are expressed.

Keywords – Istanbul, Adana, Konya, Bursa, Izmit, Izmir, Usman Khoja Pulatkhojaye, Mecididdin Ahmed Delil, Ziyavuddin Boboqurbon, B. Hujand, Burhanuddin Samarkandi, Ahmed Nayim, Ahad Andican, Akbar Yassa, Sh.A.Hayitov, “Turkistan gencleri (youth) birligi”, “Turkistan union of students”, “Turkistan society”, “Society of struggle with communism”, “Turk society of mujadids”, “Western Turkistan society”, “Turkistan’s social and cultural assistance society”, “Turkistan establishment”, Uzbeks abroad.

I. INTRODUCTION

In between the end of the 19th century – 90’s of the 20th century there was a significant impact of the diverse societies in the political, socio-economic and spiritual life of the Uzbek (Turkistan) emigration living in the Republic of Turkey during more than one century. They played an important role in the preservation of the language, customs, culture and the history of the nationhood.

II. LITERATURE REVIEW

The research is based on the materials stored in the State Archives of the Republic of Uzbekistan and the scientific works of Professor of Bukhara State University Sh. Hayitov.

III. METHODOLOGY OF RESEARCH

In this work, the Constitution of the Republic of Uzbekistan and the Presidential Decrees are taken as a methodological basis, and survey, comparative analysis, and statistical methods were used as research methods.

The Republic of Turkey is one of the countries with a large number of Uzbeks (Turkistanis). The main reason for this is, firstly, that the language, customs, culture and history of the Turkish people have a lot in common with Uzbeks, and secondly, in the first half of the 20th century, the kindness, moral and material support of the heads of state and government of the Republic of Turkey to our compatriots accelerated the process of Uzbek migration in this country. According to the sources, Uzbek migrants were relatively numerous in the Turkish cities of Istanbul, Adana, Konya, Bursa, Izmit, Izmir, and beginning in the 1920s, Turkistanis established their own national associations and organizations in order not to lose their traditions and language, to support each other spiritually and enlightenment, and to establish ties with their homeland.

This is evidenced by the fact that in 1927, on the initiative of Usmon Khoja Pulatkhojaye (1878-1968), who was originally from Bukhara, was established “The Union of Youth of Turkistan” in Istanbul. The chairman of this association was Mecididdin Ahmad Delil (a doctor with higher education, who was sent to Turkey to study in Turkistan in the 1920s), and its active members

were Ziya Kitabchi, Zahid Oyler (head of the department), Timur Abdulkadir, Yahyobey. The association has its own building “Birlik” and has held a number of cultural, social and political events [1.308].

In 1949, “The Turkistan Students’ Union” was established under the leadership of Ziyovuddin Boboqurban and the organization was headed by Abdurahim (Rayimjon), Shavkat Yorbog, Badriddin Ahunboy, Qodirali Chigatay, Khalil Murod (Turkmen), Dr. Salih (Salih Erkinkul), Tahir Chigatay, Dr. Oktay (Majid Ibrahim Oqoy) and others [5.25, 5.130-131]. An example of these are “Turkistan Society” in Adana in 1960 under the chairmanship of B.Khojand, “The Society for the Struggle against Communism”, headed by Burhaniddin Samarkandi in Izmir, “Society of Turkic mujahids” in Adana [6.127], “The West Turkestani Society” in Istanbul, headed by Ahmad Nayim. In 1984, “The Turkistan Society for Social and Cultural Assistance” was headed by Professor Ahad Andijani, and its publication was the “Turkiston” magazine [7.28].

In the early years of independence, a new historical stage began in the relations between Uzbekistan and Turkey, economic, cultural and educational ties were spiraling, and today it is gratifying that new strategic goals are planned in this regard. Today, Uzbeks (Turkistanis) who have left for Turkey through their activities and consider Uzbekistan as their homeland, ancestral homeland, are doing their best to maintain ties with their homeland and promote Uzbek culture. In particular, “The Turkistan Society” in Istanbul is headed by Akbar Yassa, while the Adana Society is headed by an Uzbek ancestor named Abdullah Quyosh.

According to Akbar Yassa (considers himself a descendant of the great mashayik Ahmad Yassavi), there are more than 1,000 members of “The Turkistan Society” in Istanbul, and a new five-story building is currently under construction.

According to Akbar Yassa, the fifth floor of the building, which is being built under the auspices of Uzbek, Kazakh, Kyrgyz and Turkmen investors and businessmen, will be used as a hotel and will serve “fellow citizens” from Central Asia. According to the chairman of the society, however, the work of bringing Turkistanis together poses some difficulties. Of course, if the completion of this building is accelerated, there will be no doubt that they will be assembled and the opportunities for making community plans in the future will expand.

Despite the above shortcomings, “The Turkistan Society is doing a number of good deeds among Uzbeks in Turkey”. In 2018, community activists held a series of “garden picnics” for Uzbeks. The event brought together Uzbek families in the nature parks of Istanbul, they had the opportunity to spend their leisure time and hold cultural events.

This society publishes the book “Uzbeks Abroad” in Latin script in Turkish in order to acquaint Turkistanis in Turkey with the history of Turkistan, to understand the events of the 20th century in the homeland of their ancestors. Also, with the sponsorship and initiative of this society, in 2018, the adventure novel “Armon” by amateur writer Sabir Sayhanli, who has been living in Turkey for many years and a memoir by Azam Hashemi, founder of “Afkor” and “Tarjimoni Afkor”, who lived in Pakistan, entitled “Bloody Days in Samarkand and Bukhara” has been published in Turkish[8.138].

According to the report, members of “The Turkistan Society” and Uzbek families live in relatively high-rise buildings in the “Merter Textile” Center in Istanbul (In Turkish it is called “Martar”). They are more than 200 light industry enterprises in this part of Istanbul, which produce large and small shops and enterprises, footwear, shirts, suits, women’s summer and winter clothes. Businesses place their goods in multi-story homes and deliver them to shops and stores. Goods are sold at these outlets only in bulk, and wholesale purchases are not allowed. At least 7 (in different sizes) can be purchased from each brand. The goods, consisting of 7 pieces purchased from shirts, suit pants, are relatively cheap and affordable. You can also buy them in stores in Aksaray, Zeytinburnu, Edirnekape, Boyazid at 2-3 times higher prices. There is not a single multi-storey building here, unless there is a shop, cafe, kitchen, teahouse or shop, nightclub under it.

On the morning of August 18, 2019, we gathered in front of the Muslim Mosque at the Merter Textile Center, under the supervision of Seljuk Namangani, his ancestors were from Namangan, Uzbekistan, who was born in 1954 in Adana, Turkey and has preserved the Uzbek language and Uzbek traditions. The mosque was built in 1973, and Turkestans (Uzbeks) perform the obligatory prayers and funeral rites in this mosque. Seljuk Namangani tells us that the main purpose of gathering in front of the mosque in Merter is: to go on the next “garden walk” of Turkistanis, to return to nature and have a rest.

Akbar Yassa, chairman of “The Turkistan Society”, said that up to three buses had been ordered in previous trips, a certain amount of money had been collected from citizens, and breakfast and lunch events had been organized as a whole. At the same time, due to the construction of a new building of the “The Turkistan Society”, the purchase of a new batch of pots, pans, etc., the participants of the picnic were informed in advance that each family will fix their own table at their own expense. After gathering

at the destination in taxis and private cars, the migrants arrived at the destination in about an hour and a half, loaded with pots, food and other necessities in buses and cars made in different countries around the world. Money (Turkish lira) was paid to a tourist in the forest at a certain price determined by the control post. In the pre-occupied areas of “The Turkistan Society”, table-chairs were installed, families occupied them. After breakfast, everyone was busy with their activities, from the elderly to the young and infants gathered for a “garden walk”. During the “garden walk”, which brought together about 500 adults and children, someone was playing dominoes, someone was playing chess, someone was cooking, and young people gathered and played Turkish, Uzbek, Kazakh and Kyrgyz games. A group of Turkistans had a lively conversation under the pretext of visiting. We were guests at the table set up by the chairman of “The Turkistan Society”, Akbar Yassa. Seljuk Turkistani prepared “Fergana pilaf” for lunch, and since this man was also in Uzbekistan, he treated us to Uzbek and Turkish dishes and pastries until the evening.

Not only Turkish Uzbeks, but also people from the United States, Saudi Arabia, Afghanistan and Germany, who visited Istanbul for business and education, took part in the trip.

Interestingly, each Uzbek told a long story about Turkey migrating to Turkey from countries such as Afghanistan, India, Pakistan, Saudi Arabia, the United States, Syria, Jordan, or Egypt. Therefore, it should be noted that Uzbeks living in Turkey are related to other Uzbeks in distant countries or know each other well.

IV. CONCLUSION

In general, the role of these societies in preserving the identity of Turkestanis abroad, including in Turkey, is invaluable. Therefore, the scientific study of the processes of change in these societies is one of the urgent tasks today.

REFERENCES

- [1] Eltar. Istanbulda Turkiston kuni// Yosh Turkiston, 1930. –№12. –p.32; Prof. Dr. Andican. Turkistan Musadelasi –Istanbul, 2003. –308 p.
- [2] Hayitov Sh.A., Badriddinov S. - Vatan deya vatansiz qolganlar qismati. Bukhara - 2005.
- [3] Hayitov Sh.A. -Usmonxo'ja Po'latxo'jaev milliy ozodlik kurashchisi. Bukhara - 2007.
- [4] Hayitov Sh.A., Badriddinov S. – Vatanjudolikning mungli tarixi. Bukhara -2005.
- [5] O'zRMDA, R-2822Z fond, 1-ro'yxat, 71-ish, 56-p, 89-ish, 25-p.
- [6] Hayitov Sh.A. O'zbek muhojirligi tarixi. Tashkent: “ABU MATBUOT-KONSALT”. 2008. –p. 130-131.
- [7] O'zRMDA, R-2822Z fond, 1-ro'yxat, 8-ish, 9, 96, 26, 127-pp.
- [8] O'zRMDA, R-2822Z fond, 1-ro'yxat, 91-ish, 28-p.
- [9] Sabir Seyhan. Arman (Ukde) (Roman) Kalender va ineti, 2018. –144 p.;
- [10] A'zam Hasimi. Semerkent ve Buharada kanli günler. Kalender va ineti, 2018. –138 p.
- [11] Shodmonovich, Jahongir Hayitov. "local press information about the disposal of a new american cotton variety in bukhara (by the materials of the newspapers “Bukhoro ahbori” and “Ozod bukhoro”)." scientific reports of bukhara state university 4.1 (2020): 291-295.
- [12] Hayitov, Jakhongir Shodmonovich. "SPREAD OF NEW TYPES OF CORPS IN TURKISTAN CONTINENT AT THE END OF THE 19th-AT THE BEGINNING OF THE 20th CENTURIE." European Science Review 1.11-12 (2018): 24-26.
- [13] Nazarbayevich, Rizayev Baxtiyor. "The problems of people's resettlement policy in the Bukhara region in 1950-60s." ACADEMICIA: An International Multidisciplinary Research Journal 10.5 (2020): 915-92
- [14] Ризаев, Бахтиер Назарбоевич. "Миграция населения в Узбекистане: исторические этапы и специфика." Вопросы истории 10-3 (2020): 109-116.