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Oydin Satimova

Ministry of Innovative Development
Scientific researcher

FROM THE HISTORY OF THE UZBEK (TURKESTAN) DIASPORA IN GERMANY (EARLY XX-XXI CENTURIES)

Abstract: This article analyzes the formation of the diaspora of Uzbeks (Turkestans) living in Germany, the reasons for their migration, the characteristics of the location, the factors influenced by the Uzbeks (Turkestans) and their historical significance.

Key words: Strategy of Actions, interethnic relations, Germany, Turkestan, diaspora.

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Introduction

Adoption of the Action Strategy for the five priority areas of development of the Republic of Uzbekistan for 2017-2021 will lead to a well-thought-out, mutually beneficial and practical policy aimed at creating an environment of stability and good neighborliness, as well as human values in the minds of the population, especially youth. Strengthening requires a qualitatively new level of work in this area. The establishment of the Committee on Interethnic Relations and Friendship with Foreign Countries under the Cabinet of Ministers of the Republic of Uzbekistan is important in ensuring the implementation of the fifth direction of the Action Strategy of the Decree of the President of the Republic of Uzbekistan "On measures to further improve interethnic relations and friendly relations with foreign countries". In particular, support for compatriots and close cooperation with the Uzbek diaspora abroad, raising the prestige and image of Uzbekistan in the world arena are identified as one of the main directions of state policy of the Republic of Uzbekistan in the field of interethnic relations.

The history of the Uzbek (Turkestan) diaspora living in the Federal Republic of Germany, one of Uzbekistan's strategic partners, is one of the least studied topics. Consistent implementation of state policy aimed at ensuring interethnic harmony and tolerance in society, effective coordination of work on

educating young people in the spirit of respect for national and universal values and strengthening friendship with our compatriots living abroad are important tasks.

From the beginning of the twentieth century, Uzbeks began to leave their traditional places of residence en masse. This process was largely criticized in the former Soviet Union. As a result of the independence of the Republic of Uzbekistan, attitudes towards Uzbek migrants have changed dramatically. As a result, there was an opportunity to study the problems of Uzbek (Turkestan) emigration. Over the past period, a number of articles, PhDs and doctoral dissertations have raised the issue of Uzbek immigration to one degree or another. Researches of P.P. Vorobiev, Sh.K.Karimov, R.T. Shamsutdinov, K.K.Rajabov, Sh.A.Khayitov and I.Shamuradov on the issue of Uzbeks (Turkestans) in Germany have been published[1-6].

They mainly deal with the fate of Turkestan prisoners of war in Germany during World War II, the formation and activities of the Turkestan Legion. It should be noted that they also contain valuable information on the history of the Uzbek (Turkestan) diaspora.

One of the main stages in the formation of the Uzbek (Turkestan) diaspora in Germany dates back to the first quarter of the twentieth century. In the context of political and social changes in Turkestan, Jadid

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intellectuals sought to save the country from centuries of backwardness and put an end to economic and cultural decline. Turor Risqulov, Fayzulla Khodjaev, Munavvar qori Abdurashidkhonov, Ubaydullo Khodjaev, Fitrat and others were active in this regard. All available opportunities have been used in this direction, and special attention has been paid to the training of national personnel. The developers of Turkestan, first of all, considered it necessary to study the achievements and experiences of Germany, the most developed country in Western Europe. To do this, it was first necessary to send local youth to Germany, as well as to other advanced countries in the East and West, to get acquainted with the scientific and technological achievements and experiences achieved in these countries.

Attempts have been made to send students from Turkestan abroad in various ways. First, at a meeting of the Uzbek Scientific Commission held in Tashkent on April 23, 1921, the issue of sending Uzbek students abroad was discussed. At a meeting of the Uzbek scientific commission, it is proposed to raise the issue of sending at least 10 of the most talented young people in Turkestan to study abroad.

The movement to send students abroad was later intensified by the leaders of the Bukhara People's Soviet Republic Fayzulla Khodjaev and the Minister of Education Fitrat. They even provide assistance to the Turkestan Autonomous Soviet Republic in this regard.

Thus, at the end of 1922, more than 70 local young men and women of different ages from Turkestan and Bukhara entered higher and secondary special educational institutions in various German cities in agriculture, textile industry, chemistry, electrical engineering, mining, philosophy, pedagogy, medicine and other important fields. sent to study.

Fitrat had encouraged students to study well in Germany, to return to their home countries in the future as good professionals, and to serve as selfless patriots for its future.

Of those who went to Germany, 16 were from Turkestan, 56 from Bukhara and 2 from Khorezm. The Bukhara government sent \$ 125,000 and karakul skins for this purpose, which made the students live until 1924. It will also buy a house on W. Geisbergstreet in Berlin, 39, which will be converted into a Turkestan dormitory[7].

In general, by the end of 1922, about 200 Turkestan students were sent to educational institutions in various fields. 74 of them were sent to study in Germany. In an article published in the Turkiston newspaper, Shakir Suleiman said that 70 students from all over Turkestan in Germany, the only European country, considered it very rare for them to study[8].

During this period, a number of students were sent to Germany by the "Support" organization established in Tashkent. In addition, a group of

students voluntarily went to school with the support of their parents.

Many of our students who went to study in Germany in the early 1920s lived there to live up to the hopes and beliefs of their homeland, interacting with German youth and students from around the world, and learning more about German language, tradition, history, culture, science and technology. they also tried to evoke among them an idea of their national culture and art. They held "Oriental Nights" among the Germans, promoting and disturbing our national songs and dances.

From the second half of the 1920s, the campaign of political persecution and suspicion against Uzbek students studying in Germany in the USSR intensified. Students begin to return to the USSR under various pretexts before completing their studies. To this end, control over their activities is strengthened and takes the form of pressure. This led to a justified protest from the students, and some of them realized that returning to the USSR could be dangerous for them[9].

Akmadjon Ibromimov, Afzal Abdusaid, Togir Chigatay, Ibrahim Yorkin, Abduvaqob Iskak, Saida Sherakmad qizi and a group of our students, who heard similar cold news in the early 1930s, did not return to the USSR from abroad and stayed in Germany[10].

During World War II, Turkestan was forced to meet the demands of the Soviet Union's military economy on the one hand, while on the other hand it played an important role in the military potential of the Soviet Army. This was one of the important foundations of the Soviet Union's victory in the war. World War II, meanwhile, raised the national question of Turkestan.

The second important period in the formation of the Uzbek (Turkestan) diaspora in Germany was the years of World War II. There is no exact data on the number of Turkestan Turks mobilized in the Red Army during World War II. According to some data, in 1943 there were 1,179,802 Turkestan soldiers in 6 military units of the Red Army, namely, Minsk, Kiev, Moscow, Leningrad, the Far East, the North Caucasus. According to German military sources, in the early years of the war between the Soviet Union and Germany (1941-42), the Soviets had about 2 million Turkestan soldiers on the Western Front. According to the German Prisoners of War Department in 1943, about 1,700,000 Turkestan Germans were taken prisoner by the Soviet Army in the early years of the war (1941-42). In the early years of the war, most of the Turkestan Soviet soldiers who clashed with the Nazi army were helplessly armed, and therefore suffered heavy blows. As a result, a large number of Turkestans perished. Only a small number of Turkestans serving in the Soviet Army withdrew. But most of these were also captured and killed by the German army. Some were taken to Germany for

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forced labor. During this period, German influential people began to focus on the propagation of ideas that strengthened the national mood among the Soviet nations. Turkestan intellectuals who were in Germany in the early years of the German-Soviet War moved to Turkey in 1939 after Poland was annexed by Germany and the Soviet Union. In those years, two Turkestan intellectuals, Mustafa Chokay, who lived in Paris, and Vali Qayumkhan, who lived in Berlin, and immigrant intellectuals of the Turkic peoples living under Soviet rule, were preparing questionnaires for prisoners of war from their countries. In December 1941, Mustafa Chokay died. In the Soviet Union, the immigrant leaders of the Turkic tribes in Germany began to compile questionnaires to recruit prisoners. In early 1942, the situation changed. The question of admitting some of the nationalities standing in Germany to the legions was considered. Thus, Armenian, Georgian, North Caucasus, Azerbaijani, Itil-Ural and Turkestan legions were formed in the territories under German rule. In August 1942, the "Committee of National Unity of Turkestan" was formed under the chairmanship of Vali Qayumkhan, and at the same time the magazine "Milliy Turkiston" was published; The first issue of the magazine (15.8.1942) came out under the title "Our Way" and stated, "Our way is the way of the fathers, the way of independence". At the end of 1944, the number of soldiers and officers in the Turkestan Legion was 181,402. These included workers in uniform and members of the Legion, with more than 85,000 members. At the end of 1944, more than 267,000 Turkestans served in the Turkestan Legion[11].

Since the formation of the Turkestan Legion (September-December 1941), the National Turkestan Unity Committee (TMBK) has been established to manage this military association in ideological and other areas. In the spring of 1942, the Turkestan Legion became directly involved in military operations, and soon the TMBK was formed. Vali Kayumkhan (1904 - 1993), one of 74 pupils and students sent from Turkestan to Germany to study in the 1920s, took over the administration[12].

The Darby branch of the TMBK has solved the problems of legionnaires' salaries and vacations. He was engaged in such tasks as awakening the national spirit in the legionnaires, among them the distribution of newspapers and magazines in national languages, organizing cultural and educational events aimed at meaningful leisure, health care. The National Union of Writers of Turkestan was established under his auspices, and its activities included the publication of works by writers from the Turkestan region and their distribution among legionnaires.

TMBK ceased operations after World War II and resumed in 1947. The members of this organization mainly gathered in Munich, Germany and continued their activities. The organization's press office was based in Düsseldorf, the headquarters of the National

Turkistan magazine. TMBK has branches in countries such as Saudi Arabia and Turkey, which collect fees from migrant Turkestans and send funds to its address for regular publication. From 1948 to 1950, members of the TMBK also moved their headquarters to Minden, Westphalia, West Germany. TMBK members were criticized in Soviet-era research, articles, sources, and documents based on communist ideology as "patriots," "war criminals," "slanderers of fascism," "spies and spies," "US spies," and "British spies"[13].

After the Second World War, the TMBK conducted research on the history, economy, political, cultural, educational and national problems of Turkestan (Uzbekistan). Migrant Turkestan youth received material and moral support to study at universities in European countries. Great propaganda work has been carried out among Uzbeks (Turkestans) abroad to strengthen their sense of national identity, confidence in independence and love for the Motherland[14].

During the years of independence, the activities of national cultural centers, which are an example of attention to various diasporas, are playing an important role not only in domestic but also in foreign relations of the country. Because the stable activity of the national cultural center, which is a social association of representatives of a particular country and the corresponding diaspora, has a positive impact on diplomatic relations with various countries around the world. In particular, the issue of the German diaspora living in the country plays an important role in the development of relations between Germany and Uzbekistan. The fate of this diaspora and the conditions created for them are of direct interest to the German government as well. In this regard, a number of meetings were held between the two countries on the conditions created for the German diaspora living in the country[15].

The Council of Societies of Friendship and Cultural-Enlightenment Relations of Uzbekistan with Foreign Countries has begun to establish cultural ties with compatriots abroad. They also run a cultural society of Turkestan compatriots in Germany. In Munich, this society united not only Uzbeks, but also Tajiks, Turkmens and Kyrgyz. The chairman of the society since 2000 was Hussein Ikram, a former journalist and writer for the Voice of America. The Bukhara University Citizens' Center also operates under the auspices of the society. In September-October 1998, he visited Uzbekistan with the Deputy Chairman of the Society Husan Ikrom oglu. After the death of Hussein Ikram, the society has been headed by his son Ilham Ikromi since 2005[16].

These relations continue after the establishment of the Committee on International Relations and Friendship with Foreign Countries under the Cabinet of Ministers of the Republic of Uzbekistan.

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In general, the study of the history of the Uzbek (Turkestan) diaspora in Germany requires an ideological approach to the conflicting events of the

past. At the same time, it allows us to assess the impact of various political changes in the twentieth century on the life and development of the Uzbek people.

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