

Západočeská univerzita v Plzni
Fakulta pedagogická

Bakalářská práce
Budoucnost uzbeckých Muslimů v Americe
Mohirjon Alijonov

Plzeň 2013

University of West Bohemia
Faculty of Education

Undergraduate Thesis
Future of Uzbek Muslims in America

MohirjonAlijonov

Plzeň 2013

Prohlašuji, že jsem práci vypracoval/a samostatně s použitím uvedené literatury a zdrojů informací.

V Plzni dne 28.června 2013

.....

Jméno Příjmení

ACKNOWLEDGMENTS

I would like to warmly thank my supervisor Brad Vice Ph.D., for his guidance, useful help and professional advice in completing my undergraduate thesis. My thesis wouldn't be completed without him. I would also like to thank to my friends and girlfriend for their patience and support during the whole process of writing the thesis.

ABSTRACT

Alijonov, Mohirjon. University of West Bohemia. June 2013. Future of Uzbek Muslims in America. Supervisor: Brad Vice

The main object of this undergraduate thesis is the future of Uzbek Muslims currently living in the United States of America. The aim of the thesis is to familiarize the reader about the growing Uzbek nation in the USA: their history, beliefs, current life and predictions about their future, supported with statistic data. The entire thesis consists of three main chapters and each chapter includes several sub-chapters. The chapter one deals with Islam itself, the history of Uzbeks and modern Uzbekistan: how Uzbeks became Muslims, how they understand the religion, their priorities in religion, their differences than other Muslims, particularly than Arabs. The second chapter focuses the status of Uzbek immigration history and present. The chapter deals with many questions such as Uzbeks as Americans, their early and current difficulties within immigration, their problems in America and also it gives detailed information about Uzbeks as a part of Muslim community in the USA. The chapter touches Uzbeks involved terrorism issues, their motivations in committing a crime and ambitions in becoming Americans. The chapter also includes information about Islamic centers: peaceful organization versus terrorists' basement. The final chapter is the main focus of the whole thesis - Future of Uzbek Muslims in America. It is supported with statistic data and tries to find answers to questions concerning the life of Uzbek Muslims in the next 50-100 years in the USA.

TABLE OF CONTENTS

INTRODUCTION	1
BRIEFLY ABOUT ISLAM AND UZBEK MUSLIMS	3
How Uzbeks differ from other Muslims of different nationalities	4
The Uzbeks	5
Modern Uzbekistan	6
HISTORY AND CURRENT STATUS OF UZBEK IMMIGRATION TO THE USA.	9
Who is ‘Uzbek-American’?.....	13
Problems Uzbeks in America initially faced and its current circumstances	14
Which American States Uzbeks mostly prefer living in and why?	16
Mosques in America.....	17
Uzbek Muslims and terrorism	18
Everyday ritual and practice along with Uzbek community activities in America	31
FUTURE OF UZBEK MUSLIMS IN AMERICA	33
SUMMARY	37
REFERENCES	39
APPENDICES	46
SHRNUTÍ.....	50

INTRODUCTION

From many available topics I chose to write about new growing generation and culture in the United States of America, particularly about Uzbek Muslims in the USA. Contemporary reality suggests that Islam or Muslims can no longer be viewed as new to America. This is due to the unstoppable process of globalization and requires a new approach in understanding American society as nation. Now, we have to avoid the phrases 'Islam versus the West', but rather use 'Islam in the West'. Islam is no longer an odd presence in the West. It has integrated into the West as an equal part of society. Recently, a number of books, works and research papers have been published about growing Muslim community in the United States of America, but unfortunately only a few of them investigated the history, origin and present life of Muslims belonging to one individual nation in the world. There are a lot of nationalities with Islamic belief in the World. They are different in origin and practice and, practice Islam as not only religion but also as a part of their culture. However, when the topic of Islam or Muslims in the USA is investigated, it is usually referred to them as one single group of people. Being Uzbek Muslim, I decided to analyze the differences, distinctive features and future of Uzbek-Americans practicing Islam in the United States of America.

This topic was suggested by my thesis supervisor PhD. B. Vice. It piqued my interest as I had never thought about Uzbeks as part of the Muslim World in the USA. When I started looking for the literature on this topic, it was not very easy. Most of the books on the topic study Muslims as one single group of people. It is generally believed that Islam makes everybody the same, however, Uzbek Muslims living in a foreign country for some period of time, may find some distinctive features of Muslims living in different countries. Islam keeps all Muslims together; however, they are all different in culture, history, location and temperament. Rywkin (1990) in his *Moscow's Muslim Challenge* stated that "Islam, unlike most other faiths, is far more than a religion. It is a cultural system in itself which does not recognize such notions as separation of Church and State or the distinction between sacred and secular."

The above given statement is commenting only Islam, it does not touch the Muslims. Knowing the diversity of Muslims is important to understanding the Muslim World. In case of Uzbeks, this is perhaps connected with their history. Uzbeks were ruled by Soviets for 70 years under atheistic authority and had to compromise with them against Uzbek citizens'

desires. It is likely that this made them more obedient and liberal than Arabs in terms of religion.

It would be incorrect to write about Europeans as one unit. As an example, it would be good to compare the Czech nation with the Spanish. They are completely different nations with different culture and temperament, although most people refer to them as Europeans. By this example, it can be understood that all Muslims pray to one single God, but they are different in some other areas.

When any Muslim person or nation does something completely unacceptable or cruel, it is essential to first find out if it comes from a religion, family issue or it is a cultural matter. For instance, Islam supports Male circumcision to avoid future illnesses proved in medicine but prohibits female's one. Female genital mutilation is practiced in 28 countries in the World, mainly in African countries, particularly in Egypt and Ethiopia and in parts of Asia and Middle East (World Health Organization, [WHO], 2008). Knowing that Egypt is a country where mainly Muslims live, what kind of conclusion would a person come to? Martinelli and Olle-Goig (2012) stated that "Muslim communities often have the false belief that FGM/C is related to teachings of the Islamic law" ("Female Genital Mutilation in Djibouti"). It is just a part of their culture.

This is essential to know the history of Uzbeks to understand their principles, way of life, and how Islam affected their lifestyle. Before the main topic, we begin with a question about what Islam is and how Uzbeks became Muslims.

BRIEFLY ABOUT ISLAM AND UZBEK MUSLIMS

The word 'Islam' is an Arabic word. According to Oxford English-English dictionary (2002), 'Islam' is a noun which means 'submission' (p. 538). According to Coulson (2013), 'Islam', in Shari'ah terminology, means "voluntary submit oneself to God's prohibitions and orders to be away from polytheism" (p. 25).

Islam is a monotheistic religion. This is confirmed by Quran's Sura (division of the Quran, for the picture see Appendices) 112 – Al-Ikhlās (Pure Faith) says:

In the name of Allah, most benevolent, ever-merciful.

SAY: "HE IS God the one the most unique,

2. God the immanently indispensable.

3. He has begotten no one, and is begotten of none.

4. There is no one comparable to Him."

(Ali, n.d.)

Quran (also spelled as Koran) does not provide only information about the God but it also explains the certain obligations upon Muslims. Therefore, according to Dickens (1990), Muslims have to follow five main obligations which are called 'pillars of Islam'. They are *Shahadah* (confession of faith), the five daily prayers, *Zakah* (alms tax), the month long fasting (*Sawm*) of Ramadan and the pillar of Pilgrimage (p. 10).

As blogged by BBC about Islam on 2009, it explains the two main denominations in Islam World: 'Shia' (Followers, faction or party) and Sunni (also called Ahl as-Sunnah which means "people of the tradition of Muhammad) ("Sunni and Shi'a", 2009). Both of the denominations have several branches and these branches vary only in practice but not in belief within the denominations. For example, Sunnis have 4 branches (schools of thought): Hanafi, Maliki, Shafi'i and Hanbali. They believe that God is unique and Muhammad (N.B the abbreviation p.b.u.h. stands for Peace Be Upon Him and is always connected with him) is his messenger, however these four 'schools of thought' have different customs. When they pray, the actions during the prayer may differ; however all of them are considered to be correct in terms of Islam because there are proofs of that Muhammad (p.b.u.h.) prayed in those particular

ways. Muslims are to choose one of these ways to perform their religious rights and duties. The other denomination – Shia' followers believe that God is the only but God's messenger was supposed to be his Muhammad's son-in-law and cousin Ali whom the Shia' believe to be Muhammad's successor in the Caliphate. Shia's mainly live in Iran ("Sunni and Shi'a", 2009).

Muslims of Uzbekistan hold the Hanafi denomination. The Islamic Hanafite (or Hanafi) School is predominant in Central Asia. This is a school that is characterized by being moderate and deliberately separated from political power (Olimova & Tolipov, 2011, p. 1).

In summarization, this brief information about Islam gives a general understanding of what it is about and what Muslims' obligations are.

How Uzbeks Differ from Other Muslims of Different Nationalities

It is important to know the history of Uzbeks becoming Muslims, their distinctive features and what makes them different than, for example, Arab Muslims. Uzbek Muslims might have believed that they themselves and other Muslims resemble one another however, after reading Hamady's *Temperament and Character of the Arabs* (1960), they will be aware of significant features of Arab nationality and will find certain differences between Arabs and Uzbeks.

Arabs try to keep very close distance in communication and touch some personal issues in conversation in the contrary to Uzbeks. Also the similar idea is supported by Hamady (1960) who claims that "[t]he Arab asks many personal questions – how much did you pay for this item, how do you support yourself, what is wrong with your health, and so forth, and insists also on a personal answer. He feels it to be his right to know about the private life of other people with whom he interacts. A delicate, formal and objective answer will offend him and make him angry" (p. 32). Usually, majority of Uzbeks will not be offended by an objective answer but it may upset them a little. Usually they accept these kind of social situations more gently.

It is generally known that Islam was revealed to Prophet Muhammad, to Arabs who lived in the area that is nowadays known as Saudi Arabia, which is about 4,000 km from Uzbekistan. There is a great distance between Saudi Arabia and Uzbekistan. So, there appear questions: How did majority of Uzbeks become Muslims? And how did Arab Muslims reach Uzbeks? Dickens (1990) explained that period as follow:

Islam was first introduced to Central Asia by the armies of the expanding Arab Empire, who crossed the Oxus River (today known as the Amu Darya) in 673 AD and had conquered most of the territory by 715. Under both the Arab Caliphate and the Persian Samanid dynasty that took over control of the area from the Arabs, "Mawarannahr" ("The Land Beyond the River") soon became a major cultural centre of the Muslim world. Bukhara, Khiva, and Samarkand became the home of many distinguished scholars, scientists, and theologians. Al-Bukhari, who assembled one of the most important collections of the Hadith (the oral traditions of Muhammad, second only to the Qur'an in terms of scriptural authority in Islamic theology), came from Bukhara, as his name implies. (p. 9)

The Uzbeks

Uzbeks are famous for their hospitality, rich customs and obedience. They have a colorful culture and background. As Arabs came to their land where Tajiks, Kyrgyz, Kazakh and Uzbeks lived, they accepted Islam and thus local people have Islamized their customs and traditions. Dickens (1990) describes the present Uzbeks “as a composite of the different peoples who have inhabited what is now Uzbekistan over the past two millennia” (p. 6).

Before Russian invasion of Central Asia, the place was not known as Uzbekistan because the area was populated by different nationalities. It is stated that in the area were many nationalities; mainly Turkic, such as Turkmens, Uzbeks, Tajiks, Kyrgyzs, Uighurs and Kazaks used to live, was called Turkistan, also spelled Turkestan (“Turkistan”, 2013). Additionally, there are more details about this concrete place:

Turkistan, in Asian history, the regions of Central Asia lying between Siberia on the north; Tibet, India, Afghanistan, and Iran on the south; the Gobi (desert) on the east; and the Caspian Sea on the west. The term was intended to indicate the areas inhabited by Turkic peoples, but the regions also contained peoples who were not Turkic, such as the Tajiks, and excluded some who were, including the Turks of the former Ottoman Empire and the Turko-Tatar peoples of the Volga River area. The mountain systems of Pamirs and Tien Shan divided the total area of more than 1,000,000 square miles (2,600,000 square km) between West Turkistan (Russian)—covering present

day Turkmenistan, Uzbekistan, Tajikistan, Kyrgyzstan, and the southern part of Kazakhstan—and East Turkistan (Chinese), now the Uighur Autonomous Region of Sinkiang. For a time after the mid-1920s, West Turkistan was known as Soviet Central Asia (administratively excluding Kazakhstan) (“Turkistan”, 2013).

Dickens (1990) writes that after the Russian invasion, Turkistan was separated into several areas such as Uzbekistan SSR, Tajikistan SSR, Kazakhstan SSR, Kirghizstan SSR and Turkmenistan SSR (p. 1-4). Therefore, many Uzbeks living together with other nationalities were separated. Thus, we can find many Uzbeks living in different Central Asian countries. The point is that it was not their choice in which state to live.

The results of state separation is described by Dickens (1990) who explains:

In 1979 Soviet Uzbeks mainly lived in the Uzbek SSR (84.8 % in 1979). Most of the rest lived in the Tajik SSR (7.0 % in 1979), the Kirghiz SSR (3.4 % in 1979), the Kazakh SSR (2.1 % in 1979), and the Turkmen SSR (1.9 %). Thus 99.3 percent of Soviet Uzbeks lived in Central Asia in 1979 (the remainder reside in other Soviet republics, chiefly the RSFSR and the Ukrainian SSR). In 1979, Uzbeks constituted 68.7 percent of the population of the Uzbek SSR (the estimated 1988 population of the republic was 19,600,000). In addition to the Soviet Uzbeks, there are also Uzbeks living outside of the USSR. The largest group of these, between 1,000,000 and 1,500,000, is found in northern Afghanistan (in the provinces of Maimanah, Mazar-i-Sharif, and Kataghan). (p. 5)

Therefore, many books refer to Old Turkic nation - Uzbek, Tajik, Kazakh, Kyrgyz and Turkmen nationalities as Turkestanians. “Uzbeks are a mixture of these nationalities, mostly Tajik who are of Persian stock, than to the other Turkic peoples of Central Asia” (Dickens, 1990, p. 6). Furthermore, they resemble each other in physical appearance, have similar lifestyle, traditions, customs and have many features in common in the sense of values, religion etc.

Modern Uzbekistan

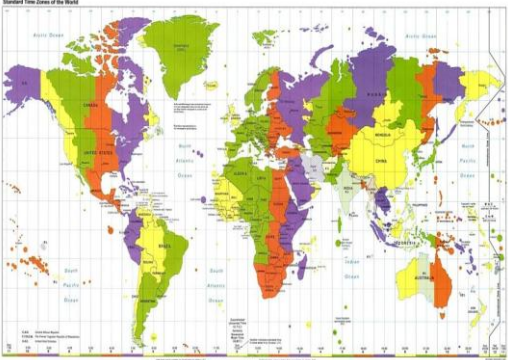
As for its general information, Uzbekistan celebrates its independence on 1st September since 31st August, 1991. Uzbeks speak Uzbek language, Russian is unofficially

known as a second language in the country. Uzbekistan is located in the center of Central Asia, as noted above, it borders with Kazakhstan, Tajikistan, Kyrgyzstan, Afghanistan and Turkmenistan.

The web page of Uzbekistan’s State Statistics Committee shows that in 2013 the population of Uzbekistan has reached about 30 million (“Demography”, 2013).

Mavlon Shukurzoda (2010), assumes that around 23 million of the population is currently residing in Uzbekistan and the rest 6.5 million Uzbek citizens are living in different foreign countries (Shukurzoda, p. 23).

Table 1. Approximate Number of Uzbeks Currently Living in Different Countries According to Shukurzoda.

	№	Countries	Population of Uzbekistan
	1.	Uzbekistan	23 000 000
	2.	Afghanistan	3 200 000
	3.	Tajikistan	1 164 000
	4.	Kyrgyzstan	900 000
	5.	Kazakhstan	650 000
	6.	Turkmenistan	480 000
	7.	Russia	200 00
	8.	Turkey	70 000
	9.	Ukraine	35 000
	10.	USA	20 000
	11.	China	15 000

It is important to underline that nowadays Uzbekistan is a multinational country where over 100 nationalities currently live in. In November 2010, the US Department of State released an International Religious Freedom Report that says currently approximately 80 percent of the Uzbekistan’s population is ethnic Uzbek, 5.5 percent Russian, 5 percent Tajik, 3 percent Kazakh, 2.5 percent Karakalpak, and 1.5 percent Tatar (“Uzbekistan”, 2010).

As indicated in the report that is mentioned above, Uzbek government reported that:

Nowadays an estimated 93 percent of the population is nominally Muslim in Uzbekistan. Approximately, 4 percent is Russian Orthodox, a percentage that

declines as ethnic Russians and other Slavs continue to emigrate. The remaining 3 percent includes small communities of Roman Catholics, Korean Christians, Baptists, Lutherans, Seventh-day Adventists, evangelical and Pentecostal Christians, Jehovah's Witnesses, Buddhists, Baha'is, and Hare Krishnas, as well as atheists. In addition an estimated 10,000 Ashkenazi and Bukharan Jews remain, concentrated in the cities of Tashkent, Bukhara, and Samarkand. (International Religious Freedom Report, 2010)

Taking into consideration that 93% of Uzbekistan's population is Muslim and absence of possibility to identify every individual's belief or religion neither on entering the country nor by any form of application, as it is every individual's right to indicate it, it is suggested to refer to Uzbeks as Uzbek Muslims.

It is important to note that there are passive and active Muslims in the World. A passive Muslim is a person, who was born to Muslim family, knows himself as a Muslim but does not pray and may not even know all the main principles of Islam, however, does not ignore that prayer is obligatory. On the contrary, an active Muslim is a person who prays very often, fasts and often attends mosque prayers and yet both of them are considered to be Muslims (Botirali, n.d.).

Due to the impact of Russian invasion, Muslims of Uzbekistan are perceived to be passive believers. This statement can be supported by Dickens (1990) who maintains:

Muslim clergy were accused of being 'parasites of society' and 'counter-revolutionaries' and liquidated. Mosques were closed by the thousands, many of them being converted into museums of atheism or youth clubs. In 1905, there had been 25,000 mosques and over 50,000 clerics in the Russian Empire. As a result of the anti-Islamic campaigns of the Soviets, the figures for the entire Soviet Union had been reduced to about 400 and between 2,000 and 3,000, respectively, by the time of Khrushchev. Over thirty years later, despite the phenomenal growth in the number of Soviet Muslims, the number of official mosques and clergy has not increased at all. (p.12)

HISTORY AND CURRENT STATUS OF UZBEK IMMIGRATION TO THE USA. It is known that after October Revolution more than 2 million Turkestanians had to leave their country opposing the Russian policy. First countries which supported Uzbek countrymen, who were living with no rights in Afghanistan and other countries, were Turkey, India and the United States of America (Shukurzoda, 2010, p. 35).

Dickens (1990) gives us more precise information about the situation:

Most of the Uzbeks fled to Afghanistan either after the Russian conquest of Turkestan or in the wake of the Bolshevik Revolution. It is unknown how many of these have been killed or forced to flee into Pakistan as refugees since the Soviet invasion of Afghanistan in 1979. The other significant group of non-Soviet Uzbeks can be found in Xinjiang province in the People's Republic of China: approximately 15,000 - 18,000 live in this region which is adjacent to Soviet Central Asia. Another 2,000 Uzbeks live in Turkey. Finally, there are communities of Uzbeks living in various Western countries, including Germany, Britain, Canada, and the U.S. (p. 6)

According to Sayhon (1996), in 1948 representatives of above mentioned states gathered in United Nations Organization's New York office to discuss the matter of thousands of Turkestanian refugees, living neither with IDs nor civil rights in Afghanistan and Pakistan. In 1951, taking into consideration the wishes of Turkestanian refugees, they were moved to Turkey via Pakistan (p. 24).

The United Nations Organization along with Turkish and Indian states authorities assisted in organizing this re-settlement and during the 50's-60's Uzbeks started migrating to the 'Magic State' - the United States of America (Shukurzoda, 2010, p. 37). The USA has been known as a 'Magic State' because it gives many opportunities to everyone. Everybody can make their career and realize their ambitions equally. This can also be applied to Uzbeks. It was not easy for Uzbeks to travel to the USA in the Soviet period. Crane (2012) explains that period in the example of Isakjan Narzikul. He wrote a book about the first Uzbek settled in the USA. The book *Survivor from an Unknown War: The life of Isakjan Narzikul* tells about Isakjan Narzikul's life and challenges in America. According to the book, Mahmud Maqsud Bek and Isoqjon Narziqul were the first Uzbek immigrants who moved to the USA in 1949.

Later, they started attracting other Uzbeks to the USA who were surviving in different European and Asian countries. Within 2-3 years there were 7-8 Uzbek families in America (Shukurzoda, 2010, p. 38).

Apart from literature, there was also made a movie *The Help* by Tate Taylor and Kathryn Stockett. The movie shows the attitude of white Americans towards black people before the Civil Rights Movement in the 1960's and how it started changing. The movie is based on a true story. Reading about Uzbek movement to the USA in the 50's-60's and considering that they were not the only non-black immigrants who were supported by the USA, it can be understood that this also pushed forward the civil right changes in America in the 1960's.

As noted above, the period of Uzbek movement to the USA was not very stable in America. It was when African Americans were not equally treated, although it was legal in the country. Shukurzoda (2010) writes about difficulties first Uzbeks had in the USA, however there is no indication that it was on racial or religious basis. Problems mostly were on financial basis and difficulty to find a job (p. 41). Non-black immigrants coming from different countries had more opportunities and they were treated better than the African-Americans who were even born in the USA. This could probably be one of the reasons why African-Americans people arose in 1963 in the USA.

According to Shukurzoda (2010), Uzbek flow to the USA noticeably increased in four main periods. They are as follows:

- The first Uzbek immigration flow to the USA occurred after the World War II. In the late 40s and early 50s, Uzbeks who had to stay in Europe due to various matters, started migrating to the USA. They established Turkestanian-American Association in America on December 13, 1958 .They mainly moved to Washington DC, New York cities and Virginia, California and Pennsylvania states. Most of those first moved Uzbeks were well-educated and worked in international Mass Medias to liberate Turkistan from “Soviets’ chain”. Nowadays, their second and third generation is living in the USA.
- The second large group of Uzbeks started moving from Turkey in 1960. Many international organizations, particularly the New York Tolstoy Foundation assisted them. As mentioned above, first Uzbek-American, who succeeded in

business, Isoqjon Narziqul helped them to immigrate to the USA and to find a job. New immigrants mainly stayed in New Jersey, Florida, Pennsylvania, Virginia and Illinois states.

- In 1979 Soviet Army forces penetrated to Afghanistan where many Uzbeks used to live, as a result they had to move to different cities of America such as New York, Chicago, Indianapolis, Bloomington, and states of Indiana, Louisiana, Maryland. This group of people was mainly involved in science, business and Islamic studies in Afghanistan and nowadays continuing their career in the USA.
- In 1991, Uzbekistan became independent and was recognized by the USA. Since 1992 citizens of Uzbekistan started migrating to the USA through the Diversity Immigrant Visa Program (also known as the ‘Green Card’ lottery) and nowadays it is very popular among the Uzbekistan’s population. Moreover, Uzbek educational foundation *Umid* (Hope) which was recently shut down, many other international foundations such as Fulbright, ACCELS, IREX and other programs like Work&Travel have been a “bridge” for Uzbeks to move to the USA. Through these programs Uzbeks spread to all states of America (p. 48).

Informational Bulletin about events in Central Asia spread information relying on Washington Profile on 16th November, 2004 that only in 2003, 1480 Uzbeks obtained American citizenship. In 2004 the number of Uzbeks moved to the USA winning electronic Diversity Visa Lottery, or Green Card, exceeded 1800 (“Uzbeks conquer America”, 2004). In those years, Uzbekistan entered top ten countries list among European and Asian countries winning ‘Green Card’ lottery. These numbers do not include people travelling to the USA on different visa types.

Uzbekistan is unofficially in a ‘blacklist’ of the USA where majority of visa applications are thoroughly checked and most of them end up with refusal. The reason is that Uzbekistan’s current economic status is not as high as it is in developed countries. Therefore, there is a high probability that many people from Uzbekistan apply for language schools and Universities with a purpose to permanently stay in the USA.

Annually several thousands of Uzbeks travel to the USA on different visa types. As shown on the website of U.S. Department of State’s Service of the Bureau of Consular Affairs 3716 immigrant visas (330 – immediate relatives, 2 – special immigrants (Includes returning residents, Armed Forces special immigrants, Iraqi and Afghan translators, and certain family members of U1 Non-immigrants), 169 – Family preference, 10 – employment preference, 3205 – diversity immigrants and 7311 non-immigrant visas have been issued to the citizens of Uzbekistan in 2012 (“Travel State Gov”, 2012).

When looking at the evolution of US Immigrant Visas Issued by US Embassy in Tashkent, Uzbekistan, the number is getting higher and higher, but still it is not the highest among other countries of Muslim population.

Table 2 compares Uzbekistan with the other countries where mainly Muslims live and one European country. There are shown countries with highest and lowest numbers of Immigrant visas issued since 2003 to 2012 fiscal years by US Embassies in the World.

Table 2. Immigrant Visas Issued by US Embassies in the World.

№	Foreign state	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012
1	Turkmenistan	48	65	67	81	57	107	91	92	128	98
2	Tajikistan	63	78	66	73	75	100	108	172	231	193
3	Kyrgyzstan	172	187	203	266	265	308	230	270	275	294
4	Malaysia	485	446	455	465	491	368	307	348	409	373
5	Kazakhstan	1,155	1,234	1,100	907	840	727	695	606	558	465
6	Afghanistan	339	420	376	449	677	1,654	1,668	879	789	947
7	Turkey	1,969	1,869	1,530	1,601	1,629	1,722	1,840	1,808	1,747	1,496
8	Uzbekistan	879	1,151	1,242	1,308	1,304	2,531	2,653	3,697	3,982	3,716
9	Egypt	2,181	3,635	5,725	5,857	6,054	5,671	6,062	6,335	5,710	6,018
10	Iran	3,556	4,605	5,320	5,361	6,741	6,414	6,316	8,057	7,323	8,126
11	Ethiopia	4,969	4,849	5,761	6,838	7,360	8,181	9,223	9,739	9,249	8,302
12	Czech Republic	333	302	292	245	163	197	151	132	138	114

As it is seen, Uzbekistan has the highest level in obtaining immigrant visas within Central Asia. These numbers have been totaled. In fact, they are categorized into several types of immigrant visas such as immediate relatives, special immigrants, family preference, and

employment preference and diversity immigrants. In case of Uzbekistan, Diversity Immigrants (Green Card holders) took the highest number among any type of visas issued in 2012 (“Immigrant Visas Issued”, 2012, Table III section).

Jon Swaine (2013), *The Telegraph* journalist, writes that America's 11 million illegal immigrants could be offered a ‘pathway’ to amnesty by President Barack Obama and a group of bipartisan senators (“11 Million Illegal Immigrants Could be Offered Amnesty 'Pathway' in US”). There is no doubt that Uzbeks also have their ‘share’ in these numbers, too. But, the question is, can they be called Uzbek-Americans or American Uzbeks? In general, there is no such understanding as Uzbek-American. There are terms being used as African American, Asian American, Euro American or Hispanic and Latino Americans, but it is more general, include many nationalities and seemingly neither Uzbeks nor other Central Asian nationalities are included into any of them. What are the criteria for becoming an Uzbek-American? What does Uzbek-American mean?

Who is ‘Uzbek-American’?

The terms ‘Uzbek American’ or ‘Central Asian American’ do not exist yet. Coming out of the definitions to different types of Americans given above, Uzbek American refers to a person having origins in any of the original peoples of Central Asian Uzbeks. This term covers very many people who do not even appear in statistics. Because, there are statistic data about how many Uzbeks have left Uzbekistan (either Turkestan) for the USA or how many Uzbeks might be currently living in America, however we do not know how many of them married in the USA and how many children they have now.

Beyond official numbers, Navbahor Imamova, VOA journalist and anchor of *Exploring America* TV show, and Farhod Sul-ton, Founder of the *Vatandosh* Uzbek newspaper and *The Uzbek Times* magazine in America and also an Uzbek-American financial advisor who are in close contact with Uzbeks claim that number of Uzbeks in the USA exceeds 200 thousand (Imamova, Sul-tonov, Personal Communication, June 7, 2013). Taking into consideration those second and third generations of first Uzbeks living in the USA nowadays and that almost 4,000 people are leaving Uzbekistan through winning a ‘Green Card’ lottery annually. It might have been believed that statistic data in *Amerikalik O‘zbeklar* by Shukurzoda (2010) is outdated about how many Uzbeks are living in the USA now (See previously mentioned Table 1).

It has been a long time since Uzbeks started migrating to the USA and their children know themselves not as Uzbek but Uzbek American. A few of them became popular in the USA: among the mare billionaire brothers - Nesuhi and Ahmet Erteguns, founders of *Atlantic Records* company and co-founders of legendary New York *Cosmos* soccer league, Zulfiya-Silvia Nazar – *The New York Times* economic correspondent, best known for her biography of John Forbes Nash, *A Beautiful Mind* (Shukurzoda, 2010, p. 10).

Problems Uzbeks in America Initially Faced and Its Current Circumstances

In the period when Uzbeks started migrating to the USA, they were being oppressed by Bolsheviks for their political views. They had to move to different countries and thus they were not in good financial standing. There was no such organization to support Turkestanians with jobs, shelter or any other privileges in America. As mentioned above, most of the first immigrated Uzbeks to America were well-educated people but no matter what kind of education or work experience they had, immigration to the USA made them start everything from ‘scratch’.

Personally, there was made a contact with Abdulloh Khodja (In Uzbek written as Abdulloh Xo’ja), current president of the Turkestanian-American Association in America, by phone and asked him about the difficulties and privileges that first Uzbeks had upon their visit to America. As he tells about first Uzbeks, the first and biggest barrier was English language. He mentioned that most of the first immigrated Uzbeks to America were over 40 years old and it was difficult for them to learn a quite different language. According to Khodja (2013), “If you don’t speak English in America, it is very difficult to ‘find bread’ here” (personal communication, May 29, 2013). Concerning the questions about religious freedom or any problems they faced those years in America, he replied “no matter what you believe in, America has always been a place of freedom” (A. Khodja, personal communication, May 29, 2013). Therefore, it can be understood that Uzbek Muslims have never had issues regarding the implementation of their religious faith in America.

According to *Vatandosh* newspaper article on the 90 year anniversary of American-Turkestanian Association, Isoqjon Narzikul, one of the first Uzbek Muslims who moved to the USA (Shukurzoda, “90’s Anniversary has been Celebrated of The Founder of the Turkestanian-American Association, The First Uzbek Millionaire Isakjan Narzikul”, 2013). He was born in Jizzakh region of Uzbekistan on May 23, 1923. He lived a life of adventures in

which he was almost killed, lost his people and spent his life hoping to go back to his homeland. He is the founder of Turkestanian-American Association in America who during World War II was imprisoned by Germans and was almost killed by them in The Holocaust for being circumcised. During Nazi German state-sponsored murder program about 28,000 Uzbeks were mistakenly killed taking them to be Jewish. As he spoke German, he was able to explain that he was a Turkestanian Muslim and thus survived (Shukurzoda, “The Destiny of Our Countrymen in the Concentration Camp” section, 2013). In addition, he taught the Jewish Islamic Confession of Faith and advised many Jewish people to say they were Turkestanians not Jewish. In this way, he saved lives of many Jewish people in Germany. In the year 1945, he married a Czechoslovakian woman named Eva Friedrich and obtained Czechoslovakian citizenship in the same year. She gave birth to her two children but later he moved to Munich in Germany and started working for a broker company. In 1949, he travels to New York as a citizen of Czechoslovakia (Shukurzoda, “Initial Conclusions of Isakjan about Germany” section, 2013).

In the book *Amerikalik O'zbeklar* written by Shukurzoda (2010), describes the trade of Isoqjon Narzikul in the initial years in the USA. As indicated in the book, Narzikul started working for a *General Steel* company as a sweeper, later he obtained a job position in Baldwin Manufacturing Company. In a short time, he learned English well as he attended college classes. In 1951, he married an American woman named Mary with who he had three children. Having established financial stability, he started his own entrepreneurship and by 1960 his company's annual financial circulation exceeded 500 thousand dollars and this made him the first Uzbek millionaire in the USA. He died in 1989 in the USA and was buried in Philadelphia in Pennsylvania. In 1991, two years later after his death, Uzbekistan became independent (p. 39).

In the 60's there were no such communication facilities as internet or cell phone to easily reach somebody. Therefore, one might wonder how Uzbeks found each other in that difficult situation. Mr. Abdulloh Khodja (2013) explained this very simply, saying that there were only among ten and fifteen Uzbek families in America at that time and they knew each other very well. Therefore, they kept together, solved their financial and social problems in company. “They used to travel a long way to simply talk their language as they missed their homeland a lot” (A. Khodja, personal communication, June 3, 2013).

The next personal question asked about the difficulties of the first and current Uzbeks in America. Khodja (2013) said that the only difference between them is in the challenge which was accomplished by first Uzbeks. They came to the land where no Uzbeks lived before. Moreover he claims that “[n]owadays, life of Uzbeks in America is much easier than it was 50 years ago: internet, transport facilities, job ‘hunting’ via network, however, as the days changed and thousands of Uzbeks moved to the USA, relationship and attitude among Uzbeks in America have gone worse. It used to be very soft and sincere” (A. Khodja, personal communication, June 3, 2013).

As a conclusion of the section it is important to mention that dream of many Uzbeks who had to leave Uzbekistan due to different problems was the independence of Uzbekistan. As indicated above, Isakjan Narzikul was also living abroad believing in the future independence of Uzbekistan. Unfortunately, he passed away two years before the independence.

Which American States Uzbeks Mostly Prefer Living in and Why?

As it was mentioned previously, Uzbeks first started moving mostly to states such as Pennsylvania, New Jersey, Virginia, New York, and Washington. This is the reason why Isoqjon Narzikul, first Uzbek in America and founder of Turkestanian-American Association, had his offices in New York and Pennsylvania states which is involved in supporting Uzbeks: helping them to find jobs and shelter (Shukurzoda, 2010, p. 21). Therefore, many Uzbeks started settling down near I. Narzikul.

Brooklyn, New York has its own Little Uzbekistan today, reports the Voice of America (VOA). There are thousands of Uzbeks living and working in this part of the city. There are more Russian language signs than English for example Uzbek restaurants, businesses and stores etc. There is an Uzbek language newspaper published here named *Vatandosh* (Compatriot). And then there is a political magazine *The Uzbek Times*. Both of the journals were founded by Farhod Sulton, an Uzbek-American financial advisor. In an interview with Navbahor Imamova, VOA journalist, anchor of TV show *Exploring America* Sulton says that it is critical for his community to have its own paper and also offer something in English, so that others can understand the issues Uzbeks care about. Imamova reports that Brooklyn is the first stop for Uzbeks arriving in the United States. Most of them get help from Brooklyn families such as the one of Norkhodja Eshon, Uzbek immigrant who came to

America after winning a Green Card lottery a few years ago. Eshon, in an interview with VOA, says that the biggest problem most newcomers have is the lack of English language knowledge. There are many hospitable people in Brooklyn, he says, who are willing to help and provide newcomers with place and food but only for two-three days. Even if they want to help, it's not in their power to do that for a long time, says Eshon ("Brooklyn, New York has its own Little Uzbekistan Today", 2013).

Mosques in America

Uzbeks started migrating to separate states for religious purposes, seeking for Mosques or Muslim communities hoping to faster assimilate in the society. Therefore, this part of the work is dedicated to learning Mosque building development and provides readers very interesting facts.

It is now possible to find at least one Mosque in any American state, but it was much bigger problem in the 1960s. According to Garvey (1993), one of the first Mosques in the USA was registered in Chicago, Illinois in 1922 ("Islamic Movement Came to U.S. in 1920"). The Al-Sadiq Mosque is still serving its original purposes. Shortly, it started publishing a magazine *The Muslim Sunrise* which is still in effect. According to *The New York Times* (1993), it was funded by African-American converts and Ahmadis (The Ahmadiyya Muslim Community USA, established in 1921, is the first American-Muslim organization) ("Islamic Movement Came to U.S. in 1920").

Later, Mosque building slowly expanded to other American states such as Michigan (Masjid Wali Ahmad 1931, Dearborn Mosque 1937), Iowa (Mother Mosque of America 1934), Washington D.C (American Fazl Mosque 1950) etc.

The graph given in *The American Mosque 2011* shows the evolution of mosque building in the USA. As shown in the graph, the increase of mosque numbers is between 1990 and 1999. (See Appendices - Figure 2)

The participants of the Mosques were mostly African-Americans and Arabs. As the Muslim communities of different nationalities started enlarging, separate groups felt the necessity to build their own mosques to have talks in their own language and talk about their cultural and religious matters. Thus, the Muslim communities started appearing in different states.

The US Mosque Survey 2011 made by Ihsan Bagby (2012), an associate professor of Islamic Studies at the University of Kentucky, has clarified the current status of Mosque establishing evolution. He claims that “[t]he number of mosques and mosque participants continue to show significant growth. The US Mosque Survey 2011 counted a total of 2,106 mosques; as compared to the year 2000 when 1,209 mosques were counted—representing a 74% increase from 2000” (p. 5).

This is important to mention that this 74% increase of Mosque building came after 11 September, 2000 events in New York. If those events increased hate of Americans towards Islam and Muslims, how come these numbers have gone so high? If one look at the table above on Immigrant visas issuance you can see that the USA issues about thirty thousand immigrant visas to citizens of some countries annually, these 4 particular countries are Egypt, Ethiopia, Iran and Uzbekistan only. It might be believed that overall this effects the demographic, social, and at the end, political change in the United States of America.

The table given in *The American Mosque 2011* shows the number of mosques in all states of America. (See Appendices - Figure 3) This graph proves that Muslims have reached every corner of the USA for the time being, although, the number of mosques in each state is not the same. This shows which states are popular among people with Islamic belief. The picture also shows the Metropolitan areas where Muslims are densely populated and built a number of mosques in the area.

To conclude this section, the increasing number of mosques in the USA proves the freedom of religion and belief in the USA. Thus, it attracts many people to America regardless their belief.

Uzbek Muslims and Terrorism

There is another side of this increase that is quite dangerous for the US national security system. Mosques can be political center of some terroristic or radical groups like Al-Qaida, Hezbollah, and Taliban etc. These terroristic groups invest money to build mosques and use Islam for political purposes to carry out their underground business.

United States Defense League website reports several Mosques must be shut down as a solution to terror. Zahn (2013) reports in his article:

Any mosque advocating jihad or any aspects of Shariah that conflict with constitutional freedoms and protections should be closed. The American

Freedom Defense Initiative, or AFDI, argues shutting down the mosques wouldn't be a violation of the Constitution's First Amendment protecting freedom of religion, because Islam is not merely a religion, but a political system. [AFDI is calling for] immediate investigation into foreign mosque funding in the West and for new legislation making foreign funding of mosques in non-Muslim nations illegal. ("Solution to terror? Shut Down Mosques")

In his statement Zahn (2013) mentioned three specific mosques to shut down located in Massachusetts, Virginia and Ohio. They are known for their attendees to be radicals and terrorists who are currently being wanted by the FBI or already imprisoned for dealing with terroristic groups ("Solution to terror? Shut Down Mosques").

Islam is an ideology that requires very careful interpretation of Koran and Hadith. There is a wrong interpretation of Islam is not Islam. It is misleading information/system that uses the name of Islam to aim political purposes. The evil makers radically interpret Islamic verses which were applied to specific situations in specific places centuries ago which are not in effect at present. Therefore, it is essential to devote careful attention to the explanation of Koran verses. They explain when, why it was revealed and the current status of that specific Koran verse.

Islam Karimov, the president of Uzbekistan since 1991, mentioned this threat in his book *Uzbekistan on the threshold of the 21st century* (1997).

Islam, one of the major world religions, is no exception to this global trend. On the contrary, events that have taken place in recent decades both in the Muslim and non-Muslim worlds have given us grounds to start talking about a so-called 'Islamic boom' in the world community, Numerous politicians, scholars and journalists have tried to offer their understanding of the reasons for this phenomenon at the end of the twentieth century, a phenomenon which has been given various names: 'Islamic renaissance', 'reislamization', 'phenomenon of Islam', etc. Without debating these concepts, it is necessary to focus attention on the events associated with the rebirth of Islamic values, which are very diversified, many-sided, sometimes controversial and even contradictory. It is obvious that the great interest of world public opinion in these processes is accompanied by an evident feeling of alertness, and even

caution, with regard to such excessive manifestations as religious extremism and fundamentalism. Unfortunately, modern history has accumulated many facts to testify that these extremely radical manifestations give rise to serious conflicts and contradictions, and threaten stability and security. That is why mankind is scared. Such manifestations provoke in us grave anxiety from the point of view of the need to strengthen Uzbekistan's sovereignty and to ensure its security. (p.10)

On December 2009, Spanish Barcelona was a host for debates on complex relationship between Islam and Modern State. Within the workshop leading Islamic experts of Spain and Central Asia stated that "surveillance of religious sites and communities is an important measure to control the religious situation. For example, by the end of the 1990s, more than 2,000 out of 5,000 mosques were shut down in Uzbekistan on the suspicion that they were promoting Wahabi propaganda. By 2006, about 2,222 religious organizations and 17 faiths were registered in Uzbekistan (10 times more than in 1990). Most of them (2,042) are Muslim organisations" (Olimova, Tolipov, 2011, p.13).

Generally known, former US president George W. Bush was famous for his Islamophobic conclusions that Islam and Terrorism are indeed intertwined. He was popular with his anti-Islamic speeches. On September 20, 2001 George W. Bush raise a query in the name of all Americans, "Why do they hate us?" ("Transcript of President Bush's address", 2001).

From the moral and also political point of view, this was completely incorrect and non-diplomatic speech of G. Bush because he was one of the most influencing figures in the country where millions of Muslims live. Could that be perceived as the beginning of discrimination and chaos in the country? This might be true because president's speech is usually perceived as whole nation's attitude. This can raise hate in the whole nation towards the group of people living in the USA, too. However, his mistake was corrected by the current president of the USA Barack Obama, who delivered a very positive and friendly speech about Islam during his trip to Cairo, Egypt in 2009.

The classes at Tashkent Islamic University include courses on religious extremism and terrorism. In the class, students have a chance to have a look at printed papers and books of radical groups in Uzbekistan to study radical groups' methods of involving people into

radicalism. The information in their papers is very clear in the beginning; they give translations of *Koran* and *Hadith* verses, but the conclusion of the papers stands on such an opposite direction to peaceful Islam that aims to destroy the political regime of any democratic country and to build Caliphate. Anyone with less Islamic knowledge may fall into it and may unconsciously become a member of a terroristic group.

The democratic principles of the United States of America give freedom to Americans including many nationals of the World what might be lacking in their home country. However, this freedom has been abused by terroristic groups to penetrate into America for political purposes under religious organizations during the past decades. America started reacting to this side of the issue very seriously after 9/11 attacks when hundreds of mosques were already in action in the USA.

As America is home for many Uzbeks nowadays, in the last five years several Uzbeks were arrested as terrorism suspects. One of them was even convicted for an attempt to kill president Obama.

After the collapse of the USSR, the newly formed country Uzbekistan was still suffering from anti-Islamic Soviet ideas. Karimov (1997) claims that “thousands of Islamic religious devotees were subjected to repression. Thousands of mosques and hundreds of madrasahs, which were buildings of great architectural and historical significance for our people and world civilization, were destroyed” (p. 12).

Akbarzadeh (2005) explained that Islam and Uzbek political regime relations followed complex and contradictory course by his statement: “[t]he pattern was set in the first few years of independence. Events such as the civil war in neighboring Tajikistan (1992-97) and the American campaign against Islamic terrorism in the region (2001-present) have added to the complexity of Islam-regime relations”(p. 24).

Within the workshop in Barcelona in 2009, it was mentioned that the religious problems did not stop after the Soviets.

After the period of Soviet rule, the traditional Islam re-emerged in the region, though this time it had an official nature and was sometimes used as an instrument of social control. In some regions, such as in the Ferghana Valley (where in the past, violent confrontations took place between communities), a radical sector has sprung up with links to the Salafite school (which was also

the origin of the Wahabite sect in Saudi Arabia) and which sought the introduction of a caliphate, the supranational body ruled by Islamic law. This radical interpretation of Islam took the form of armed insurgency with the “Islamic” Movement of Uzbekistan (IMU), but also as a subversive movement, with the Hizbut-Tahrir (Party of Liberation). Their existence –albeit in a minority form at present– has been used by the region’s states to justify to their citizens the authoritarian nature of their control and their fight against so-called external influences. Within this network of religion and politics, the country of Uzbekistan is of vital importance to our understanding of the past, present and future of Islam in Central Asia. (Olimova, Tolipov, 2011, p. 1).

Moreover, Tolipov (2011) explains that “[t]he collapse of the Soviet Union brought not just independence to these five countries in Central Asia, it also revealed a confusion of identities in the public consciousness. Nationalism versus regionalism, democracy versus autocracy, Islam versus secularism– these are but a few of the dichotomies that fill the minds of those who seriously think about the future development and prospects of the region” (p. 10).

During the past 22 years, Uzbekistan witnessed several attempts to take the state control by religious terroristic groups. The first attempt was upon the life of president Karimov at the Cabinet of Ministers of Uzbekistan, organized by Wahhabite sect in Tashkent on February 16, 1999. Government reported that 13 people were killed. The organizers left for Afghanistan and kept the military trainings running.

The following paragraph concerns the establishment of Islamic Movement of Uzbekistan:

In 1998 Juma Namangani, with Tohir Yuldashev, founded the Islamic Movement of Uzbekistan - IMU. Juma Namangani was the military wing leader while Tohir Yuldashev was the ideologist politic leader. In 1999, several series of explosions in Uzbekistan’s capital Tashkent were orchestrated in an unsuccessful attempt on Islam Karimov's life. Islam Karimov placed the blame on radical Wahhabism and the IMU in particular. Following the attempt Juma Namangani (born in 1969 as Jumabay Khojiyev in Namangan, Fergana Valley, Uzbekistan) was sentenced, in summer 2000, by

an Uzbek court to death in absentia for facilitating the attack. By the end of 2000 Juma Namangani lead a volunteers force of Uzbek, Uighur, Chechen, and Arab guerrillas, estimated to number between 2,500 to 5,000 men, that fought along the Taliban against the Northern Alliance and Ahmad Shah Massoud during the siege on Taleqan, which fell in the hands of the Taliban in 01/2001. (“Juma Namangani”, 2008)

The second attempt was in Andijan region of Uzbekistan on May 12-14, 2005. It was organized by the Akramiyya terrorist sect (a terrorist group broke away from Hizbut-Tahrir, named after the sect founder Akrom Yoldashev from Fergana Valley, area in Uzbekistan) (“Preliminary Findings on the Events in Andijan, Uzbekistan, 13 May 2005”, 2005).

Some outside reporters state that it was a peaceful demonstration by local people. They claim that all those killed people were innocent. Having watched Andijan Massacre online videos (2008), it could be hardly believed this was a peaceful action: strikers held guns AK-47 (Kalashnikov) and pistols in hands, took policemen and state officials hostage and set fire to city mayor’s and theatre buildings (“Massacre of Andijan on Uzbek TV”).

The report on the event gives more details:

According to a number of different sources, it appears that during the night of 12-13 May, an unidentified armed group attacked a military unit based in the city of Andijan and seized a number of Kalashnikov automatic rifles. Later that same night an unidentified armed group stormed Andijan Prison. It is unknown who attacked the prison; however, it may be presumed it was the same group who attacked and seized weapons at the military unit earlier that night. Former detainees described to the ODIHR (Office For Democratic Institutions And Human Rights) Team how they were woken up by noises outside their cells some time after midnight on 13 May, and some reported hearing gunshots and people in the corridors shouting ‘freedom’. (“Preliminary Findings on the Events in Andijan, Uzbekistan, 13 May 2005”, 2005, p. 10)

This is undeniable fact that Uzbekistan has been passing the period of economic and social recession, many Uzbek citizens had to leave the country seeking for jobs, the country’s Mass Media is completely under government control and she has been among the top countries which violate human rights since its independence. President of the country Islam

Karimov has been running his dictatorship for over 20 years now. All the above mentioned reasons out of many other ones, could be concluded that it resulted in the rise of people in Andijan region. Nevertheless, the real picture of the situation could be different. Apparently, the bloody events planned by terrorist groups were prevented by the state. Unfortunately, naïve Uzbek people unconsciously joined the terrorists, thus it became a huge conflict.

Another fact that the events were supported and organized by outer ‘powers’ is seen in demonstration tactics. It was very-well planned; gathering people on Main Street, square, breaking into the military unit in the region, taking guns and freeing people from the prison. When the plan went wrong, they left for Kyrgyzstan. This explains that people were lead by certain ‘powers’ on political basis. They knew how to accomplish their plan, but did not take into consideration that the government would take sharp actions.

On May 13, 2005 at approximately 4 p.m., Uzbekistan Interior Ministry and National Security Service troops started firing into a crowd of protester sin Andijan which ended up mass killing of about 200 hundred people, the government reported. According to most outside reports several hundred people were killed. “Based on testimonies from refugees, the ODIHR considers as realistic estimates that a total of 300-500 people were killed on 13-14 May in Andijan or en route from Andijan at Teshik-Tash” (“Preliminary Findings on the Events in Andijan, Uzbekistan, 13 May 2005”, 2005, p. 8).

Human rights activist Bakhtiyor To’ychiev in an interview with VOA Uzbek in Washington D.C. stated that he personally saw the number of killed people in the events: “[t]he state ordered the relatives of killed people to take them away for burial. I went there looking for my cousin and saw the number 2,700 set on a dead body” (“Andijan Events Were Remembered in Washington”, 2010).

According to witnesses of the demonstration, the crowd turned into Baynal Minal Street. “There may have been about 1,000 to 1,500 people in the crowd at that point. They continued moving along side streets. Some people left and went in different directions. The remaining crowd started walking towards the border with Kyrgyzstan. The people were met by Kyrgyz border guards, who searched them for weapons, and let them through. Around 500 people thus entered Kyrgyzstan” (“Preliminary Findings on the Events in Andijan, Uzbekistan, 13 May 2005”, 2005, p. 7).

As it was mentioned by Karimov (1997), the author of *Uzbekistan on the Threshold of the Twenty-first Century*, “in periods of stagnation, crises and splits in society the popularity of ideas inherent in Wahhabism reveals itself in the advocacy of justice, in the demands for the strict observance of Islamic ethics, and in the rejection of luxury and greed. It is unfortunate that such slogans have received support and continue to spread in a number of areas of Central Asia in recent years. Uzbekistan and other Central Asian states constitute an integral part of the very complicated and multi-dimensional Islamic world. It is a well-known fact that in the world many formal and informal movements exist which use Islam for their political purposes” (“Religious Extremism and Fundamentalism”, section).

After all these events, Uzbekistan was practicing strict control upon religious buildings and believers respectively. Nowadays, Uzbekistan is in top list for its political and religious oppression, violation of human rights and absence of freedom of speech, although, all of these contradict the country’s constitution. Uzbekistan is still on mode ‘lock up anyone who speaks about freedom of anything in public’. After Andijan events the internal authorities started arresting not only real terrorists, but covered the common people who came to the Square to watch the events.

Discontent arose after state shootings at common people. Locals whose family members were killed in the events stood against the Uzbek authorities. The authorities reacted in an opposite direction putting them under arrest for ‘nothing’. They were found guilty for participating in the events. Thus, the probability of a long-term arrest for a small doubtful action increased to maximum in Uzbekistan.

Within the Barcelona conference on religious matters in Central Asian countries it was stated that in Uzbekistan:

Profiling can be higher with respect to people from Ferghana province, especially from the towns of Andijan and Namangan. Women wearing special religious clothes –such as the hijab– may also be the object of profiling.

Surveillance of religious sites and communities is an important measure to control the religious situation. For example, by the end of the 1990s, more than 2,000 out of 5,000 mosques were shut down in Uzbekistan on the suspicion that they were promoting Wahhabi propaganda. By 2006, about 2,222 religious organizations and 17 faiths were registered in Uzbekistan (10 times more than

in 1990). Most of them (2,042) are Muslim organizations. (Olimova, Tolipov, 2011, p. 13)

One might ask, if all the events took place in Uzbekistan, what kind of connection they have to the USA. The world mass media, particularly CNN, have informed several times about Uzbeks in America to the charge of terrorism in the USA.

The United States of America along with many European countries give political Asylum to many Uzbek nationals, whose lives are threatened by the political regime of Uzbekistan. They blame Uzbekistan for religious and political oppression, thus obtain permanent residence in foreign countries. Most of them are true victims of the strict political regime in Uzbekistan; they are common believers, human rights activists, journalists who do not always agree with the government. But, we should not exclude the probability that some members of those terroristic groups were among them, too. Those people are indeed responsible for the death of hundreds of innocent people in Andijan.

Today, Akron, Ohio is home for many Uzbeks from Andijan who had to leave Uzbekistan after the massacre in 2005. Nowadays, they own business in different spheres such as restaurants, schools and nursery schools in Akron (“Uzbek immigrants in America, Akron, Ohio”, 2010). Those who participated in the Andijan events and left the USA were blamed for being Akramiys by Uzbek authorities. Nowadays, about 40 of those refugees live in Ohio, USA. Yusuf Sobirov is one of those victims of Andijan massacre, VOA reports. He had to leave Uzbekistan when the Andijan matter started being investigated. Uzbekistan blamed him as Akramiy terroristic group member. He was a successful businessman in Uzbekistan and joined the flow of people on May 13, 2005 (“Uzbek immigrants in America, Akron, Ohio”, 2010).

Five years later after Andijan events, refugees from Andijan and a group of other Uzbeks in the USA organized a picket beside the Uzbek Embassy in Washington D.C. There were Uzbek rights activists, refugees and victims of the massacre. Many of them lost their family members in Andijan. Terrorists in Uzbekistan “I’ve never heard about the terroristic group *Akramiy*, says Yusuf. “I’ve asked my friends about it and they answered me laughing: “they find us as *Akramiys*”. I don’t believe there is any terroristic group in Uzbekistan now. This is a fairy-tale. Karimov does not let a fly feel free there, how can a whole terroristic

group exist in Uzbekistan?" -says Yusuf. ("Andijan Events Were Remembered in Washington", 2010).

If we sum up according to the information above, those terroristic groups do not operate in neighboring countries of Uzbekistan only. They attract people around the World who had to leave Uzbekistan due to problems with authorities.

Cratty (2012) calls the name of the Uzbek who was sentenced to almost 16 years in America:

A man from Uzbekistan living in Alabama was sentenced to almost 16 years in prison for threatening to kill President Barack Obama. Ulugbek Kodirov (for a picture, see Appendices), 22 years old, pleaded guilty in February to threatening Obama, providing material support for terrorism and for illegally possessing an automatic weapon. In his guilty plea, Kodirov said that in 2011 he was communicating with a person he thought was a member of the Islamic Movement of Uzbekistan, a designated terrorist group, and that "Kodirov interpreted these conversations to mean that he should kill President Obama," according to the Justice Department. ("Uzbek National Sentenced to Almost 16 Years for Threatening President Obama")

This case was the first one which involved a citizen of Uzbekistan in this kind of crime in the history of the USA. Unfortunately, it was not the last one.

Another case was investigated in (Aurora) Colorado, USA. The Huffington Post reports this case as following:

A refugee from Uzbekistan, Jamshid Muhtorov (for a picture see Appendices), was accused of providing material support and attempting to provide material support to the Islamic Jihad Union. The violent group opposes the Uzbek government and has been designated a foreign terrorist organization by the U.S. State Department. Federal authorities say the Islamic Jihad Union has claimed responsibility for attacks on coalition forces in Afghanistan, including a March 2008 suicide attack on a U.S. base. The group is also blamed for carrying out simultaneous suicide bombings of the U.S. and Israeli embassies and a prosecutor's office in Tashkent, Uzbekistan. Jamshid Muhtorov opposed his home country's dictator following a 2005 massacre, endured a brutal detention,

and saw his sister arrested on a false murder charge. The 35-year-old fled his country by night dressed as a woman, and the U.S. and the U.N. helped bring him to Aurora in 2007. (“US Helped Jamshid Muhtorov, Aurora Man, Now Accused of Terrorism”, 2012)

According to CBS Denver report Muhtorov’s friend Bakhtiyor Jumaev was also arrested in Philadelphia, Pennsylvania, for communicating with terroristic organizations. The Huffington Post, relying on Reuters, clarified that Jumaev was arrested without incident by the FBI Joint Terrorism Task Force, the U.S. Attorney's Office said. Bakhtiyor Jumaev, 45, was arrested on charges of supporting the Islamic Jihad Union (IJU), the U.S. Attorney's Office for Colorado said. He faces up to 15 years in prison if convicted (“Philadelphia Man Arrested In Colorado Terrorism Case”, 2012).

In May 2013, the USA was alarmed with another suspect on terrorism from Uzbekistan. Fazliddin Kurbanov is accused of supporting the Islamic Movement of Uzbekistan. (for a picture see Appendices) *USA Today* reports:

He was also teaching people to build bombs that would target public transportation, Federal officials said. Kurbanov was captured in Idaho, USA. According to USA Today, he was a Russian-speaking truck driver who came to Idaho in 2009 to join hundreds of other Uzbekistan refugees for whom the state has become a sanctuary from violence in their home country. Kurbanov is among about 650 Uzbeks living in Idaho. He was admitted to the U.S. as a refugee in August 2009, the same month he moved to Boise, said Jan Reeves, director of the Idaho Office for Refugees, citing immigration records. Kurbanov was here legally, federal officials said. Kurbanov, 30, was arrested during a raid of his small apartment south of Boise's downtown. (“Idaho Man Charged in Uzbekistan Terrorism Plot”, 2013)

The newspaper gives further details why Uzbeks started moving to Idaho and connects Uzbeks’ flow to the USA with Andijan events that indirectly confirms the above given information on US immigration policy violation. “The flow of Uzbeks to the state escalated around 2005, when a violent clash between protesters and the government left hundreds dead. Uzbeks began coming to Idaho's two refugee settlement centers, in Boise and Twin Falls, in

2003. The centers connect refugees with services such as language classes and help finding work” (“Idaho Man Charged in Uzbekistan Terrorism Plot”, 2013).

It has to be highlighted that only one of the above mentioned Uzbeks pleaded guilty and was sentenced to almost 16 years. The cases of other four are still underway. “Fazliddin Kurbanov pleaded not guilty in his first court appearance” (“Idaho Man Charged in Uzbekistan Terrorism Plot”, 2013). The hearings on all the cases are scheduled for the upcoming months in 2013. This is important to mention that there is no information if they were judicially defended by Uzbekistan for they are citizens of Uzbekistan. Not to mention the constitution of Uzbekistan, citizen’s passport of Uzbekistan also says: “This passport is the property of the Republic of Uzbekistan. The bearer of this passport is under protection of the Republic of Uzbekistan” (“Citizen’s Passport of Uzbekistan”).

In the article “Uzbek Terrorists in the West are so dangerous?” Sur’at Ikromov, human rights activist from Tashkent, a leading member of human rights activists group of Uzbekistan, does not think they are terrorists. “This is ridiculous to call them terrorists” Ikromov says. He claims that Kurbanov and Kodirov were captured with the help of Uzbek National Security. He continues his argument with a question: “Imagine how many people come to the United States of America annually, how can they know whom to pursue?!” (2013). He simply explains that the final point of all these ‘terrorists’ captures in the USA is the way of Uzbekistan to have approved herself before America for all the bloody massacres they did in Uzbekistan. “For the last 15 years, we have seen many innocent people to be arrested of religious terrorism and tortured in prisons of Uzbekistan and none of their cases were proved why they were locked up” – says Ikromov (“Who benefits from this?” section, 2013). In his opinion, the whole idea of it is that Uzbekistan, through her secret agents, finds people who want to go overseas, guarantees the help to obtain a permanent residence overseas as political asylum but, in return, they must learn how to prepare bombs, buy guns in the West, to contact with extremists etc. They do all the tasks, because one of their family members will be a target of the State as a bail. Then, they overflow this information to the US secret services and further investigation is upon them. He points out to one more detail that in most cases ‘terrorist Uzbeks’ are accused of financial support of extremist groups. In case of Kodirov, he was accused of supporting very powerful terroristic group - Islamic Movement of Uzbekistan. “This is ridiculous” says Human rights activists’ leader, “because the accused people are,

themselves, in need of money. To financially support the terroristic groups it is needed a lot of money. They do not obviously have it. How can they have it? I have never seen such a rich man among them” concludes Ikromov (“Kodirov and Kurbonov Were Captured with the Help of Their Co-workers” section, 2013).

No matter if this is a part of the Uzbek political game or they are real terrorists, it is still dangerous for an American society. They still committed a crime; communicated with terrorists, prepared bombs, illegally bought guns and that proves they are ‘zombies’ of their supervisors. If America does not stop them in time, it may cost them many innocent lives of people. It is always good to prevent the terrorism than investigating afterwards.

These terrorist actions can have variety of names such as ‘radical Islam’, ‘Islamic terrorism’, ‘Islamic extremism’ and ‘Islamic fundamentalism’; however there is a strict line between these terrorist groups and the religion of Islam. The only explanation to this is that if any good understanding is radicalized, it does not bring a good thing and is not perceived as a good thing anymore. As mentioned above, when so called a group of ‘believers’, such as Hezbollah, Al-Qaeda, Hizbut-Tahrir, Islamic Movement of Uzbekistan, aims a political purpose under their belief, this is not Islam anymore. Islam teaches punctuality by prayer, remembrance of the poor by fasting and to help others by *zakah* (alms tax). God orders to accomplish these obligations, but Islam do not push anyone to do it.

The article “I’m Muslim and I hate Terrorism” by Dean Obeidallah, a former attorney, a political comedian and frequent commentator on various TV networks including CNN investigated the opinions of Muslim Americans and non-Muslims on terrorism:

The unique problem for Muslims is that our faith is being increasingly defined by the actions of a tiny group of morally bankrupt terrorists. Just to be clear: The people who commit violence in the name of Islam are not Muslims, they are murderers. Their true religion is hatred and inhumanity. (...) The only people terrorists speak for are themselves and the others involved in their despicable plot. They do not represent me, my family or any other Muslim I know. And believe me; I know a lot of Muslims. (2013)

According to the FBI’s Chronological Summary of Terrorist Incidents in the United States of America, between the years 1980 and 2005 there were 315 terrorist acts in the USA. It is the number of already committed terroristic attacks. It does not cover those which were

prevented. The web information shows that terroristic attacks are, in most cases, organized by specific groups such as Jewish Defense League, United Freedom Front, Omega 7, Haitian Extremists, Ejercito, Popular Boricua Macheteros, Al-Qa'ida, Hesham Mohamed Ali, Hedayat, Animal Liberation Front etc., killed and injured many people (“Chronological Summary of Terrorist Incidents in the United States 1980-2005” section, 2002-2005). This fact confirms that no matter whatever name they have, if it serves for a political purpose, it is no longer peaceful and no longer belongs to any movement except *Terrorism*.

One can believe he is Muslim and commit crime in the name of Islam while other Muslims believe he is just a terrorist and he has nothing to do with Islam.

At first, there was described an idea that Uzbeks started moving to certain States where there were many Mosques: New York 257, California 246, Illinois 109, and New Jersey 109. In the second paragraph of the thesis, Uzbek Muslims were divided into two groups: Active and Passive Muslims; and categorized most of Uzbek Muslims as Passive ones. It found its indirect confirmation when confirmed by the phone interview with VOA Uzbek journalist Navbahor Imamova. Imamova (2013) denied the possibility of their movement to specific states for religious reasons. “Uzbeks mostly move to those states, where there are their close people who could support and help them in any matter there” (Personal communication, June 17, 2013). Theoretically, this confirms the idea that most Uzbeks leaving Uzbekistan are not that much of Practical Muslims.

Everyday Ritual and Practice along with Uzbek Community Activities in America

As it was already mentioned, in the times of the USSR, many Mosques in Uzbekistan were pushed to sell their buildings and change their activities. The atheistic atmosphere of the Soviets gave its results. Nowadays, most of the Uzbeks know themselves as Muslims. However, when it comes to the implementation of the Islamic duties, they rather leave this question open. It was mentioned in the beginning of the thesis that according to the Islamic rules Muslims pray five times a day. But majority of Uzbekistan Muslims do not pray at all. Very many Islamic, Christian rules such as “no eating pork”, “no drinking alcoholic beverages” and “faithfulness” enter Uzbek life as a part of upbringing, not as religious. There are a lot of people who do not know how to properly pray in Uzbekistan and nowadays a small part of this people travel abroad.

As stated above, according to US Mosques survey in 2011, there are 2106 mosques in the USA today however none of them were built or sponsored by Uzbek Muslims. There is not a single Mosque ruled by an Uzbek Imam (Muslim Champlain) neither in the USA nor in Russia where millions of Uzbeks live today. In a phone interview with Farhod Sulton, Uzbek-American financial advisor, Sulton confirmed this information and said that Uzbeks mostly attend Turkish mosques in the USA. “Most of the American Uzbeks, who pray, do it at home, otherwise you can only see them praying in the mosque on Friday prayer or during two Islamic holidays: Eid al-fitr and Eid al-Fadha” (Personal communication, June 14, 2013).

Mosques are not the only place where Uzbeks gather. In comparison with other communities in the USA, Uzbeks are a small but intensively growing group. Within the last 10 years Uzbeks started organizing a lot of activities to meet, to discuss their problems and to chat. During the past years, it was not as easy, as it is now, to find out about ongoing events of Uzbeks in America. Lately, social networks such as *Facebook*, *Odnoklassniki*, *Vatandosh* newspaper and *The Uzbek Times* magazines have become the fastest way to spread the information among American Uzbeks. *Vatandosh* newspaper particularly writes about American Uzbeks, their problems and issues of individuals to find the solution.

The aim of all these activities is to share Uzbek traditions and customs with others, to meet each other and to find out latest news in social life of Uzbekistan. Such Uzbek meetings and gatherings were recently organized in Chicago, USA. According to the article named “Chicago Picnic”, “The ‘Katherine’ garden in a small town Hinsdale, Chicago, was full of Uzbeks on June 8, 2013. Chicago Uzbek-American Association organized the whole event in an Uzbek way, cooking Uzbek national food ‘*Pilav*’ and Uzbek ‘*kebab*’. Over 150 Uzbek Muslims from different states participated in the event. Within the event they organized a competition of Uzbek proverbs about good behavior” (2013).

On May 20, 2013 Washington D.C was visited by over 200 Uzbeks for picnic (“Washington Picnic, 2012”) Odil Ruzaliev, VOA Uzbek journalist, organized this event and informed that most of the participated Uzbeks came from Seattle, Ohio, Philadelphia, Chicago and New York and said: “[i]t was raining last two days and we were worried that not many people would come, but despite the bad weather they came to see each other” (“Washington Picnic, 2012”).

The organizers of such events are very well-known among Uzbeks in America: Chicago Uzbek-American Association, Farhod Sulton (Uzbek-American financial advisor of the *Vatandosh*, a founder of *The Uzbek Times*) in New York, VOA Uzbek journalists Navbahor Imamova and Odil Ruzaliev in Washington D.C and Virginia, director of Turkestanian-American Association Abdulloh Khodja in Pennsylvania.

Abdulloh Khodja (2013) stated that the American-Uzbek community is becoming very active in political sphere. Uzbeks in Parsippany, New Jersey actively participated in mayor elections of the township and their candidate won the elections. In US Presidential election most Uzbeks supported Barack Obama. After the elections the chief of the Association sent a congratulation letter to President Obama and called him to actively strengthen the relationships with Central Asian countries (“50 Years Anniversary of Turkestanian-American Association”).

FUTURE OF UZBEK MUSLIMS IN AMERICA

From the previous paragraphs, we found out many facts about Uzbeks: their history-present status of immigration to the USA, challenges, successful Uzbek-Americans, terrorist Uzbeks in America etc. According to Uzbek State Statistics Committee 210,653 people abandoned Uzbekistan in the year 2012 only. And this is not the highest number since 1991. The numbers went up to the top in 1992 with 424,086 people, who left Uzbekistan in a year (Uzbek State Statistics committee, “Number of Moved Away 1991-2012”, 2013). Where are they going? After Uzbekistan became independent many people of Russian and Tatar nationalities started moving to Russian Federation, Bukhara region was famous for its Jewish population, and most of them moved to the USA and Israel. Radio Free Europe (RFERL) interviewed a 75-year old Bukharan Jewish woman Mira Boybachaeva says that “[p]arents of grandparents also lived in Bukhara. Unfortunately, most Jews people immigrated to the USA and Israel. Not long ago there were 15 thousand Jews here and now together with Ashkenazi (Jews who came to Bukhara during World War II) Jews we are less than 500” (“Stories about Bukharan Jews”, 2010).

Ongoing economic crisis and presidential dictatorship in Uzbekistan is pushing people of the country to leave for countries, mostly to Russia, for financial reasons. They are leaving their families to financially support them. According to RFERL (2012) relying on the Central Bank of Russia, Uzbek immigrants in Russia send about 6-7 billion dollars to Uzbekistan,

which exceeds the annual budget of Uzbekistan (“Immigrants in Russia are Financially Covering the 12% of Uzbek Economy”).

However, majority educated Uzbek people prefer going to countries where they will be treated equally with others. Among the popular countries for Uzbeks are the USA, Norway and UK. As mentioned above, thousands of Uzbeks obtain permanent residence in the USA through the Diversity Visa (also known as ‘Green Card Lottery’) Program annually.

Thousands of Youth travel to the USA via different international scholarship Programs such as ACCELS, IREX, FULLBRIGHT, MUSKIE and most of them do not come back to the country, knowing that they will not find an appropriate work within Uzbekistan. This process is known as brain drain. Spring (2009) states that “educated workers from developing nations have become part of the so-called ‘brain migration’ moving from their countries to wealthier nations where salaries are higher” (p. 51).

In the last 10 years 19,539 Non-Immigrant and 22,463 (in total 42,002) Immigrant Visas were issued to citizens of Uzbekistan by the US Embassies in the World (for more information see tables Immigrant XIV, Non-Immigrant XIX, “Travel State Gov”, 2012).

In the present days, most of the Uzbeks in America are a source of cheap labor. However, many educated Uzbek families in the US invest money for the education of their children. Soon, those Uzbeks will serve for the development of America. Nevertheless, as those children grow up in the USA, they no longer typical Uzbeks, they are American-Uzbeks. However, Russian populated areas of the country deal with Uzbeks very friendly. Most of them are employers of Uzbeks.

As blogged by Idov (2009) the Brighton Beach is known for its high number of Russian speaking population (“The Everything Guide to Brighton Beach”). This includes Uzbeks, too. During the interview with VOA Uzbek (2013) Norkhodja Eshon, an Uzbek ‘Green Card’ holder, stated that only in Brighton Beach, NYC, in every branch of the Choice Bank, Bank of America and Chase Banks you will find, at least, one Uzbek bank clerk. Additionally, he claims:

I know them personally, we regularly keep in touch. Sometimes we help them. Uzbeks do not only work in banks: I know many Uzbeks working in hospitals or as lawyers, taxi, and ambulance drivers in NYC. Most of the young Uzbeks are interested in truck driving. It is a good paid job. Uzbek women are mainly

involved in babysitting, in taking care of older people and many of them are working as sellers in the shops. (“Brooklyn, New York has Its Own Little Uzbekistan Today”, 2013).

A lot of them have already settled in the USA and nowadays they know America as their home. A hundred years ago, African-Americans were severely discriminated in the USA. 60 years ago, in 1953 Martin Luther King, Jr. was fighting for freedom and rights of American Negro population. 50 years later after Civil Right Movement in the USA, an Afro-American Barack Obama was elected president of the USA. Could it be a realistic event for Americans 60 or 30 years ago? In my belief, American society was not ready for such a huge turn.

According to Pew Research Center’s Forum on Religion and Public Life (2011), “[g]lobally, the Muslim population is forecast to grow at about twice the rate of the non-Muslim population over the next two decades – an average annual growth rate of 1.5% for Muslims, compared with 0.7% for non-Muslims. If current trends continue, Muslims will make up 26.4% of the world’s total projected population of 8.3 billion in 2030, up from 23.4% of the estimated 2010 world population of 6.9 billion” (“The Future of Global Muslim Population”, p. 13). (Refer to Appendices - Figure 7)

These growing numbers include Muslims of the USA, too. If this prediction is close to the truth, does it mean that American Christian society is going to shrink or will continue growing along with Muslim population? We do not know this yet. Among the growing Muslim population there is a share of Uzbek Muslims, too. As it was already mentioned in the beginning of the 90s Uzbekistan’s population was about 23 million, after 23 years it is exceeding 30 million now (Dickens, 1990, p. 5-6). A small part of this population is annually moving to the USA via different programs, joining the Uzbek communities in the USA and most of them try to legalize there. They started attending schools, colleges and Universities. For example, Farhod Sulton – founder of Uzbek newspaper in NYC, Navbahor Imamova VOA journalists also graduated from the US Universities and now working there for an Uzbek society. These are small examples of growing educated Uzbek population in the USA. Otherwise, there are hundreds, thousands of well-educated Uzbek Muslims in America nowadays.

As Muslim population continues growing in America, there may appear a necessity for a member of Muslim community in the US State Departments. Considering that Uzbeks are

much liberal nation within World Muslim population in terms of Islamic rules and practice, they may be the candidate for a position. If these trends continue, children of current immigrant Uzbeks may start working for the US State Departments and someday in the future, 50-100 years later, they may be running a presidential campaign in the USA. This may seem to be unrealistic now as it did about African-Americans 100 years ago.

However, there is a darker side of the growing numbers of Muslims, too. There is not a single Mosque, built or sponsored by Uzbeks in the USA yet. If in the last 5 years, the USA witnessed several terrorists of Uzbek nationality within its borders, and this may not be the end of it, *IMU*, *Hizbut-Tahrir*, *Akramiys* terroristic groups may start investing finance to build an Islamic Centers in America for their political purposes. The USA, the World, will have to take a strict control upon 'religions' running for politics. In the meantime, we should not forget about Freedom of Belief as it may cause a disturbance of millions of other peaceful believers. A good way to find the ultimate solution of the problem is probably to find the reasons why crimes on Islamic basis have considerably risen in the last 20 years.

Nowadays, it is not realistic for Americans to elect a Muslim president for the country. However, this convention may change either to the worse or better. In the present days, Muslims do not have a positive evaluation neither among Americans nor among other the non-Muslim countries of the world. It depends on the flexibility of Muslims in the western countries.

The key solution to the intercultural problems would be the flexibility of Muslims. They have to learn the domestic culture, traditions, values and beliefs of the Western country very well to successfully assimilate in the society. Instead of running their rights based on their religious or cultural differences, they have to be more liberal in decisions, they have to learn Islam in details which states to respect others. This will, at least, eliminate islamophobic ideas of non-Muslim population. Nevertheless, as a bird cannot fly with only wing, non-Muslim population also has to learn about Islam before judging it for any violence in the World. The final point is that, the deeds of one rebel do not express the desire of whole Muslim population.

SUMMARY

If we connect all the above given facts, we can conclude that Islam, as a religion, has become a toy in hands of unfavorable people: from separate terroristic groups such as Al-Qaida, IMU, up to the leaders of countries, such as George W. Bush Jr. It is unfair that, in the middle of all the polemics on 'Radical or Peaceful Islam' stand peaceful Muslims of the World.

It is obvious that the future of Islam or Muslims is not only in hands of Muslims. It involves everybody. Everybody has a separate social role in life and this role may someday involve a person with Islam or Muslims. It is essential for that person to be aware of Islam in a way that he/she feels comfortable being among them. Education makes people understand that every culture, no matter how different it is from ours, is diverse and has its value to many others.

The Soviet system's pressure on Islam made Uzbek Muslims slightly indifferent to the religion and therefore they are more liberal. I would not say this is what Uzbek Muslims wanted, but it did happen. This can be explained by the fact that nowadays despite the violence and inexplicable restrictions of Uzbek government, Uzbeks prefer living at peace. They would rather leave Uzbekistan than fight for their rights. Therefore, whenever the topic of Islam arises, Uzbeks do not hurry to discuss it. If they do, they may end up in a jail for religious extremism or paying fine.

I have to mention that it was extremely difficult to find a book that comments on the nationality differences within Islam. There are a lot of books about separate nationalities; in most cases they are only positive. However, I could not find any comparative studies of any nation with another one within Muslim population. Therefore, I had to interview an Arab man to know his opinion about it and shared my own experience.

Within this work I mentioned Uzbek terrorists in the USA. Objectively, I tend to call them terrorists, but subjectively, knowing how president Islam Karimov runs his politics in the country, I would join human rights activist, Ikramov's side. There are indirect confirmations, spread by Voice of America, of that events in 1999 in Uzbekistan were organized by president Karimov himself to attract the World's attention to Uzbekistan as a victim of Radical

Islamists. Through this he desired to gain financial support from the World (“Castle Secrets or White House Black Deeds”, 2010). It could be Karimov’s next trick.

I tried to compare African-Americans’ way of success with Uzbeks in America. These are predictions only and may not have the same results. However, the United States of America gave chances to many Uzbeks, who could not succeed in Uzbekistan, to realize their dreams. I believe it is about the ambitions that a person puts for himself as an aim and the time will tell what’s what. But, the important point is that, the USA should not let radical Islam penetrate into the country.

In the conclusion of the work, I have to underline that I may go to jail if this work reaches hands of Uzbek authorities. This is an example of how Freedom of speech works in the country and why the brain drain percentage is very high in Uzbekistan.

REFERENCES

- 50 Years Anniversary of Turkestanian-American Association. (2013). In *vatandosh.com*. Retrieved June 9, 2013 from <http://vatandosh.com/2013/05/26/turkiston-amerika-jamiyatini-tashabbuskori-birinchi-ozbek-millioneri-vatandoshimiz-isoqjon-narziqul-tavalludining-90-yilligi-nishonlandi/>
- Abdulla, Iskandar. (2010). Stories about Bukharian Jews. In *ozodlik.org*. Retrieved May 27, 2013. from <http://www.ozodlik.org/content/article/2209756.html>
- Akbarzadeh, S. (2005). *Uzbekistan and the United States*. New York: St Martin's Press.
- Bagby, I. (2012). *The American Mosque 2011*. Retrieved June 2, 2013 from <http://faithcommunitiestoday.org/sites/faithcommunitiestoday.org/files/The%20American%20Mosque%202011%20web.pdf>
- Botirali, A., Takfir, N. (n.d.). The Prayer. In *Islom.uz*. Retrieved June 23, 2013 <http://www.islom.uz/content/view/3204/191/>
- Bush, George. (2001 September 21) Transcript of President Bush's address. In *CNN.com*. Retrieved May 22, 2013 from <http://archives.cnn.com/2001/US/09/20/gen.bush.transcript/>
- Chicago Picnic. (2013). In *vatandosh.com* June 15, 2013. Retrieved June 5, 2013 from <http://vatandosh.com/2013/06/10/chikagopicni/>
- Crane, S. L. (2012). *Survivor from an Unknown War: The life of Isakjan Narzikul*. New York: Pavilion Press.
- Cratty, C. (2012 July 14). Uzbek National Sentenced to Almost 16 Years for Threatening President Obama. In *CNN*. Retrieved June 22, 2013 from <http://www.cnn.com/2012/07/13/justice/alabama-obama-threat>

- Demography. (2013) In *Uzbekistan State Statistics Committee*. Retrieved May 12, 2013 from <http://www.stat.uz/uz/demographic/>
- Dickens, M. (1990). *The Uzbeks*. Cambridge: Cambridge University
- Hamady, S. (1960). *Temperament and Character of the Arabs*. New York: Twayne Publishers. Press.
- Idaho Man Charged in Uzbekistan Terrorism Plot. (2013). In *USA TODAY*. Retrieved May 14, 2013 from <http://www.usatoday.com/story/news/world/2013/05/17/idaho-terrorism-plot/2213123/>
- Idov, M. (2009). The Everything Guide to Brighton Beach. In *nymag.com*. Retrieved June 14, 2013 from <http://nymag.com/guides/everything/brighton-beach/>
- Imamova, N. (2013 June 2). Brooklyn, New York Has Its Own Little Uzbekistan Today. In *Voice of America*. Retrieved May 1, 2013 from <http://www.amerikaovozi.com/content/uzbeks-brooklyn-nyc/1668208.html>
- Immigrant Visas Issued – Table III. (2012). In *Travel. State. Gov*. Retrieved June 15, 2013 from <http://www.travel.state.gov/pdf/FY12AnnualReport-TableIII.pdf>
- Immigrant Visas Issued at Foreign Service Posts – Table XIV. (2003-2012). In *Travel. State. Gov*. Retrieved June 15, 2013 from <http://www.travel.state.gov/pdf/FY12AnnualReport-TableXIV.pdf>
- Immigrants in Russia are Financially Covering the 12% of Uzbek Economy. (2013). In *Ozodlik.org*. Retrieved June 27, 2013 from <http://www.ozodlik.org/content/article/25029675.html>
- Informational Bulletin about events in Central Asia. (2004). In *Uzbeks Conquer America*. Retrieved June 5, 2013 from <http://freeas.org/?nid=3671>

Islam in The Concise Oxford English Dictionary (2002). Oxford: Oxford University Press.

[Jamshid Muhtorov of Aurora]. (2012, March 23). Retrieved June 5, 2013 from http://www.denverpost.com/breakingnews/ci_20266258/colorado-terrorism-suspect-muhtorov-pleads-not-guilty-again

Johansen, E. B. *World Health Organization*. (2008). Switzerland: Geneva. Retrieved May 22, 2013 from http://whqlibdoc.who.int/hq/2011/WHO_RHR_11.18_eng.pdf

Juma Namangani. (2008 July 5). In *Global Jihad*. Retrieved June 4, 2013 from http://www.globaljihad.net/view_page.asp?id=1010

Karimov, I. (1997). *Uzbekistan on the Threshold of the 21st Century*. Tashkent: O'zbekiston Press.

Marcus, G. (1993 May 22). Islamic Movement Came to U.S. in 1920. In *The New York Times*. Retrieved June 13, 2013 from <http://www.nytimes.com/1993/05/22/opinion/1-islamic-movement-came-to-us-in-1920-424693.html>

Martinelli, M., Olle-Goig J. E. (2012 December 12). Female Genital Mutilation in Djibouti. In *Africa Health Science*. Retrieved June 23, 2013 from <http://www.ncbi.nlm.nih.gov/pmc/articles/PMC3598278/>

Nonimmigrant Visas Issued – Table XVII. (2012). In *Travel. State. Gov.* Retrieved June 15, 2013 from <http://www.travel.state.gov/pdf/FY12AnnualReport-TableXVII.pdf>

Nonimmigrant Visas Issued by Issuing Office. (2003-2012). In *Travel. State. Gov.* Retrieved June 15, 2013 from <http://www.travel.state.gov/pdf/FY12AnnualReport-TableXIX.pdf>

Obeidallah, D. (2013). I'm Muslim and I hate Terrorism. In *cnn.com*. May 28, 2013. Retrieved from <http://www.cnn.com/2013/04/24/opinion/obeidallah-muslims-hate-terrorism>

Olimova, S., Tolipov, F. (2011 March). Islamic Revival In Central Asia: The cases of Uzbekistan and Tajikistan. In *International Relations and Security Network*. Retrieved June 14, 2013 from <http://www.isn.ethz.ch/Digital-Library/Publications/Detail/?ots591=0c54e3b3-1e9c-be1e-2c24-a6a8c7060233&lng=en&id=127809>

Olimova, S., Tolipov, F. (2011). *ISLAMIC REVIVAL IN CENTRAL ASIA: The cases of Uzbekistan and Tajikistan*. Spain: Barcelona.

OSCE, ODIHR. (2005). *Preliminary Findings on the Events in Andijan, Uzbekistan, 13 May 2005*. Poland: Warsaw. Retrieved May 16, 2013 from <http://www.osce.org/odihr/15653>

[Pew Research Center's Forum on Religion & Public Life]. (2011). *The Future of the Global Muslim Population*, p.13.

Ruzaliev, O. (2010). Andijan Events Were Remembered in Washington. In *Voice of America*. Retrieved June 3, 2013 from <http://www.amerikaovozi.com/content/a-36-2006-05-10-voa1-93345564/796004.html>

Rywkin, M. (1990). *Moscow's Muslim challenge: Soviet Central Asia*. NY: M.E. Sharpe.

Salomon, B. (2012). Philadelphia Man Arrested In Colorado Terrorism Case. In *CBS Denver*. Retrieved June 12, 2013 from <http://denver.cbslocal.com/2012/03/15/philadelphia-man-arrested-in-colorado-terrorism-case/>

Sayhon, S. (1996). *Adashganlar*. Tashkent: Cho'lpon.

Sharī'ah. (2013). In *Encyclopædia Britannica Online*. Retrieved June 12, 2013 from <http://www.britannica.com/EBchecked/topic/295765/Islamic-world/26895/Shariah>

Shukurzoda, (2013 May 26). Initial Conclusions of Isakjan about Germany. In *Vadantosh Newspaper*. Retrieved May 30, 2013 from <http://vatandosh.uz/2013/05/26/turkiston->

amerika-jamiyatini-tashabbuskori-birinchi-ozbek-millioneri-vatandoshimiz-isoqjon-narziqul-tavalludining-90-yilligi-nishonlandi/

Shukurzoda, (2013 May 26). 90's Anniversary has been Celebrated of The Founder of the Turkestanian-American Association, The First Uzbek Millionaire Isakjan Narziku. In *Vadantosh Newspaper*. Retrieved June 15, 2013 from <http://vatandosh.uz/2013/05/26/turkiston-amerika-jamiyatini-tashabbuskori-birinchi-ozbek-millioneri-vatandoshimiz-isoqjon-narziqul-tavalludining-90-yilligi-nishonlandi/>

Shukurzoda, (2013 May 26). The Destiny of Our Countrymen in the Concentration Camp. In *Vadantosh Newspaper*. Retrieved June 13, 2013 from <http://vatandosh.uz/2013/05/26/turkiston-amerika-jamiyatini-tashabbuskori-birinchi-ozbek-millioneri-vatandoshimiz-isoqjon-narziqul-tavalludining-90-yilligi-nishonlandi/>

Shukurzoda, M. (2010). *Amerikalik O'zbeklar*. Vektor Press: Tashkent.

Spring, J. (2009). *Globalization of Education: An Introduction*. New York: Routledge Press.

Sunni and Shi'a. (2009, August 19). In *BBC Religion* Retrieved June 12 2013 from http://www.bbc.co.uk/religion/religions/islam/subdivisions/sunnishia_1.shtml

Swaine, J. (2013). 11 Million Illegal Immigrants Could Be Offered Amnesty 'Pathway' in US. In *The Telegraphs*. Washington.

[The Declaration of Oneness of God]. (n.d.). Retrieved June 5, 2013 from <http://convertingtoislam.com/noson.html>

[Untitled illustration of Decade Mosque Founded].(2011). Retrieved June 5, 2013 from *The American Mosques* (2011), p. 9.

[Untitled illustration of Fazliddin Kodirov]. (2013 May 28). Retrieved June 5, 2013 from <http://enews.fergananews.com/articles/2832>

[Untitled illustration of Mosque Count]. (2011). Retrieved June 5, 2013 from *The American Mosques* (2011), p. 6.

[Untitled illustration of Ulugbek Kodirov]. (2012). Retrieved June 5, 2013 from <http://www.bbc.co.uk/news/world-us-canada-18838756>

The future of the Global Muslim Population (2011 January 27). In *pewforum.org*. Retrieved June 15, 2013 from <http://www.pewforum.org/The-Future-of-the-Global-Muslim-Population.aspx>

Turkistan. (2013). In *Encyclopædia Britannica Online*. Retrieved June 12, 2013 from <http://www.britannica.com/EBchecked/topic/610093/Turkistan>

US Helped Jamshid Muhtorov, Aurora Man, Now Accused Of Terrorism. (2012 January 31). In *HUFF POST Denver*. Retrieved June 14, 2013 from http://www.huffingtonpost.com/2012/01/31/us-helped-aurora-man-now-_n_1244645.html

Uzbek Terrorists in the West are so dangerous?. (2013). In *uznews.net*. Retrieved May 25, 2013 from http://www.uznews.net/news_single.php?lng=uz&cid=31&sub=top&nid=22787

Uzbekistan. (2010). In U. S. Department of State. Retrieved June 22, 2013 from <http://www.state.gov/j/drl/rls/irf/2010/148810.htm>

Voice of America. (2010 September 8). *Castle Secrets or White House Black Deeds* [Audio file]. Retrieved June 12, 2013 from http://www.youtube.com/watch?v=O_3BN42pZeA

Washington Picnic. (2013). In *vatandosh.com*. Retrieved June 15, 2013 from <http://vatandosh.com/2013/05/20/vatandoshnew-2/>

Zahn, D. (2013 April 29). Solution to terror? Shut Down Mosques. In *United States Defence League*. Retrieved June 3, 2013
http://www.usdl.info/modules/news_english/item.php?itemid=1077

APPENDICES



Figure 1.

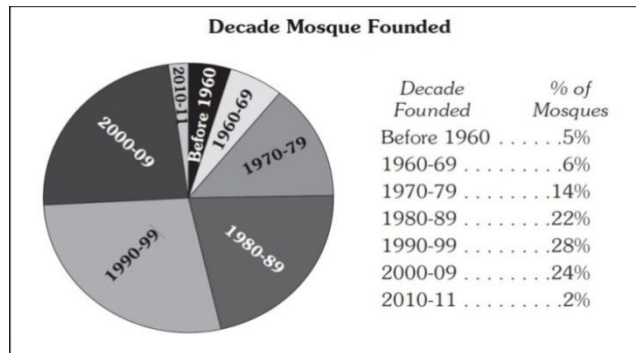


Figure 2.

States with the Largest Number of Mosques

Rank	State	# of Mosques
1	New York	257
2	California	246
3	Texas	166
4	Florida	118
5	Illinois	109
5	New Jersey	109
7	Pennsylvania	99
8	Michigan	77
9	Georgia	69
10	Virginia	62

Metropolitan Areas (Metropolitan Statistical Area-MSA) with the Largest Number of Mosques

Rank	MSA	# of Mosques
1	Greater New York City	192
2	Southern California	120
3	Greater Chicago	90
4	Greater Philadelphia	63
5	Greater Detroit	62
5	San Francisco-Bay Area	62
7	Greater Atlanta	55
8	Northern New Jersey	53
9	Greater Houston	42
10	Greater Dallas/Fort Worth	39

Mosque Count by State

State	# of Mosques	State	# of Mosques	State	# of Mosques
Alabama	31	Kentucky	27	North Dakota	3
Alaska	3	Louisiana	27	Ohio	60
Arkansas	13	Massachusetts	39	Oklahoma	17
Arizona	29	Maine	5	Oregon	12
California	246	Maryland	54	Pennsylvania	99
Colorado	17	Michigan	77	Rhode Island	6
Connecticut	36	Minnesota	45	South Carolina	21
District of Columbia	7	Missouri	39	South Dakota	5
Delaware	5	Mississippi	16	Tennessee	38
Florida	118	Montana	2	Texas	166
Georgia	69	Nebraska	8	Utah	9
Hawaii	2	New Hampshire	3	Vermont	1
Idaho	6	New Jersey	109	Virginia	62
Illinois	109	New Mexico	10	Washington	37
Indiana	33	Nevada	7	West Virginia	7
Iowa	17	New York	257	Wisconsin	23
Kansas	21	North Carolina	50	Wyoming	3

Figure 3. The picture retrieved from *The American Mosque 2011*, p. 6.



Figure 4. Ulugbek Kodirov.

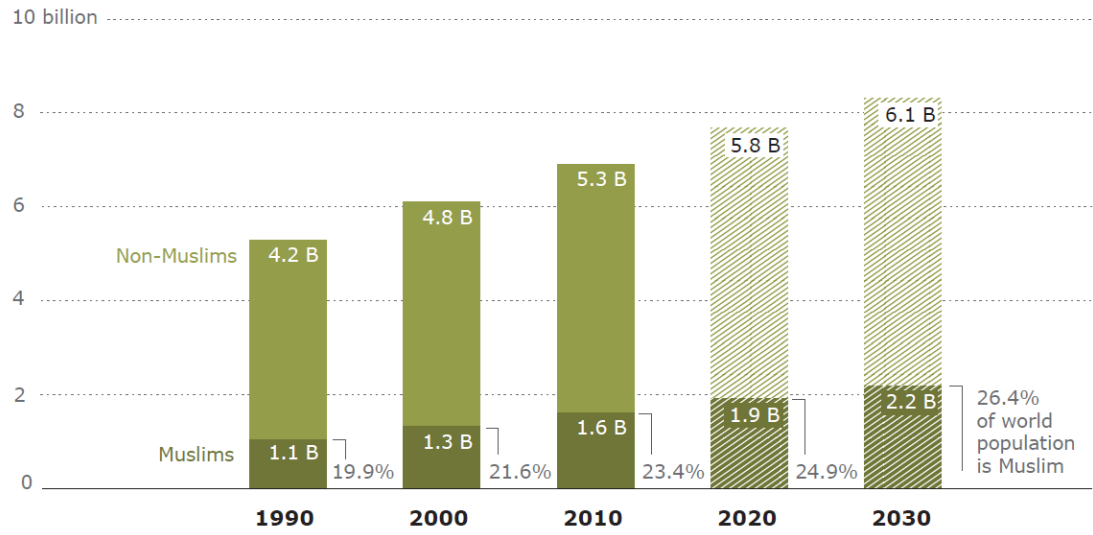


Figure 5. Jamshid Muhtorov.



Figure 6. Fazliddin Kodirov.

Muslims as a Share of World Population, 1990-2030



Percentages are calculated from unrounded numbers. Cross hatching denotes projected figures.

Figure 7.

SHRNUTÍ

Hlavním cílem této bakalářské práce je budoucnost uzbeckých muslimů, žijících v současnosti ve Spojených státech amerických. Cílem práce je seznámit čtenáře s rostoucí populací Uzbeků v USA: s jejich historií, vírou, současným životem a predikcí o jejich budoucnosti, která je podpořena statistickými daty. Celá bakalářská práce sestává ze tří hlavních kapitol, přičemž každá kapitola obsahuje několik subkapitol. První kapitola se zabývá islámem, historií Uzbeků a moderním Uzbekistánem: jak se Uzbeki stali muslimy, jak chápou náboženství, jaké jsou jejich priority v náboženství, jak se liší od ostatních muslimů, zejména pak od Arabů. Druhá kapitola se zaměřuje na stav uzbecké imigrace v historii a současnosti. Tato kapitola se zabývá mnoha otázkami jako: Uzbeki jako Američané, jejich dřívější a současné problémy v oblasti imigrace a jejich problémy v Americe. Poskytuje také detailní informace o Uzbecích jako součásti muslimské komunity v Americe. Druhá kapitola se také dotýká Uzbeků spojených terorismem, jejich motivaci k páchání trestné činnosti a jejich ambicích stát se Američany. Stejná kapitola také obsahuje informace o islámských centrech, jako o mírových organizacích, ve srovnání s teroristickými základnami. Závěrečná kapitola je ústředním bodem celé bakalářské práce - Budoucnost uzbeckých muslimů v Americe. Kapitola je podpořena statistickými daty a snaží se nalézt odpovědi na otázky týkající se života uzbeckých muslimů v USA v období následujících 50 - 100 let.