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Nasriddin Nazarov

the Tashkent Architecture and Construction Institute

Doctor of Philosophical Sciences,

Doctor of Political Sciences, Professor, Tashkent, Uzbekistan

nasrid@mail.ru

SOME HISTORICAL ASPECTS OF DEVELOPMENT OF UZBEK ETHNOS IN THE AFGHANISTAN

Abstract: This article explores the ethnicity of Uzbeks and their formation in northern Afghanistan. Afghanistan plays an important role in the formation of Turkic nations, including the Uzbek people, and it has been proven that ethnic processes took an active part in the region. In particular, the issue of the ethnic appearance of Afghanistan and the role of the Turkic people in it has been touched on in detail. There is a widespread view that most of the Uzbeks live in northern Afghanistan and that northern Afghanistan is divided into Turkestan and Kataghan regions. Today, in northern Afghanistan, we can meet representatives of all ethnic groups and ethnic groups of Uzbek ethnicity and their cultural and spiritual values. It is a positive fact that the representatives of our nation, while preserving their originality, seek to maintain commonality and maintain national integrity on the basis of common cultural and psychological factors, and the study of their traditions and values as important factors in the development of national science.

Key words: Uzbek, Uzbekistan, Termez, Turkish, North Afghanistan, Central Asia, ethnicity, nation, ethnos, history, ethnic identity, ethnicity, ethnic group, efitalits, Kaganat, history, Sheybanikhan, Abdurakhmankhan.

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Introduction

As one of the largest nations in Central Asia, the Uzbek ethnos is an ethnic unit that, through all tests of social and historical development, maintains its identity but contributes to human development and the rise of the culture of the neighboring and world peoples. Therefore, the study of the representatives of our nation as a whole socio-cultural unit, irrespective of the region of residence, is important in the development of national self-consciousness.

Such research contributes to the development of integration processes among the peoples of the region, further strengthening of good neighborliness and brotherly ties. The President of the Republic of Uzbekistan Sh.Mirziyoev said: "Our great ancestors of Central Asian Renaissance Abu Raykhan Beruni, Lutfi, Alisher Navoyi, Kamoliddin Behzod, Zahiriddin Muhammad Bobur, Boborahim Mashrab and many others lived in Afghanistan.

To date, Uzbekistan and Afghanistan have established close political, trade, economic, cultural and humanitarian ties. Millions of Uzbeks lives in Afghanistan. According to the Afghan constitution, Uzbek is one of the official languages of the country"[1; P. 363], suggesting that the present-day Afghanistan region has played an important role in the socio-cultural development of the Uzbek nation. Historical works testify that medieval socio-cultural processes in today's Afghanistan occupy a special place in the evolution of the Uzbek ethnicity[2; P. 474].

Due to the historical tradition and the continuity of cooperation, mutual support activities between Uzbekistan and Afghanistan play a positive role in ensuring a positive outlook for non-violent and even regional relations. Uzbek specialists have built and commissioned the Termez - Hayraton - Mazar-e-Sharif railway, reached agreements on implementing

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major projects for the construction of the Mazar-e-Sharif-Herat railroad and Surkhon-Puli Khumri power transmission line. is a positive event in cultural life as well. In particular, the specialized hospital in Termez has all the facilities for providing medical services to Afghan citizens, and a special training center has been established in Surkhandarya region to teach Uzbek language, train and train specialists in Afghanistan. On January 21, 2018, about 100 Afghan youths will be welcomed at Termez International Airport and begin their education with the initiative of the Government of Uzbekistan, a training center for Afghan citizens. The Afghan youth will study Uzbek language and literature for two years. Then they return home and teach Afghan students in their fields. At the center, 97 students are enrolled in the bachelor degree in Uzbek language and literature, including 86 young men and 11 girls, almost all of them are our nationalities.

Ninety-two tribes (ethnic groups) of Uzbeks, along with their common ground, possess cultural features that have specific features. It is a positive fact that in the course of socio-historical development such a peculiarity is aimed at ensuring mutual cohesion, providing the basis for the success of the ethnos in the historical scene, and the unity and spiritual solidarity. The study of such ethno-social and cultural processes is of vital importance today, and the search for and understanding of the peculiarities of each ethnic group within the nation is a necessary factor in ensuring cultural unity and harmony.

The Uzbeks of Afghanistan are not sufficiently studied in our national science as special research objects. Therefore, to study the ethno-social processes inherent in the Afghan society, the role of ethnic Uzbeks in it, the information on regional units and history related to the neighboring country, the ethnographic materials and examples of folklore inherent in our nation, on the one hand. On the other hand, it will contribute to the development of national science.

Historical data indicate that ancestors of humanity have lived in the territory of the Black Stone Belt in ancient Afghanistan since the Stone Age. Beginning of the 30s of the VI century BC, the territory of present-day Afghanistan has been under the control of the Achaemenids. 330-329 BC Alexander Macedonian invasion. He was then in the care of the Seleukids. The Grecian-Bactrian Kingdom has been part of the Greco-Bactrian Kingdom for more than a hundred years BC, and its kingdom has been in northern Afghanistan. During the reign of the Kushans (the end of the first and fourth centuries AD) the royal center was in the north. In the same year the area was undergoing cultural development and Buddhism was developed. Later the Sassanids, the Eftalites in the V-VI centuries, and later the Turkish Kaganate. Arabs in the VII-VIII centuries, Samanids in the IX-X centuries, Ghaznavids in the X-XII

centuries, Genghizids in the XIII century, Timurids in the XIV-XVI centuries, Shaybanids and Ashtarkhanids in the 16th century.

The first centralized Afghan state was established in the middle of the eighteenth century (1747) under the rule of the Durranians (Ahmadshah Durrani) in the southern regions, and by the subsequent occupation of the northern territories remained Under the rule of the Durranians. As to the history of Afghanistan, Professor Laalzade's article "How the Afghan state was formed" (published in London in September 2008) describes how Afghanistan was used over a small area near Mount Sulaiman two hundred years ago, notes that the Pashtuns then invaded other areas and, with the help of the British, used the term Afghanistan in a wider area [3].

According to Tajik scientist M.Lutfulloev: "The term Afghanistan is a fabric, this opinion Pashtun intellectuals have also recognized. The Afghan term was originally used by the author of the book "Hudud al-alam" in the tenth century. In the thirteenth century, the mountain ranges of Sulaiman were used as Afghan mountains in the works of Sefi Hiravi's "Ta'rihnhomai Herat" and "Saifi Herat". Only in the nineteenth century British politicians and authors began to use the Afghan term instead of the previous Khurasan" [4].

Regarding the position of Turkic nations in the territory of northern Afghanistan, it is closely related to the origin of mankind in these regions. Some researchers attribute the emergence of "Turkic tribes in the region to the second half of the V century, the state of the Eftalites or the Khionites. This period is characterized by the fact that the Turkic nations have an identity in the history. That is, they came to power in the form of Eftalites" [5; P. 6]. The central capital of the Eftalites was Bamiyan, while the second capital was Balkh. Under the Turkish rule, the political status of the Turkic nation began to increase. Under the Mongol invasion, the ethnic image of the Turkic peoples became more complex. In other words, the presence of a large number of Turkish soldiers in the Mongolian army ensured that the Mongolian troops would be integrated into the local Turkic peoples. This process contributed to the emergence of new ethnicities in the ethnic composition of Turkic peoples.

Under the rule of Muhammad Shaibani Khan (1500-1510), the social and political position of Turkic nations, especially Uzbeks, will be strengthened. After his death, the continued struggle of the Temurids and Sheybanians for the region (1510-1589) followed by the temporary occupation of Balkh by the Temurids, after Shoh Jahon (1646 y.) resulted in the territorial fragmentation of the nation due to the varying successes and defeats that followed. The invasion of the Iranian rulers (Nadirshah Afshor 1736-1747) also sparked internal unrest that, after his

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death (1747), led to the formation of several Uzbek stations in today's northern Afghanistan, including Balkh, Shibirgan, Kunduz, and Maymana, the basis for independent policy in their territories.

At the end of the eighteenth century, Balkh, Shibirgan and Andhoy were influenced by Sheybanids and Ashtarkhanids. Badakhshan, Bamiyan, Parwan, Panjshir, Kabul, Ghazni, Kandahar, Paktia - in general, the southern Afghanistan was in the hands and influence of the Baburids. Herat, Badghis - that is, western Afghanistan was influenced by the Safavids of Iran. In 1885, the British handed over Herat to Afghanistan and gave the other side to Iran. The northern Afghan border is divided according to the Russian-English treaty of 1895 y.

A little further back, the Durranians conquered the small Uzbek khanate, which had no centralized power, in the years 1750-1752. As a result, Balkh becomes the center of the representative of the power of the Durrani. However, the Uzbeks in the region are keen not to lose their independence. "In 1756, Ahmadshah Durrani sent a powerful army to the region. Then, during the reign of Ahmadshah's son Temurshah (1773-1793), he never succeeded, despite sending troops to the region four times. The daylight station begins to operate independently. Balkh and Akcha acknowledge Kabul's sovereignty, but refuse to pay state taxes [6; P. 29-30].

At the beginning of the XIX century all the khanates of Uzbekistan - Balkh, Shibirgan, Kunduz, Maymana, Mazar-i-Sharif, Andhoy and Khulm acted as independent khanates [9; P. 31]. Among the Uzbek khanates, the most powerful of the Kunduz khanates was the British ambassadors and political spies who exchanged ambassadors with the Emir of Kabul, Dost Mohammad Khan (1826-1863) [10; P. 17-18].

In the fifties of the 19th century, Amir Dust Muhammadkhan sent his son Muhammad Akramkhan with a large army to take over the independent Uzbek khanate. Small Uzbek khanates competing with each other do not work together against the enemy. The Uzbek khans are subordinate to Kabul and gradually lose their independence. As a result, the region where the Uzbeks live is called Afghan Turkestan or southern Turkestan, where Dost Mohammad Khan appoints his son, Mohammed Afzal Khan, as a government official.

In fact, the plan to invade the Uzbek khanates is encouraged by the British. Because:

1. At that time Uzbek khanates in Central Asia (Khiva, Kokand, Bukhara Emirate) were under the influence of the Russian Empire;

2. Small Uzbek khanates on the left bank of the Amu Darya were also likely to be influenced by the Russian Empire. This is because if the people of both coasts were ethnically Uzbek, there would be no additional danger to the British if the two co-founders agreed;

3. The little Uzbek khans, fearing pressure from the Afghan rulers, could not possibly be subordinated to the Russian Empire.

The harmonious combination of the aforementioned aspects: "The British and India's support for Dost Mohammad Khan to expand his sphere of influence in the Middle East ensured his victory"[11; P. 10]. Once this area is fully captured, the area will have a policy of increasing the impact of Pushtuns. According to the order of Amir Abdurahman Khan (1880-1901), 18,000 Pushun families in 1884-1886 moved to the north and settled in fertile lands seized from Uzbeks. 12,000 Uzbek families are forcibly moved from Kabul to Jalalabad [12; P. 361]. Such a restrictive immigration policy, of course, is fueling resentment among local Uzbeks.

Abdurahman Khan unites the four northern provinces (Kunduz, Maymana, Shibirgan and Balkh) and calls them the village of Charvilayat (Four Provinces). Muhammad Isaak Khan declared Charwilayat independent in hopes of becoming a ruler of the region. As a result, the Uzbeks raised their heads and declared Maymana and Andhoy as independent Uzbek khanates and joined the Turkestan administration to join Russia and gain autonomy. However, the administration of the the Russian Empire in Turkestan will not interfere in Afghanistan's internal affairs, leaving the issue open. As a result, in the autumn of 1888, Amir Abdurahman Khan's army suppressed the revolution and severely punished the participants. This causes some of the population (Uzbek, Turkmen, Tajiks) to escape to the right bank of the Amu Darya[13; P. 115].

Amir Abdurahmankhan recognized Turkic peoples in the north as Turkestan and in the official documents signed himself as Emir of Afghanistan and Turkestan. During the reign of Amir Habibullahan (father of Amir Amanullahan), the number of provinces in Afghanistan was eight, and historians have long been known as "Turkistan," or "Turkistan as southern and Afghanistan[14; P. 8]".

In the works of the second half of the 19th century, the number of provinces in North Afghanistan varies widely. This is because, on the one hand, Afghan authorities have widely used the practices of subdividing smaller provinces into larger, more influential provinces to keep the northern provinces under control, and on the other, the researchers' inaccurate history. Specifically, American General Yus Fondik says the Afghan Turkestan consists of the Badakhshan, Takhar and Balkh provinces located just south of Jayhun (Amudarya) [15; P. 9]. It is true that during this period, Maymana and Saripul were part of Balkh province, but Kunduz was a separate province at all times.

Ibrahim Lakay's activities in northern Afghanistan between 1929 and 1931 were aimed at rescuing the north from the Afghan regime. From spring to autumn 1930, Ibrahimbek introduced his rule

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in the Qataghan region by liberating a number of provinces from the Nadirshah regime. Here, the British support for Nadirshah forces Ibrahimbek's forces to withdraw. The external factor in the issue of military success in Afghanistan has played an important role in every socio-historical period, and since then it has been a leading figure.

Amonullah will try to return to the throne even after leaving office (February 1919, January 1929). Even in 1939, former Foreign Minister Ghulam Siddiq Khan, with the help of Moscow, negotiated with the leadership of Moscow and regained the Afghan throne with the help of the USSR, gave Afghanistan Turkistan to the USSR and planned to include Pushto north-west British India. But since the dangers of World War II reached the Kremlin during this time, the former Soviet government had come to the forefront rather than expanding its territory [17; P. 46]. As a result, the Afghan issue is at the top of the Kremlin's agenda. The political situation in the world has changed since World War II, and the problems that the USSR considers as hegemonic in the world, such as expanding the socialist camp, enhancing its power by building a large military bloc, and enhancing mutual economic support for the sharing of energy and resources among socialist camp members. With a leading position, Afghanistan as a backward-agrarian country will step out of the strategic plan of the USSR. By that time, the situation inside Afghanistan had stabilized, the Zoirshah government had been strengthened, and the Turkic peoples had already yielded to their destiny. And, naturally, the peaceful region had poured into the surrounding states without much interest.

River ports across the Amudarya River: Sherkhon Bandar (Kunduz region crossing point between Tajikistan's Lower Panj (Kumsangir) port); Hayraton (crossing point between Termez, Hayraton settlement of Balkh province); Kelif (crossing point from Balkh province between Kelif district of Turkmenistan); and Dash Point.

Afghanistan is a multinational country with official data and reports by international organizations mainly inhabiting more than 20 nations. Until the first half of the twentieth century, the Afghan ethnicity was applied to Pashtuns, and today, the term politonium is used to refer to the entire population of the country. According to Article 4 of the Afghan Constitution of 2004, the Afghan people consist of Pashtuns, Tajiks, Hazars, Uzbeks, Turkmens, Balochs, Pashisai, Radians, Aryans, Arabs, Kyrgyzs, Pashtuns, Gujarans and others [18; P. 17]. as defined in the country's constitution. According to some international organizations, the Pashtuns are 40.9% of the total population, Tajiks are 37.1%, Hazars are 9.2%, Uzbeks are 9.2%, Turkmen is 1.7%, Balochis are 0.5%, cohorts are 0, 1% and others 1.3%.

Over 90% of Uzbeks live in northern Afghanistan. North Afghanistan consists of two

regions - the Turkestan and the Qatagan. Turkestan region - Faryab, Juzjan, Saripul, Balkh and Samangon regions; The region of Baghlan includes Bagllan, Kunduz, Takhor and Badakhshan.

The Uzbeks are located in today's northern Afghanistan, from Maimana to Badakhshan, on the outskirts of the Salang Pass.

Afghanistan is home to more than twenty nationalities as a polyethnic state, with large ethnic groups - Pashtuns, Tajiks, Uzbeks, Hazars, Turkmens, Quarters, Nuristanis, and Balochs.

The major ethnic Pashtun units are the Dynasty and the Cherry.

In Afghanistan, the Turkic-speaking peoples are also called Turkabat or Turktabors.

As a result of socio-historical development, today's northern Afghanistan played an important role in the formation and development of the Uzbek ethnicity as a nation. That is why it is possible to meet representatives of all ethnic groups in this region. In the repressive region, the majority of ethnic Uzbeks are repressed, indifferent, belligerent, deaf, and hostile. Although some of Andarob and Xinjiang people consider their origins to be Turkic - they are bad.

As for ethnic groups within Uzbek ethnic groups, the most important thing is that each ethnicity or tribe maintains ethnic identity as well as the positive development of this process and the study of the principle of private ownership. as a factor in the development of national science. So let's talk about some of the major ethnic groups in the north of the country.

Conclusion

The Uzbek nation is one of the leading ethnic groups in the socio-historical development of mankind. Strong centralized statehood traditions in the world (Khorezmshahs, Amir Temur, Mirzo Ulugbek, Hussein Baikaro, Zahiriddin Muhammad Babur), world philosophy and science (Al-Khorezmi, Al-Farabi, Al-Biruni, Ulugbek, Ali Kushchi), to the development of universal spirituality. Contribution (Alisher Navoi), Solution and Sustainability of Religious Spiritual and Spiritual Maturity (Al-Bukhari, At-Termizi, Al-Ferghani, Al-Moturidi, Margilani, Yassavi, Naqshbandi, Najmiddin Kubro, Zamakhshari, etc.) directly with the social and spiritual activities of our ancestors The intimate connection of each of us enhances the sense of pride in our hearts. The ethnos with such deep roots have great prospects and great prospects.

The moral maturity of an ethnos is directly influenced by its historical value chain and the extent to which ethnic groups can use it. Therefore, the representatives of the Uzbek nation use their historical and cultural values on the basis of succession traditions and are passed on from generation to generation, and the current socio-cultural

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development of the nation is directly linked with historical factors. It is encouraging that in the present-day northern Afghanistan, the district has been developing and promoting some of the cultural and spiritual aspects inherent in our nation, who have lived and tasted life for centuries. Today, in northern Afghanistan, we can meet representatives of all ethnic groups and ethnic groups of Uzbek ethnicity and their

cultural and spiritual values. It is a positive fact that the representatives of our nation, while preserving their originality, strive for commonality and maintain national integrity on the basis of the common cultural and psychological factors, and the study of their traditions and values as an important factor in the development of national science.

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