



GENERAL SITUATION AND HISTORICAL FOUNDATIONS OF THE UZBEKI LANGUAGE AMONG THE UZBEKS OF AFGHANISTAN

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ABSTRACT

In this article, the general situation of the Uzbek language among the Uzbeks of Afghanistan, the policy of the Afghan government towards the Uzbeks, their number, the migration of Turkic-speaking peoples who are the basis for the Uzbek language in the territory of Afghanistan attention is focused on the historical periods of the tooth.

KEYWORDS

Afghanistan, Turkic-speaking tribes, Uzbeks of Afghanistan, Pashtuns, Uzbek language, dialect (dialect), emigration, Afghan Turkestan, literary language, "Chigatai language".

INTRODUCTION

Uzbeks constitute a significant part of Afghanistan, and the geography of the Uzbek language as a medium of communication covers a wide area of the country. In the distribution of territories, the majority of Uzbeks in Afghanistan live in cities such as Kabul, Mazar-e-Sharif, Shibirgan, Kunduz, Andkhoy, Akhcha, Herat, Balkh and their surrounding villages[1]. When we analyze the data of the last half century, it turns out that 9-10% of the population of Afghanistan is Uzbek-speaking[2].

The language of Afghan Uzbeks also has Qarluq, Kipchak and Oghiz dialects. Arabic alphabet is used in writing. As in many Uzbek families abroad, it is an unwritten law in Uzbek households in Afghanistan to speak Uzbek, and they communicate with each other in Uzbek at home and around the table. Uzbek immigrants mainly aimed to teach their children the spoken Uzbek language.



The influence of the Uzbek language in Afghanistan began to rise from the end of the 70s - 80s of the last century. From that time, textbooks were created in Uzbek language and classes were held in educational institutions. Uzbek-language newspapers and magazines were published. In the following periods, this situation improved even more, the number of magazines and newspapers increased, and even TV and radio broadcasts in Uzbek language began to operate. Literature in the Uzbek language also revived. By the beginning of the 21st century, the Uzbek language was raised to the level of an official language in Afghanistan and was strengthened by law. The number of Uzbek language classes in schools has increased, and the faculties of Uzbek language and literature have also increased in higher education institutions. Uzbek-language TV channels have increased.

METHODS. The history and language characteristics of Afghan Uzbeks have been studied by many researchers. In this article, by comparing the opinions of several researchers, an attempt was made to uncover the essence of the topic using methods such as comparative analysis, historicity, consistency, and objectivity.

RESULTS AND DISCUSSION. In the second half of the 18th century, during the reign of Ahmadshah Durrani (1747-1773), the founder of the Afghan state, the independent Uzbek khanates of Kunduz, Balkh, Akhcha, Saripul, Mazari-Sharif, Maimana, Andkhoi, Shibirgan and Khulm were established in South Turkestan. the effort to subjugate ended with the complete annexation of the territory by Amir Abdurahmonkhan (1880-1901) in the 80s of the XIX century and its transformation into Afghan Turkestan. In 1884-1886, 18,000 Pashtun families were moved here from Southern Afghanistan by the order of Amir Abdurrahman to control the area, and they were taken

from the local population and placed in areas declared state property. Such an internal migration policy of the Emir was continued in the late 80s and 90s of the XIX century, and the Gilzoi tribes of Pashtuns who were against the government were transferred to the multi-ethnic northern region. He also moved 12,000 Uzbek families from the north to the south, to Kabul and Jalalabad, which were foreign to them [3, B.10-11.]. Such internal migration of Uzbeks continued throughout the next 20th century. In particular, the changing policy of the Afghan government towards Turkestans who immigrated in the 20s and 30s of the last century (the main reason for this was the political changes that took place in the Afghan government itself and the leader Ibrahimbek we can show the actions of the local and immigrant population against the government under the leadership of - Kh.N.), and as a result, during this period, some of them (mainly the Dormon and Lakai clans of Uzbeks) were exiled to Helmand, a province of Afghanistan bordering Pakistan[4, B.78]. Under the influence of the internal military-political and social processes that took place in the last quarter of the 20th century, the population was forced to migrate to different regions of the country or leave the country in search of a peaceful life and source of livelihood. This situation caused a strong process of internal migration, which attracted the population of the north of the country, especially the Uzbeks [5, P.66-79].

In general, the resettlement of Pashtuns to the northern regions, where mainly Uzbeks, Turkmens, Tajiks and partially Hazaras lived, and where ethnic diversity is complex, made the ethnic, social and political situation in the region even more complicated. The relocation of a part (of the population) of Uzbeks from their ancestral land to other regions and nations stole their way of life and made it more difficult to preserve their identity. In this situation, like other ethnic groups and nations, a large number of



representatives of the Uzbek nation tried to preserve their national characteristics: national values, customs and traditions, and the national language. The main condition of nationality is not to lose one's mother tongue. For this reason, Uzbeks took measures not to lose their national image by preserving the Uzbek language [6, B.148-149].

Based on these circumstances, the Uzbeks of Afghanistan have several social conditions to ensure the continued existence of the Uzbek language as the basis of their national identity. Including

- Be able to show the general situation and historical foundations of the Uzbek language among Afghan Uzbeks;
- To create a literary language for all Uzbeks by studying the dialectal and regional differences of the language situation among the Uzbeks living in the region, the influence of other languages on it, and the differences between the Uzbek language in Uzbekistan and the middle;
- To encourage the legal foundation of the Uzbek language in Afghanistan, the state of its use in the education system, socio-cultural life, journalism and mass media and the media system on a permanent basis;
- Reshaping of Uzbek language literature in Afghanistan and increasing cultural and educational evenings and societies and their contribution to the development of the Uzbek language.

Historically, the appearance of Turkic-speaking tribes here is connected with the Khionis and Eftalits who moved south from Amudarya in the second half of the 5th century. In particular, according to researcher F. Djumanyozova, Turkic clans such as Khalajs, Kanjina Turks, and Xi-Su Turks entered these regions as part of this Eftalits alliance. Also, in the 7th-8th centuries,

Turkic dynasties ruled the Tokharistan and Kabul valleys, and the position of Turkic-speaking peoples in these regions increased even more during the period of the Western Turkic khanate[7]. By the time of the Ghaznavids, this Turkic ethnic layer became even thicker. Along with the Mongols, not only the Hazaras, but also many Turkish soldiers entered the territories of Afghanistan [8, B.286-295]. They also settled in the territory of Afghanistan and played an important role in increasing the popularity of the Turkic-speaking ethnic group among the local population. In general, it is known to us through historical research and sources that the presence of Turkic-speaking peoples not only in the northern region, but also in the entire territory of Afghanistan has a very distant history. In particular, Zahiriddin Muhammad Babur, while describing Kabul in his work "Baburnoma", noted that there are people who speak eleven or twelve languages, and among them there are also people who speak Turkish, saying, "... It is pronounced in the Kabul region with eleven to twelve words: Arabic, Persian, Turkish, Mongolian, Hindi, Afghani, Pashayi, Paroji, Gabri, Baraki, Lamghani. "I have never known such a diverse and diverse group of people, even in any region" [9, B.185], he says that nowhere else do they speak so many languages. It is known that before the capture of Kabul by Babur Mirza at the beginning of the 16th century, Turkic-speaking peoples lived in the eastern and southeastern parts of Afghanistan, and they are the most important aspect of the national character in the complex ethnolinguistic development process here. We consider it as an example of the preservation of their own language and as a proof of our analysis above.

During the period of the later Timurids, along with the rise of political, social and cultural processes, especially in the regions of Northern Afghanistan, which is considered the central part of the Khurasan state, the Turkish language also manifested its most subtle aspects through classical literature and poetry under



the name of "Chigatai language". . The language of this period, in contrast to the right bank of the Amudarya, preserved its certain characteristics even in later periods (to this day).

During the reign of Muhammad Shaybani Khan and the Shaybani, as in Movarunnahr, the Uzbek tribes of Qatagon, Min, Saray, Dorman and many others moved from Dashti Kipchak to the territories of present-day Northern Afghanistan [3, B.8-9]. As a result, the vast areas on both sides of the Amudarya were joined by the last large layer of Turkic-speaking population and gave their name "Uzbek" to local ethnic Turkic-speaking peoples throughout the region.

Although the last large wave to the left bank of the river occurred from the territory of Turkestan on the right bank in the first quarter of the 20th century, as a result of this migration, which went down in history under the name of "Central Asian migration", representatives of the Uzbek nation in Northern Afghanistan and contributed to the quantitative growth of the Turkish-speaking population.

CONCLUSION

In conclusion, we can say that the largest number of Uzbeks living outside Uzbekistan live in Afghanistan. We have considered that the arrival of the Turkic clans, who are the ancestors of the Uzbeks, to the lands of present-day Afghanistan has a very distant history. So, Uzbeks as a nation were formed in this region and the Uzbek language was born. Also, today they are fighting to preserve their national characteristics, the Uzbek language, which is its first condition, and to demonstrate its existence through social, spiritual and cultural measures, among other numerous nationalities in Afghanistan.

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