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SOME REMARKS ON UZBEKISTAN INTELLECTUALS AND THEIR ACTIVITIES IN AFGHANISTAN (SECOND HALF OF THE 20TH CENTURY - BEGINNING OF THE 21ST CENTURY)

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ANNOTATION:

The article reveals the Uzbek intellectuals in Afghanistan from the second half of the 20th century to the beginning of the 21st century, their place in Afghan society, and how immigrant Uzbeks in Afghanistan, despite all the difficulties, became intellectuals and scholars. We witness their becoming members of the Afghan Academy of Sciences, and even occupying important positions in prestigious educational institutions of the world thanks to their knowledge and work.

Keywords: *Afghanistan, Uzbeks, region, immigrant Uzbeks, Afghan Academy of Sciences, intellectuals, scholars.*

INTRODUCTION. After gaining independence, Uzbekistan followed a path based on equality, peace and harmony in its foreign policy, and this aspect has reached a new level today, especially since our relations with neighboring countries have been further strengthened, and socio-cultural relations between our peoples are developing. This means that we are peoples who have historically shared customs and traditions, language, religion and beliefs in one region and one place, and are connected by

kinship, lineage and ancestral ties. In studying history, one people living in this region cannot be studied in isolation from another.

At a time when all aspects of the history of Uzbekistan are being deeply studied by our historians and scholars, we can see the history of the peoples living in neighboring regions, in particular the Uzbeks, as a part of this history that needs to be supplemented. In this regard, especially today, the largest number of Uzbeks living outside Uzbekistan lives in Afghanistan. The majority of them have historically lived in this region, led a similar lifestyle on both sides of the Amu Darya, and established strong ties. However, in the following turbulent times, we can see that their number has increased further due to the Uzbeks who settled in this region under the influence of various socio-political processes.

In science, we can say that the term “Afghan Uzbeks” was formed in terms of a territorial unit specific to the neighboring country.

Studying the similarities and peculiarities of the ethnic composition, lifestyle, culture, customs, language, and social structure of Uzbeks living in Afghanistan is a pressing issue. The article focuses on the activities of Uzbek intellectuals in Afghanistan, one of these aspects, and their place in Afghan society.

MATERIALS AND METHODS. The article is based on the generally accepted historical methods in the study of history - historicism, logic, comparative analysis, consistency and objectivity, and briefly reviews the activities of Uzbek intellectuals in Afghanistan and analyzes them from a scientific, comparative and logical perspective. Although this aspect has not been studied as a separate research work, we can find information about this in the works of N. Nazarov, who is considered the main source on Afghan Uzbeks, in the works of the scientist Sh. Khayitov, who conducted in-depth research on the history of Uzbek emigrants in Uzbek historiography, its causes and consequences, in the works of Uzbek researchers A. Ismailov and A. Tashkin, who conducted brief analyses of the location of Uzbeks in world geography and the share of Turkic-speaking peoples in neighboring Afghanistan in the country's population, as well as in a number of other archival materials, articles and Internet information.

DISCUSSION AND RESULTS. Uzbekistan, as a constant supporter of peace in neighboring Afghanistan, has always promoted peace initiatives and drawn the attention of the world community to the conflicts in this region. One such initiative is the international conference on “Peace Process, Security Cooperation and Regional Partnership” held in Tashkent in the spring of 2018. At this conference, our President Sh.M. Mirziyoyev emphasized that “great figures of the Central Asian Renaissance such as Abu Raykhan Beruni, Lutfi, Alisher Navoi, Kamoliddin Behzod, Zakhiriddin Muhammed Babur, Boborakhim Mashrab, and many other great ancestors of ours lived and worked on Afghan soil... Today, close political, trade-economic, and cultural-humanitarian ties have been established between Uzbekistan and Afghanistan. Millions of Uzbeks live in Afghanistan.”[1] - this is evidence that the history, language, and culture of the Uzbeks in this region have a common root. It is also an example of the equal value of these great figures for the peoples on both sides of the river.

Since ancient times, Central Asia has produced many great scholars and scientific geniuses who have made a great contribution to world science and culture, such as Musa Al-Khwarizmi, Ahmad Al-Farghari, Abu Nasr Al-Farabi, Abu Rayhan Beruni, Ibn Sina, Mahmud Az-Zamakhshari, Mirzo Ulugbek, Alisher Navoi, Imam Bukhari, Imam Termizi, Ahmad Yassawi, Bahauddin Naqshbandi, Najmiddin Kubro. Their works in the fields of mathematics, astronomy, geography, philosophy, logic, medicine, and religious sciences are still studied by people all over the world as basic reference books. In order to become worthy successors to them, many scientists who created scientific innovations have also emerged from among the Uzbeks of Afghanistan.

In the 70s and 80s of the 20th century, a generation of highly educated intellectuals and scientists in the fields of philology, philosophy, law, medicine, and economics was raised in various countries from among the Uzbek emigrants and their children. One of such scientists is the famous anthropologist, Professor Muhib Zarif Shahrani, whose father, Haji Karim ugli and mother, Zebuniso Naim qiz, were originally from Andijan, and who was born in Afghanistan in 1945. Muhib Nazif

defended his doctoral dissertation on the topic “Kyrgyz and Revelations in Afghanistan” at the University of Washington in Seattle (USA) in 1976. He participated in archaeological excavations in Afghanistan, Pakistan, Turkey, and the USA. He taught students at Washington, Harvard Universities, and Pitzer College on the subject of “Central Asian Anthropology.” From 1985 to 1990, he served as a full professor (the highest, sixth-highest rank of professorship in the United States) at the Institute of Anthropology and Middle Eastern Studies at the University of California, Berkeley. In 1990, he moved to Columbia University. Hamdi published dozens of scientific articles about the leader of the Kyrgyz emigrants, Rakhmon Qulikhan (1900-1986), in praise of his research, such as "Kyrgyz and Revelations in Afghanistan" (1979), "Revolutions and Uprisings in Afghanistan" (1984), "The Gradual Growth of Self-Consciousness in the Muslim Soviet Republics of Central Asia" (1985), and "Islamic Teachings and Social Neutrality in Modern Afghanistan and Turkestan" (1991). He considers himself a descendant of Zahiriddin Muhammad Babur (1483-1530)[2, pp. 119-120].

Our compatriot Mubashshirkhan Salman Kasani, who moved from Afghanistan to Saudi Arabia, published a three-volume book “History of Central Asia” in Uzbek language and Arabic script. He went from the city of Akhba, where he lived, to Medina, and had the historical book printed at the printing house affiliated with Abdulkadir Margilani’s “Maktabi Iman” library[3, P.81-82].

The Afghan Academy of Sciences was established in the 1980s, The last election to the Academy of Sciences was held in 1986, and eight Academicians and 32 corresponding members were elected. Yakuv Vahidi was elected as a corresponding member from the Uzbeks[4, P.46-47].

Also, the dissertation of the Afghan Uzbek Fayzullo Aimok on the topic “Folk Songs of the Uzbeks of Afghanistan” is the first high-level scientific work on the study of the folklore of the Uzbeks of Afghanistan.

Uzbek poet Shafiqa Yarqin, who worked at the Department of Uzbek Language and Literature of the Afghan Academy of Sciences, prepared for publication the poetry

collections "Bobur's Poetical Library" and "Babur's Armugon" in honor of the 460th anniversary of Babur's "Baburnoma" (1990). Before the 550th anniversary of Alisher Navoi (1991), Shafiq Yarqin, together with the head of this department, an Afghan scholar (Uzbek from Juzjan), Professor Muhammad Yakub Vahidi, prepared for publication the writer's works "Muhakamatul Lughatain", "Me'zonul-Awzon", and "Waqfiya" [5, P.25].

In recent years, we can mention several Uzbek poets who have conducted scientific innovations in the field of Uzbek language and literature, created textbooks for Uzbek students in schools, and conducted scientific research on the Uzbek language and literature within the Afghan Academy of Sciences, and published collections of poetry in Uzbek: Salam Asim, Fayzullo Qardosh, Matin Andhoyi, and others [6, P.13-14].

At this point, we should note that the Uzbek intelligentsia in Afghanistan can be divided into two groups: local indigenous Uzbek intelligentsia and Uzbek intelligentsia who, for various reasons, migrated from Turkestan to Afghanistan as immigrants. In addition, we can see that among the Uzbeks who migrated to this region, most did not live long in this region and continued to emigrate to other Islamic-Arab or Western countries. This feature is especially noticeable among those who emigrated.

CONCLUSION. In conclusion, we can say that no matter how complicated and difficult the situation in Afghanistan is, or how they suffer from emigration and statelessness, we can see that the Uzbek people's blood never fades, and that with their knowledge and hard work, they can follow in the footsteps of their great ancestors and show that they can be intelligent, knowledgeable, and enlightened in any situation.

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