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SOME COMMENTS ON THE HISTORICAL FORMATION OF THE PASHTUNS

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ABSTRACT

The Pashtuns are not only the oldest and largest ethnic group in Afghanistan, but also the largest ethnic group in the world, with a long history and a strong position in power. This article reveals the historical formation and development of Pashtuns living in Pakistan and Afghanistan, as well as being recognized as the largest ethnic group in Afghanistan.

KEYWORDS: *Pleistocene, Jirga, Paleolithic, Aymak, Baluch, Brahmins, Eshkashim, Forsivon, Firuzkuhi, Gavarbati, Gujar, Ghorbat, Hazara, Hazara-Sunni, Hindu, Jalali, Jamshidi, Jat.*

INTRODCUTION

The Paleolithic period, known as the Stone Age, is seen as the arrangement and period in which human evolution and civilization started to develop. The Paleolithic period is the longest period in human history, covering about 2,500,000 a long time. Historically and chronologically, this period is considered part of the Pleistocene period, which ranges the period from around 1800,000 to 11,500 years. The title Pleistocene is inferred from the Greek words pleistos, "most" and kainos, meaning "new". The Paleolithic period is considered to be the first period of human development and settlement within the world. Amid this time, the primary individuals in Afghanistan lived in caves or within the steppes. Amid this primitive period, migrants lived in difficult conditions because nature and the components around it were brutal to living things. Surviving in this environment required the steppe people to live in miserable destitution and constrained them to battle for food with their family individuals as well. This period was early organized for the creation of cutting edge weapons for people, and the northern part of Afghanistan was a major region for the modern Homo sapiens man to create physically and develop. As these early humans advanced, they contributed to the refinement and advancement of Stone Age weapons. It can be said that from this period, the primary individuals living on the territory of present-day Afghanistan will go through a period of formation over a period of time.

THE MAIN FINDINGS AND RESULTS

Afghanistan is home to numerous different nationalities and ethnic groups with similar histories, cultures, conventions, and customs. These include Pashtuns, Tajiks, Hazaras, Uzbeks, Aimaks, Turkmens, Baluchis, and others. Ethnic groups in Afghanistan are geographically dispersed across the nation. The process of the historical formation of ethnic bunches in Afghanistan is based on the unity of a few tribes and clans. According to Muhammad Ali, an Afghan scholar, the Afghan people were formed as a result of the Achaemenids, Greeks, Hephthalites, Turks, Arabs, and Mongol dynasty's invasion and incorporated a few of their traditions and tradition [1]. In fact, because Afghanistan could be a geographically imperative region, it has been a convenient haven for people for many years, and after that several dynasties, as a result of the desire of states to require possession of the region, as a result of historical wars, to this day, Afghanistan has been shaped as a polyethnic state. Anthropologists and demographers, for case, have worked difficult to decide the number of ethnic groups and tribes in Afghanistan. The comes about of research, observations, and calculations are diverse. Based on the data, one of the most genuine attempts to decide the exact number of ethnic groups in Afghanistan is the research conducted by Ervin Oryval and his colleagues. They listed 55 ethnic bunches in Afghanistan. These include: Includes ethnic groups such as Jews and Zuris [2]. Arabs (Arabic speakers), Arabs (Persian speakers), Aymaks, Baluchs, Brahmins, Eshkashimis, Forsivans, Firuzkuhs, Gavarbati, Gujar, Ghorbat, Hazara, Hazara-Sunni, Hindu, Jalali, Jamshidi, Jat, Jogi, Qizgiz, Kutana, Maliki, Mavri, Mishmast, Mongol, Mountain Tajiks, Munjani, Nuristani, Ormuri, Parachi, Pasha, Pashtun, Pikraj, Qarliq, Kazakh, Kipchak, Qizilbosh, Rushani, Sanglichiy, Shadiboz, Sheghani, Shaykh Muhammadiy, Sikh, Tohiri, Tajik, Tatar, Taymani, Taymuriy, Tirahiy, Turkmen, Uzbek, Vakhiiy, Vangavala. Afghan ethnic groups have lived in the zone for more than 5,000 years and have more than once united against the British Domain and the Soviet Union, vanquishing them and maintaining their freedom. In this sense, the roots of the Pashtuns in present-day Afghanistan date back to the Stone Age. According to the History of Afghanistan textbook, the first people in Afghanistan lived in the Paleolithic period. Especially the precipitous areas of Afghanistan and the warm valleys between the mountains, sheltered from the cold, were appropriate places for old individuals to live. Middle Paleolithic stone instruments have been found at Dari Kur in northeastern Afghanistan between 60 and 35 BC. The wild bull, sheep and sheep bones found here appear what was the main source of food for the ancient people who lived in this region. Remains of a Neanderthal skull were found at the location. Special hunting weapons found within the sands of the Amudarya River in northern Afghanistan show that Paleolithic hunters lived here [3].

Pashtuns are joined together, first of all, by a common language - Pashto. Other common highlights include Sunni Islam and a general social code (Pashtunwali) that governs ethical behavior and customs. The origins of the Pashtuns are being talked about, counting among the Pashtuns themselves. It is known that a few Pashtun tribes migrated from Afghanistan to Pakistan between the 13th and 16th centuries, and numerous Pashtuns moved to the northern portion of Afghanistan after the foundation of the advanced Afghan state within the late 19th century. Most Pashtuns are locked in in animal husbandry and farming. Some are roaming pastoralists. Kinship is the establishment of Pashtun society. The common heredity is isolated into patriarchal and patriarchal families, each of which is made up of relatives who follow the lineage in the male hemorrhage. The genealogies of the tribes determine the rights of inheritance and legacy, as well as the right to use the tribal lands and to speak within the tribal council (jirga). Debate over property, ladies, and damages frequently lead to wicked fights between families and entire clans. Regularly, such debate are settled with the mediation of tribal chiefs or tribal councils. Otherwise, the strife could last a long time and be passed down from era to era. The settlements include the mountain tribes, which are specifically

controlled by the common government. Kandahar, Jalalabad, and Lashkar Gah in Afghanistan and Peshawar and Quetta in Pakistan are imperative centers of Pashtun culture [4].

Certainly, a study of the ethnogenesis, history, role of Afghan ethnic groups in Afghanistan, and their current state shows that there is a strong tendency for them to divide. In particular, we would like to point out that there is a classification of the Pashtun nation into the following units:

1. Qabila (The tribe).
2. Qabilaningurug'i (The clan of the tribe).
3. Urug'ningqismi (The division of the clan).
4. Qismostidagikichikqism (The sub-division of the division).
5. Kichikqisimningbo'g'ini (sektsiyasi) (The section of the sub-division).
6. Bo'g'inningboshqakichikbo'laklari (Other minor fractions of the section).

If we look at the classification of this order in the example of Pashtun units, it is as follows: Dado Hel is a subdivision of the Zakrid Khal clan of the Afridi tribe, the Nasriddin part of the Khusragi subdivision, and the Dreplara subdivision [5]. The historical formation of the Pashtuns takes a long time. Over the years, the Hephthalites, Achaemenids, Alexander the Great, Bactria, Kushans, Arabs, Sassanids, Ghaznavids, Mongols, Timurids, Baburis, Ottoman Turks, and the British invaded and invaded Afghanistan, along with ethnic groups, Pashtuns also have a great influence on the formation of the nation. For example, the truly diverse ethnic composition of the Afghan Pashtuns has driven a dualistic system of government in Afghanistan, based on the standards of state and tribal administration. In this respect, M. Hanev talked about the national character of the Pashtuns, highlighting their qualities such as pride, flexibility, autonomy, eagerness, devotion, neighborliness, militancy. Over the years, tribal rivalries, external enemies, and the natural environment have affected Pashtun behavior. For this reason, the same researcher attempted to demonstrate that the state of mind of the Pashtuns to weapons shows that they are militant individuals within the words of Khushkholkhan Khattok: "On the off chance that you are doing not like weapons, don't consider yourself a man" [6].

According to Russian political scientist D. Verkhoturov, the main problem of instability in the region is the incompleteness of the Pashtun national statehood. This is the result of British policy. There are three ways to solve this problem.

The first is to turn Afghanistan into a full-fledged Pashtun state;

The second method is to create an Afghan-Pakistani confederation near the Durand Line;

The third method is to test the leaders of "Pashtunistan" in the Free Zone on the Afghan-Pakistani border. These methods of solving the problem will greatly weaken Afghanistan and Pakistan and lead to the loss of a certain part of the country's territory.

Some experts suggest two ways to solve the Pashtun problem:

The first is the establishment of two Pashtun autonomies along the Durand Line in Afghanistan and Pakistan;

The second is to eliminate the Durand Line, unite the Pashtun people, and create a new independent Afghan state on the current Afghan-Pakistani border [7].

Another reason why Pashtuns aim to dominate Afghan society is that the tribal code of honor, based on tribal traditions, has ended up part of Pashtunwali's social life and has ended up ingrained in the national consciousness. [8] There are right now 60 large and 400 little

Pashtun tribes in Afghanistan. [9] Pashtun traditions in Afghanistan required a tall degree of independence for Pashtun tribes and communities. The Pashtuns' "democracy" was based on a balance of interface between tribal pioneers, tribes, and communities. In this case, the relationship was represented fundamentally by the convention of "authoritarian socio-political management of the presence of Pashtun tribes", including the institution of "jirga" [10].

- The process of historical formation and development of the Pashtuns can be divided into 6 stages:
- The first stage covers the period from the first Pashtun settlement in Afghanistan to the introduction of Islam;
- The second stage covers the period from the introduction of Islam to the beginning of the 18th century;
- The third stage covers the period from the 18th century to the beginning of the 20th century. During this period, an event took place that had a profound effect on the lives of Pashtuns. That was in 1893, when the infamous Durand Line was established between British India and Afghanistan;
- The fourth stage covers the period from the beginning to the end of the twentieth century, more accurately, until the rise of the Taliban and its seizure of control. Amid this period, the Soviet intrusion of Afghanistan had a significant impact on the Pashtuns. In addition, two world wars took put amid this period, which in turn had a direct impact on the formation of the Pashtuns;
- The fifth stage covers the period from September 11, 2001 to 2020. The socio-political situation in Afghanistan has been relatively stable during this period.
- The sixth stage is the change in the socio-political situation in the country as a result of the withdrawal of US troops from Afghanistan.

The history of the Pashtuns goes back a long time, and no definite information is given about them. From about the 2nd millennium BC to the present day, there have been massive migrations in areas inhabited by Pashtuns, including Aryan tribes such as Persians, Sakas, or Scythians, as well as Kushans, Hephthalites, Greeks, Arabs, Turks, and Mongols; it takes control of the territories. There are many conflicting theories about the origin of the Pashtun people, both among historians and among Pashtuns. The information at this stage is mainly about the history of the origin of the Pashtuns, the areas in which they live, where we may encounter different views. Indeed, the Pashtuns have survived a turbulent situation for thousands of years. Numerous wars and turmoil over the years have led to Pashtuns' high fighting skills. The Pashtuns showed great skill, especially in the war with Alexander the Great in the third century BC.

In 1747, Ahmad Shah founded the Afghan Empire, which included present-day Afghanistan, Pakistan, Kashmir, much of Punjab in India, as well as the Iranian provinces of Kahistan and Khorasan. In the first half of the 19th century, after the decline of the Durrani dynasty during the reign of Shuja Shah Durrani, the Barakzai dynasty took control of the empire. Specifically, the Mohammadzai clan ruled Afghanistan from 1826 until the end of Zahirshah's rule. Indeed, the Pashtuns were one of the few groups that were able to resist British colonialism in the 19th century and also played an important role in the wars against the USSR (1979–89) that invaded Afghanistan.

Until the end of the colonial period of social, economic and historical history, the cultural development of mountainous areas and lowland (administrative) districts for the eastern Pashtun areas was multi-structured, which has survived to the present day? While the natural

order prevailed in the economy of the mountainous regions, the development of capitalist relations in some administrative districts (Peshawar, Mardan) led to the formation of the capitalist order. But here, too, a large part of the self-employed population was, until recently, employed in small and small capitalist sectors of the economy.

The preservation of traditional forms of organization in mountainous areas, the exploitation of direct producers, and patriarchal (tribal) forms of life led to the emergence of Pashtun society in the early twentieth century.

CONCLUSION

In the late nineteenth and early twentieth centuries, the arrangement and development of elements of capitalist relations among the Pashtuns started. Agricultural production has become more market-oriented. The khans and tribal seniors slowly became large landowners, taking over not as it were communal lands but moreover most of the laborer lands. The property and social stratification of the peasantry deepened; they got to be more and more tenants and agrarian laborers. Cities developed, and their populaces expanded at the expense of roaming ranchers. Many artisans went bankrupt, unable to compete with cheap British products, and got to be home-skilled specialists at the command of buyers and shippers. For the first time, the primary industrial enterprises were established to process rural raw materials. Every decade, the improvement of capitalist relations of production has progressively penetrated the social structure of Pashtun society, with noteworthy changes related to the formation of classes and strata inherent in capitalist formation: The formation of these new classes and strata quickened amid World War II and particularly in the decades after the war. Within the districts, the bourgeoisie was shaped basically at the cost of affluent landowners. As commodity-money relations developed, they diverted some of their investment funds first to exchange and after that to developing mechanical generation. Modern knowledge is primarily composed of agents of Pashtun landowners; be that as it may, in its most various unions, the lower echelons of the colonial organization, there were numerous migrants among the affluent laborers, artisans, and vendors. At the same time, the constant migration of British from some Pashtun districts to the more economically developed northern and western provinces of India, and the British occupation and the annexation of the Pashtuns, “formed the Pashtun proletariat and bourgeoisie”. The annexation of some Pashtun businessmen by the British to the colonial empire in South Asia entered their world capitalist market.

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