
ВЗГЛЯД В ПРОШЛОЕ LOOK TO THE PAST ЎТМИШГА НАЗАР

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ШАРҚИЙ ҲИНДИКУШ ЭТАКЛАРИДАГИ КОФИР ҚАБИЛАЛАРИНИНГ КЕЛИБ ЧИҚИШИ БОРАСИДАГИ АЙРИМ ФАРАЗЛАР



<http://dx.doi.org/10.26739/2181-9599-2019-1-8>

АННОТАЦИЯ

Мазкур мақолада Шарқий Ҳиндукуш этакларида жойлашган Нуристон (Ўтмишда Кофиристон) қабилаларининг келиб чиқишига доир айрим илмий фаразлар таҳлил этилган. Ушбу масала ҳорижий олимлар томонидан бир қадар ўрганилгани, бироқ ўзбек олимлари тарафидан қарийб ўрганилмагани эътироф этилиб, Нуристон қабилалари тарихини ўрганиш бугунги кунда тарих, социология, география, этнография ва тилшунослик каби бир қатор соҳа изланувчилари учун катта қизиқиш уйғотиши таъкидлаб ўтилган.

Калит сўзлар: Ҳиндукуш, Нуристон (Кофиристон), кофир қабилалари, ҳинд-европа тиллари, этник ўзига хослик, халқ, орийлар, курайшийлар, Искандар Зулқарнайн кўшини авлодлари, тил ва шевалар.

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НЕКОТОРЫЕ ГИПОТЕЗЫ О ПРОИСХОЖДЕНИИ КАФИРСКИХ ПЛЕМЕН ВОСТОЧНОГО ГИНДУКУША

АННОТАЦИЯ

В статье приводятся некоторые научные гипотезы о происхождении нуристанских (в прошлом кафирских) племен Восточного Гиндукуша. Отмечается, что данная проблема, хотя и в некоторой степени изучена зарубежными учеными, малоизучена узбекскими исследователями. На сегодняшний день изучение истории нуристанских племен представляет большой интерес для исследователей различного профиля: историков, социологов, географов, этнографов, лингвистов и т.д.

Ключевые слова: Гиндукуш, Нуристан (Кафиристан), кафирские племена, индоевропейские языки, этническая обособленность, народ, арийцы, курейшиты, потомки войска Александра Македонского, языки и диалекты.

SOME HYPOTHESES OF THE ORIGIN OF KAFIR'S TRIBES OF THE EASTERN HINDUKUSH

ANNOTATION

The article discusses some hypotheses on the origin of Nuristan's (the former Kafiristan) tribes of the Eastern Hindu Kush. This problem is started to be investigated by foreign scientists to some degree; however, less research has been carried out by Uzbek scientists. Nowadays, the study of Nuristan's tribes appeals to the specialists of various domains such as history, sociology, geography, ethnography and linguists.

Key words: Hindu Kush, Nuristan (Kafiristan), Kafir's tribes, Indian-European languages, ethnic insularity, people, Arias, Kurayshes, generation of Alexander the Great's army, language and dialects.

Nuristan is an area of Afghanistan, which was the most closed, low-studied area until recently. Nuristan is located in upper courses and partly on average a current of three rivers: two right inflows of the river Kunar - river Bashgel in the east (Eastern Nuristan), to the west - river Pich (the Central Nuristan), still further to the West of river Alingar falling the river Kabul is higher than the mouth of river Kunar (the Western Nuristan). In the North the natural border of Nuristan is made by the main ridge of Hindu Kush forming a sharp bend to the South in center of an upper course of river Pich, passes a watershed between the Central Nuristan and pool ruble Mundzham, the right source of the river Kokcha here. In the Northwest of an upper course of river Alingar (its right source of river Ramgel) close approaches upper courses of river Pandzhshir, below ridges separate actually Nuristan from the basin of the river Alishang, merging with river Alingar near its mouth. In the East Nuristan borders through a watershed on the basin of the river Chitral. From the South of an upper course of the rivers forming Nuristan occupies about 10 thousand sq.km. An administrative center of the province Nuristan - Arunya. The province consists of eight areas: Mat Barg, Vaigal, Vama, Du-Ab, Kamdesh, Mondolas, Nurgram, Parun. According to 2007 the population of Nuristan - 132000 people.

In former times a distribution area of Kafir's tribes was much wider. The territory to the East from Pandzhshir between Hindu Kush and Spingar, closed further for Kunar and Dardistan, in the ancient times, to destructive campaigns of Subuk-Tegin (962 - 997) was occupied by tribes of this language group. In the next century, under the pressure of more powerful Muslim neighbors these tribes were compelled to go to depth of unapproachable spurs of Eastern Hindu Kush.

According to scientific tradition the ethnic groups occupying Kafiristan accepted to call Kafirs, and their language - Kafir's language; they from special group of Indo-European languages and aren't the self-name of these tribes. The term "Kafir" was unoriginal the first Europeans - travelers at the Muslim people living in the neighborhood with tribes of Kafiristan. These tribes sharply differed on the life from neighbors and kept pagan belief.

Mountain character of Nuristan, its inaccessibility affected process ethnic a recursor and promoted isolation of Kafiristan (Nuristan). Charakter of the device of a surface of Kafiristan promoted ethnic isolation of zone [1].

In 1895 -1896 Kafiristan was won by the Afghan emir Abdurakhman-khan and the population was violently Islamized. Since then Kafiristan (the country of pagans) began to be called as Nuristan (the country of light - Islam). To the emir Abdurakhman-khan many governors tried to seize this remote region of Afghanistan with variable success. The population was periodically Islamized. But as soon as the most part of troops left leaving small group, the population the same hour renounced new religion and again worshipped the gods...

The most authentic information on the population of Kafiristan (Nuristan) is supplied by J.Biddulph, the officer of the British political service in India who since 1878 held a post of the political agent in Gilgit. Summing up the result of the researchers, Biddulph in 1880 published the book about Hindu Kush's tribes [2]. The author stated the point of view that tribes of Kafirlanguage group in the past occupied more extensive territory. The book drew attention of Russian scientific community.

The famous G.Robertson has visited twice Kafiristan (October, 1889; September - October, 1896). In 1896 in London was published his book "The Kafirs of the Hindu-Kush"[3]. This book drew attention of the West European and Russian scientists. It is the first book which is written to the European scientists who visited Kafiristan to its gain.

In the territory of Kafiristan there live different tribes: Prasuna, Vaygal, Ashkuna, Kati and others. About an origin the Kafir's tribes exist various opinions. For example, A. Garritskiy writes that Kafirs "... are undoubted Arias and, if to judge on their language, borrow there can be an average between Hindus and Iranians" [4]. N.Vavilov holds the same opinion: on shape they extremely remind Arias. Usually color of their skin is dark, but also groups meet white skin, a fair hair and light eyes [5] here. A.Gryunberg [6] and G.Robertson [7] write that some Kafir's tribes consider that they occurred from Arabs. That Kafirs -Kati are inclined to build themselves to the Arabs' tribes of Kurayshes report Burnes [8] and Biddulph [9]. According to Herrlich [10], a tribe Kam attributes only to himself an origin from Kurayshes, and call Abu-Gil the primogenitor, separating themselves from Kafirs-Kati; in turn the last do the same in relation to Kams. Gryunberg besides Abu Gil provides the story of inhabitants about Alexander the Macedon's campaign: "When Alexander the Great with a campaign came, he took away our many people by force with himself to India. When he died, his military leaders released our people and all of them came back home..."[7].

Most likely, Kafir's legends and giving about Alexander campaign to India and the subsequent advance the Dards' tribes (Pasha) which were mixed often with Kafirs, and singularity of the social, economic device of Kafirs, their peculiar life gave a reason to consider to surrounding Muslims, and through them to the first European researchers that Kafirs are descendants of soldiers of Alexander of Macedon [12].

There are also other versions. Akbar's historiography AbulFazl believed that Kafir's tribes were lineal descendants of Greek-Macedonian soldiers of Alexander. Burnes[13] however, opposed this version because it became known - the religion of Kafirs dominating once reminded not only Hinduism and Zoroastrianism, but also Ancient Greek paganism. The Afghan researcher Garzay, by origin from a tribe Kati, under the name "The Nuristan" provides very interesting and valuable data on Kafirs in the article. He writes that some researchers believe that Kafirs occurred from Hindus and Arias of the East Afghanistan, who in the XII century refused to accept Islam and moved on the territory of Kafiristan. They professed Christianity, but assimilations with aboriginals underwent after a while and became pagans. But Garzay categorically denies versions

that Kafir's tribes were descendants of the Arab refugees or that they occurred from Alexander of Macedon's soldiers. On belief of the author of article, Kafirs occurred from Arias. He writes that researches show:

1) Languages and dialects of Kafirs in many respects remind Arias language. "Avesta" testifies to it.

2) Ancient customs and ceremonies of Arias exist and the Nuristan's tribes.

3) A set of Kafirs, as well as Arias, have a fair hair, an athletic camp, blue eyes, a high forehead, white skin and big nose...

Also data that some sports, such as a throwing a kernel, throwing of a spear meeting at the Olympic competitions are provided.

They have the Greek profile of the person, in life they have a table, a chair, a frying pan... That is why some European considered them as descendants of troops of Macedon. But the author hold other opinion. He disproves this version and claims that Nuristan's tribes lineal descendants of Arian tribes. A fair hair and white skin, the author, result of influence on the Kafir's tribes of the nature of Kafirstan, good climate and clean air considers [12].

As we see, there are many hypotheses of an origin the Kafir's tribes. This problem is still insufficiently investigated and a lot more laborious works and researches in this area demand. Thus, the Nuristan's tribes which remained up to now in remote regions of East Hindu Kush represent a great interest for researchers of various profile: historians, sociologists, geographers, ethnographers... As studying of these tribes, can give the answer to a number of the questions connected with moving of tribes, interactions with the next people and tribes and also to the questions connected with economic and social situation of Kafirs.

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