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## Investigating Social Factors in Linguistic Changes in Afghanistan

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# Investigating Social Factors in linguistic changes in Afghanistan

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## Abstract

*Afghanistan is a multi-ethnic, linguistic and religious country and more than 30 ethnic and linguistic groups live in it, however, the official languages of this country are Pashto and Dari. Hence the unofficial languages of different ethnic groups during time has led to the forgetting of some of them and the predominance of official and dominant languages. Some language changes include administrative, educational and academic formalities, environmental factors, people's lack of awareness of preventing the destruction of the language and its ethnic identity, the existence of civil wars and even foreign political and cultural factors. The languages of a number of ethnic groups like the language of an ethnic group Hazaras, Imaq, Qazalbash, Qirqiz, Arab, Sadat, and Parachi has been reduced and forgotten due to various environmental, political, administrative, natural conditions, forced decisions and motives have caused their language to be forgotten and destroyed. Even the Pashto language, which is the official and national language of Afghanistan, in a large number of localities, regions and provinces where Pashtuns lived, their ethnic language has forgotten. The general factors of this forgetting and changing the language are the marginal status of these ethnic groups among the large ethnic groups, administrative, educational and academic formalities, political and compulsory pressures, civil wars, and the lack of awareness of the people to prevent the destruction of the language and thereby their linguistic and ethnic identity. The purpose of the current research is to investigate and analyze the linguistic changes of different ethnic groups in Afghanistan. Furthermore, the purpose of this research is to introduce the forgotten languages of Afghanistan's ethnic minorities, why and how the languages of small ethnic groups are disappearing, and what should be done? The research method of this article is descriptive and analytical, and the means of collecting library information is the use of articles, books, internet resources and observation.*

**Keywords:** Language, changes, Afghanistan, Social factors

## Introduction

Afghanistan is an ethnically and linguistically diverse land where many ethnic and linguistic groups live, making it a museum of languages and ethnicities. Afghanistan is the fourth largest country in Asia (after India, China and Malaysia) in terms of ethnic, linguistic and cultural diversity, and more than 30 ethnic and

linguistic groups live in different geographical areas. The primary factors that have contributed to the ethnic and linguistic diversity of Afghanistan include natural geography and geomorphology, climate, political, economic, security, cultural, social, educational, health, administrative, etc.<sup>1</sup> Afghanistan is one of the countries where the conditions of natural geography and geomorphology have played an essential role in the diversity of its ethnicities and languages, and other factors also apply to the geography of this country for various reasons. Afghanistan has had cultural diversity since the very distant past. Still, since the beginning of the 18th and 19th centuries, the forced migration of ethnic groups from Central Asian countries, such as the Qara-Qalpaks, Mongols, Tatars, Kyrgyz, Kazakhs, etc., increased. Because of the occurrence of political tensions, wars, conflicts, insecurities, and the expansion of Russian influence in Central Asia led to the forced migration of the Central Asian population to different countries, especially to Afghanistan.

Afghanistan's ethnic minorities from Central Asia, Iran and India have settled in the geography of Afghanistan, which today has turned this land into one of the most ethnically and linguistically diverse countries both in the region and the world. The main focus of this research is to know Afghanistan's lost and forgotten languages and the disappearing languages, but as mentioned, ethnic issues are related to ethnic diversity. As linguistic diversity is related to ethnic diversity, the more ethnic diversity is in a country, the more linguistic diversity is seen.<sup>2</sup> Afghanistan has over thirty independent languages; even the dominant languages have several dialects and accents. Still, prominent languages like Pashto and Dari have absorbed the language of small ethnic minorities or are assimilating these, as a result of which ethnic minorities are disappearing, and their languages are being forgotten. Many factors play their role, among which environmental, administrative, educational and academic factors, urban life, cultural, written sources, political, strategic, etc. can play a role. Today, from the largest ethnic and linguistic groups of Afghanistan to the smallest, the language of some of them is being affected and lost; for example, the influence of environmental factors, ethnic minorities living in the geography of the majority population causes environmental and social factors to be influential over time because when a few limited families of one ethnic group live in the area of a large ethnic group, over time the families of the minorities, especially their children, are affected and learn the language of the ruling environment or large ethnic groups better and speak that language more often, especially in the environment of schools, educational centres, mosques, human gathering centres, etc., he learns them better and forgets his mother tongue over time. And on the other hand, he sees himself in the minority and does not prefer his language. Therefore, the administrative, educational, and academic centres also have their direct and indirect effects. When there are no textbooks in the language of the minority ethnic group, they cannot read literature and textbooks in their language. He is forced to read and master the language of the major ethnic groups, and he is far from his language and cannot know all the

<sup>1</sup> Amnii, Mohammad Taqi. "Ethnic and religious unity between Iran and Afghanistan and its effect on the convergence of the two countries". Master's thesis. Faculty of Literature and Human Sciences, Department of Geography. Tehran: Islamic Azad University.2012.

<sup>2</sup> Najafi, Ali. "Ethnic, Culture and linguistic diversity in Afghanistan", *Regional Studies* 1. no. 5 (2010): 39-80.

literature and its written structure. In the same way, the state of social life, livelihood, being in social environments, etc., speaks in the significant and ruling languages of society and deals with the speech and repetition of its words daily. This practice has been effective over time.<sup>3</sup>

At present, the most common speakers of Afghan languages are Pashtuns, Tajiks, Hazaras, and Uzbeks. The language of each ethnic group has influenced the number of small ethnic and linguistic groups in their different regions and localities. The third ethnic group of Afghanistan is the Hazaras, whose native and ethnic language has completely disappeared at the moment; only a few terms and words from their ethnic and native language can be seen in their daily speech, but the language of their original and original tribe has been completely changed and forgotten and currently speaks Dari language. Because the Hazaras are an independent and separate ethnic group and there are many differences of opinion regarding their racial origins, the prevailing theory is that they are a branch of the Mongolian race and an ethnic group related to the Mongolian race, or it can be called a combination of Turks and Mongols. Based on this, the Mongols had an independent language, ethnic, and racial branch. Still, currently, the ethnic group of the Hazaras speak Persian, similar to the Hazara dialect, and they call their native language their original language due to various factors. Other ethnic groups such as Imaghhs, Qazalbash, Qarlaks, Kazakhs, Tatars, Qaraghalpaks, Kyrgyz, etc., all of which are ethnic groups of Turks or a combination of Turks and Mongols, whose ethnic language has been lost and forgotten today, and they speak Dari.

In contrast, the above ethnic groups originally had an independent and separate language. Their large ethnic groups in Asia Central have an independent language; in the same way, there are several Pashtuns in provinces such as Farah, Nimroz, Herat, Balkh, Parwan, Kapisa, etc. Persian-Dari has introduced itself as Tajik. While they were initially Pashtuns, their names, surnames, and genealogy were from Pashtun-inhabited provinces or the concentrated geography of Pashtuns, that they were placed in the minority state in their residential geography, or the factors mentioned above. It has influenced them; they have forgotten the Pashto language and speak Persian. This research seeks to discover how to preserve the language of ethnic minorities, why the language of small minorities is lost and disappearing, and what the main factors were. What should the government and ethnic groups do to preserve their languages and ethnic identities? In this research article, the language change of fourteen ethnic groups is introduced, and it also includes discussion analysis, conclusions, and some critical sources.

## **2. Theoretical Foundations**

### *2.1 Nation*

Nation is an Arabic word that is also widely used in Persian. Persian language lexicographers have mentioned its meaning as "a group of men and women" or "a group of men" as well as "relative or causal relatives" and that this slight difference in the lexical meaning is also rooted in the Arabic language. The word Qom in Arabic is a plural noun, like the words "Lashkar" and "People" in Persian, which have a singular structure but a plural meaning, so its literal meaning is: a group of people that includes both men and women. Ragheb Esfahani has said: "tribe originally means a group of

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<sup>3</sup> Niazi, Najibullah. *Da Afghanistan Qumune Dudune*. Peshawar: Danesh Publications. 2016.

men".<sup>4</sup> A tribe is a collection of continuous people and groups with a background of family ties and started from the same lineage due to the expansion of one or more continuous families. This collection has a typical race, language, culture and living area. Sometimes, it has been seen that the appearance and physical characteristics and even the dialect and accent of the people of one nation, or better to say, clans and clans of one nation, have apparent and gross differences with the people of another clan and clan of the same nation such as height, shortness, hair, eye, colour and accent of its people. The famous ethnologist "Victor Kozulff" has defined the tribe as follows: a tribe is a social organization formed in a specific area of land. It includes people with economic culture who have established a kinship with language and cultural characteristics (including religion), kinship ties, social values and shared traditions<sup>5</sup>.

## 2.2 Nationality

Ethnicity is derived from the Greek word that refers to the differences between people. Ethnicity is used in many specialized fields such as sociology, political science, anthropology, political geography, etc., and due to the broad scope of studies, this term does not have a clear definition. The initial definitions of the term were based on the racial differences of people, but with the expansion of studies, the element of culture with all its dimensions becomes central in the definition of this word. So that this term is used for people distinguished from others by cultural differences in customs, art, literature, dance, music, clothing, etc.<sup>6</sup>. Many definitions of ethnicity have been presented, but there is no comprehensive definition that anyone can define with the same view. However, Anthony Smith's definition of ethnicity seems highly applicable. A nation is a specific human population with a common ancestral legend, shared memories, common cultural elements, historical links with a motherland or historical land or homeland, and a sense of interest and responsibility. Mr. Hamid Ahmadi wrote the following about the word ethnicity: The word ethnicity was created to study a specific historical framework, that is, in the United States of America, where different racial, linguistic and religious groups with different primary nationalities live. Most of the early works about ethnicity and ethnic groups were related to case studies in America<sup>7</sup>.

## 2.3 Ethnic Identity

Ethnic identity is a subset of national identity and can become "trans-ethnic identities" such as nation-states, empires and large religious units. Ethnic identity is derived from tendencies, relationships, rites and customs specific to each nation and is effective in the orientations and roles of its members in various fields. In another definition provided by Oren Biftakhel, ethnic identity refers to a group formed in a specific place based on the validity of a common culture and belief in a shared past. Ethnic identity means a psychological state of excitement during which the members of an ethnic group feel a strong sense of connection and belonging among themselves with other ethnic groups. It is possible to talk about ethnic identity when the members of the ethnic group have become aware of their membership in the ethnic group. This

<sup>4</sup> Uruzgani, Masih. *Afghanistan Rainbow of Nations*. Tehran: Sobh Omid Publishing House. 2011.

<sup>5</sup> Shabani, Halimah. *Geographical Investigation of the Establishment of Ethnic Groups in Iran and its Political Reflections*. Tehran: Islamic Azad University, 2017.

<sup>6</sup> Azimi, Mitra. "Ethnicity and ethnocentrism". *Political Science Quarterly*. No 177 (2016): 64-65

<sup>7</sup> Heydari, Jahangir. *The Role of Political Management in the Convergence and Divergence of Ethnic Groups (A Case Study of Kurdish People)*. Mashed: Ferdowsi University, 2012.

awareness has led to the production and feeling of belonging to the ethnic group of which they are a member (same: 28). Therefore, ethnic identity is also one of the types of identities that a person consciously chooses, which includes the awareness of the members of an ethnic group of differences in ethnic components such as descent, a mythical or real standard unit, awareness Common history, shared culture, especially common language and religion, becomes a familiar name with other ethnic groups. Ethnic identity is created from the combination of ethnic components, and even in many cases, only one different component causes ethnicity; therefore, the components of ethnicity are different among different ethnic groups, and in each ethnic group, each one of the components has different degrees of importance.

#### *2.4 Tongue*

Humans understand each other by talking, and human evolution in society is transferred to the next generations through language. If language is taken from human society, the social cycle stops; therefore, language is sometimes called 'cultural capital'. When it comes to preserving, developing and strengthening the culture of a society, it is the language that connects the past and present of that society. Many definitions have been given about language, but the most common definition is that language conveys goals or understanding between individuals and society. Language is one of the most vital components of our thoughts and behaviours. Few people say that they do not enjoy speaking their mother tongue in their daily life. No matter how fluent we are in languages other than our mother tongue, the most vital language to express our feelings or understand them is the language we use for the first time to speak and communicate through them<sup>8</sup>.

#### *2.5 Ethnic and Linguistic Groups*

Ethnic and linguistic groups are people whose members have the same or common ancestral and relative characteristics. Also, ethnic groups often have cultural, linguistic, behavioural and religious commonalities, which may go back to their ancestors or may have arisen based on other factors, so an ethnic group can also be a cultural community. "Max Weber" about ethnic groups believes that these human groups have mental beliefs with common ancestors, the reason for which can be physical similarities, similarities in customs and shared memories. They have been in migration and settlement.<sup>9</sup> Regarding historical background, the ethnic group first had a religious meaning and was applied to non-Christian groups. Still, it took on a racial meaning after some time, and its religious meaning gradually became obsolete. Now we are once again witnessing the evolution of this concept that its religious and racial meaning has faded and its cultural and racial burden has increased, which in this concept refers to all groups that are similar to the group in terms of language, religion, colour, skin and race. Other society groups were different; ethnic and linguistic groups were referred to.<sup>10</sup> Many different characteristics can be used to distinguish ethnic groups from each other. Still, the most common ones are language, history or descent (real or imaginary), religion, and ways of dressing and makeup. It can be concluded that ethnic and linguistic groups are based on certain beliefs and criteria, which shape their views and

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<sup>8</sup> Ahmadi, Hamid. *Ethnicity and Ethnicism in Iran from Myth to Reality*. Tehran: Publications of Human Sciences Research and Development Institute, 2007.

<sup>9</sup> Gholami, Mehrdad. *Investigating the Geographical Structure of the Settlement of Ethnic Groups in Kermanshah Province*. Tehran: Islamic Azad University. 2011.

<sup>10</sup> Heravi, Mohammad Rahmzadeh. *Race, Nation and Nation in Iran*, Tehran: Kitab Ame Publications. 2013.

actions. Therefore, in discussing ethnic conflict, different and possibly conflicting beliefs and views in politics and society are essential.<sup>11</sup>

## 2.6 Ethnic-Linguistic Variations

The causes of ethnic-cultural diversity should be sought in human nature. Unlike other living beings, humans are the only creatures with dual physical-cultural dimensions, and more importantly, they fulfil their physical-psychological needs through culture. Therefore, physical (racial) and non-physical (cultural) differences are sources of ethnic-cultural and linguistic diversity. But in a large number of countries in the world, race or physical differences do not play a significant role in ethnic, cultural and linguistic diversity; therefore, it can be said that culture is the determining factor of ethnic-linguistic diversity, as between groups Ethnic groups in Iran only Turkmens and a few other small groups have significant racial characteristics. After that, because of the basis of Islamic teachings, skin colour and race are not considered a criterion of inequality and determination of separate identity among Muslims.<sup>12</sup>

In the causes of ethnic-linguistic diversity, the primary and essential factors are geomorphological and natural geography, as well as the effects of political, security, social, cultural, economic and historical factors, as well as the mention of God's instructions regarding the relationship of ethnic diversity:

ياايهاالناسُ إنا خلقناكم من ذكرٍ و أنثى و جعلناكم شعوباً و قبائل لتعارفوا ان اكرمكم عندالله اتقاكم إن الله عليّم خيرٍ.  
Translation: My people, We created you from a single male and female and divided you into clans and tribes so that you know each other (these are not criteria of privilege). God is all-knowing and all-knowing.<sup>13</sup> Ethnic diversity is the dominant face of human societies and countries of the world. The population of completely homogeneous countries consisting of one ethnic group is estimated to be about 4% of the world's population, which is 10% of countries. Thus, ethnic diversity, plurality and heterogeneity are the general and universal rules at the level of national governments.<sup>14</sup>

## 2.7 Ethnic-Linguistic Minorities

Kamilika, one of the sociologist experts, believes that ethnic-linguistic minorities are a group of immigrant people with a social pattern within the majority society. Still, national minorities include linguistic-cultural groups that the borders of a country are concentrated in a particular geographical space. For example, Kurds are a national minority in Kurdistan, and the same Kurds are becoming an ethnic minority in Tehran.<sup>15</sup> Among the people of a nation, regardless of a significant majority who have similar features, some people are in the minority due to the differences they have with the majority in terms of language or religion, ethnicity, or political goals and ideals. This group of people is called the "minority group".<sup>16</sup>

## 3. Research Findings

Afghanistan is a multi-ethnic and linguistic country where a large number of ethnic and linguistic groups live in this country. These ethnic and linguistic groups of

<sup>11</sup> Sajjadi, Abdul Qayyum. *Political Sociology of Afghanistan*, Ward Press, Kabul. 2015

<sup>12</sup> Guderzi, Hossein. *Sociology of Identity in Iran*, Tamdan Irani Publications, Tehran, 2004.

<sup>13</sup> Holly Quran. *Surah Hujrat*, verse 13.

<sup>14</sup> Hossein. "Sociology of identity in Iran".

<sup>15</sup> Heydari, "The Role of Political Management in the Convergence".

<sup>16</sup> Yurdashian, Esmail. *Ethnic Genealogy and National Life*, Tehran: Iran National Press. 2010.

Afghanistan settled in this country in different periods of history. In total, there are more than thirty ethnic and linguistic groups living in Afghanistan. Kurdish ethnic groups that have completely forgotten their original language are the Hazaras, Imaghs, Ghazalbash, Sadat and Arabs. Still, some ethnic groups have their original language, and those who forgot their ethnic group include Kazakhs, Kyrgyz, Tatars, Qaraqalpaks, Prachis, Pashtuns, Baluchis, Barkis, etc. Each of them is introduced as follows.

### 3.1 Hazarah

Hazaras are the third largest ethnic group in Afghanistan. Most Hazaras live in the central region of Afghanistan known as Hazarajat, a mountainous and inaccessible region.<sup>17</sup> A large group of Hazaras are Shiites of the Twelver religion, and another number of them are Sunnis of the Hanafi sect, and a small number of them are followers of the Ismaili sect. Many Turkish-Mongolian words and expressions are also seen. The existence and presence of the Hazaras ethnic group with entirely distinct and unique physical, biological, linguistic, religious and cultural characteristics in the central foothills of Afghanistan has caused the astonishment and confusion of domestic and foreign historians and researchers, various opinions and sometimes it has provoked a contradiction.<sup>18</sup> Hazaras live in the central regions of Afghanistan in the mountains and central highlands, where they are called Hazarajat (Aliabadi, 1996). The land of Hazarajat does not have a common border with neighbouring countries and is surrounded by the habitats and habitats of other ethnic groups from four directions. Also, Hazaras are the only group that is deprived of having a government of the same descent or blood relatives near the borders of Afghanistan (Arzгани, 2010). Regarding the racial origin, ethnic identity, and the history of the millennia, there are various theories, and until now, researchers, historians, and ethnologists have not really and fundamentally reached the single racial and ethnic origin of the millennia, in this part, several there are valuable views, the summary of which is this.

- 1- Hazaras are one of the branches of Aryan peoples (and Tajik characteristics);
- 2- The racial origin of Hazaras is pure "Mongolian";
- 3- The Hazaras are a combination of Turks and Mongols;
- 4- The origin of the Hazaras goes back to the Tibetan and Kyrgyz tribes of the Pamirs;
- 5- The Hazaras have a common ancestry with the "Nepali badgers";
- 6- Hazaras are the native inhabitants of Afghanistan<sup>19</sup>.

About this issue, the dominant theory accepted by most foreign researchers confirms their Mongolian origin, which is believed to be Mongolian based on various factors and evidence. Another theory with the most followers states that they are a mixture of Turkic-Mongolian, and many educated and knowledgeable people of the current Hazara society also confirm this point of view.<sup>20</sup> It also confirms the theories and statements regarding the derivation of the word Hazara. The word "Hazara" is derived from the Persian word. This word is a translation of the Mongolian word Mingan, which was used to denote a unit of the Mongol army, divided into several units: Arban means ten, Yuan means hundred, Mingan means thousand, and Tyuman means ten thousand. Thus, the Mongol army's largest unit was Tyuman and Arban's smallest.

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<sup>17</sup> Aliabadi, Ali Reza. *Afghan Society and Culture*. Tehran: Al-Hadi International Publishing Group, Iran. 2015.

<sup>18</sup> Uruzgani, "Afghanistan Rainbow of Nations".

<sup>19</sup> Ibid

<sup>20</sup> Poladi, Hassan. *Hazaras*. Translated by Ali Alami Kermani. Tehran, published by Mohammad Ebrahim Shariati Afghani, Iran. 2008.



These terms, used in their military sense initially, lost their true meaning during the 14th to 17th centuries. Among the Mongols of the eastern regions, for example, the word Tyuman was no longer an indicator of a military unit but a representative of a large community of the Mongol tribe or a Mongolian style.

The form that covered a sizeable Mongolian tribe comprised four Tyumans and Lus. Lus, in the Mongolian dialect, means a race or a nation. With too many Mongol soldiers being killed in continuous wars, it did not take long that it was not possible to prepare ten thousand fighting men by the Mongol commanders. Slowly, the use of the term Tyuman completely disappeared, and in its place, the use of a smaller unit of the Mongol forces called Meninga or Ming fell on the tongues. During the 14th to 17th centuries, the word "obaq" was replaced by the word "mingan"; in Persian, the word "hazareh" means a thousand. These words (obeq and hazar) have been used in recent years to define a tribe.<sup>21</sup> In general, paying attention to the face of the Hazaras and other physical characteristics, the presence of many Turkish and Mongolian words in the language of these people, some customs and traditions and the way of life of this community, it cannot be denied that the Hazaras are not among the subgroups of Asian yellow-skinned peoples (Turks and Mongols) and their roots and origins go back to the yellow race.<sup>22</sup> Therefore, if the Hazaras are completely Mongolian or a combination of Mongols and Turks, then they have an independent ethnic group that has a distinct language, ethnic identity, and racial roots because the existing spoken language is the Hazara Dari people, who speak the Hazara Gei dialect, which in speech a large number of Turkish and Mongolian words and expressions are seen every day. As a result, the Hazaras have forgotten their original ethnic language over time and have been influenced by the formality of the Dari language, which was the language of the courts and governments. Today, after the Tajik ethnicity, they are the second largest ethnic group to speak the Dari language with the Hazaregi dialect.

### 3.2 Geographical Distribution of Hazarah

Hazaras generally live in the central areas of Afghanistan. The current habitat of the Hazaras of Afghanistan is the central mountains of this land, which is surrounded from four directions by the cities and provinces of Kabul, Ghazni, Kandahar and Balkh, and is called "Hazarajat" or "Hazaristan". It has an area of approximately 70 thousand square kilometres. The residential geography of the Hazaras does not have a common border with any neighbouring countries. It is surrounded by the habitats and homes of other ethnic groups from four directions. Also, Hazaras are the only group that is deprived of having a government of the same descent or blood relatives near the borders of Afghanistan. In contrast, the Tajiks have the government and land of Tajikistan, the Uzbeks of Uzbekistan, the Turkmens of Turkmenistan and the Pashtuns. Likewise, they have Pakistan and numerous Pashtun tribes near their borders<sup>23</sup>.

### 3.3 Imaq or Charaymaqs

One of the ethnic groups of Afghanistan that has forgotten its original, native and ethnic language is the Imaq or Charaimaqs. *Imagos* are among the isolated and unknown tribes of this country.<sup>24</sup> The Imaghs speak Dari in the Herati dialect, mixed

<sup>21</sup> Ibid

<sup>22</sup> Uruzgani, "Afghanistan Rainbow of Nations".

<sup>23</sup> Ibid

<sup>24</sup> Ibid

with many Turkish words. The religion of Imaghs is Islam, and they generally follow the Sunni Hanafi sect. Their habitat is also the mountainous provinces of Ghor and Badghis, and some of them live scattered and limited in the provinces of Herat, Sarpol, Baghlan and Kunduz. Imaqs were the majority in Ghor and Badghis provinces. The Imaghs are one of the branches of the Turkic people, which, over time, has been influenced by the past administrative language of Afghanistan, the language (Dari), and their language has changed. Many words and expressions of the Turkish language can be seen in their daily life.<sup>25</sup> Imaqs are also referred to as Charaimaq, which consists of four ethnic groups and clans, which include Jamshidi Imaq, Firouz Kohi Imaq, Taimani Imaq and Suri Imaq.<sup>26</sup> Imaq is a Turkish word which means tribe, and most researchers believe that Imaqs are Turks, but some others, like Abdul Qadir Khan of India, who, in his book called "Mongols introduced Mongol clans and tribes and introduced the Imaqs as Mongols. But the author of the book of Hayat Afghani has given Imaq and Hazaras as descendants of Tarkhan Tartar. Still, the author of the book Tarikh Khurshid Jahan has said about the author of Hayat Afghani that he has placed both the Hazara and Imaq peoples from the same generation and has said that This ethnic group became Muslim at that time because the Sunni Imaq was mature. The Hazaras were Shiite, and this religious difference caused their ethnic differences<sup>27</sup>. Suppose the Imaghs are of Mongolian descent, or Turks, are a combination of Turks and Mongols. In that case, they are a non-Aryan ethnic group whose ethnic language is Mongolian or Turkish. However, their spoken language today is Dari, which is also influenced by the neighbourhood with the Tajik people, as well as the formalities of the Dari language in the eras of past rulers, such as during the rule of the Ghaznavids, Ghoris, Timurids, etc., or political, cultural and even political factors. Forced factors caused the primary language of this ethnic group to change over time, and today, they speak Dari, but their ethnicity is Turkish or a mixture of Turks and Mongols.<sup>28</sup>

### 3.4 Qezelbash

One of the small ethnic-cultural groups, but the most important and influential people who have settled in this land ever since the country was given the new name "Afghanistan," is the Ghazalbash.<sup>29</sup> The Qazalbash are one of the ethnic groups, the Turkic people; with the passage of time and their minority and dispersion, the influence of the Dari language has changed their language, and currently, they speak the Dari language. Its religion is mostly Twelver Shia, and the Ghazalbash are among other Shiites who are passionate and stick to religious principles and customs. Qezalbash, the urban people, are often engaged in civil, professional, and market jobs, and the rural dwellers engage in agriculture and livestock farming or trading. Qazalbash people are calm, patient, peaceful, well-drinking, and people of taste and art. They have provided worthy and valuable services to Afghanistan's culture, art, and administrative system and have always played a positive and constructive role in the social and political developments of the country. Ghazalbash is one of the ethnic groups living in Afghanistan whose history dates back to the reign of Nader Shah Afshar, who formed one of Nader Shah Afshar's war and combat groups when Nader Shah Afshar entered Herat, Kandahar and or Eastern Khorasan, this ethnic group was the companions of Nader Shah Afshar, who after his assassination and the coming to

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<sup>25</sup> Najafi, "Ethnic, Cultural and Linguistic Diversity in Afghanistan".

<sup>26</sup> Uruzgani, "Afghanistan Rainbow of Nations".

<sup>27</sup> Shahrani, Inayatullah. *Taikhche of the Tribes in Afghanistan*. Kabul: Cordoba Publications, 2015.

<sup>28</sup>Uruzgani, "Afghanistan Rainbow of Nations".

<sup>29</sup> Ibid

power of Ahmad Shah Abdali at the head of the Durrani family in Kandahar, this ethnic group remained in the geography of Afghanistan, which is one of the active military and administrative groups. It formed Afghanistan, and today, they live scattered in different cities of Afghanistan.<sup>30</sup>

The Ghazalbash of Afghanistan do not have a precise and uniform ecosystem and live in different provinces of Afghanistan. There are no accurate statistics on the population, the number of houses and their geographical distribution. The overwhelming majority of them are urban dwellers and live in the cities of Kabul, Ghazni, Kandahar, Herat, Mazar-e-Sharif, Aibak, Pul-Khumri, Kunduz, Jalalabad and other cities. The same dispersion and lack of concentration of their urban and rural population have caused the number and presence of Qazalbash to be insignificant.<sup>31</sup> But it seems that the arrival and settlement of the Qazalbash in a "scattered" and "limited" form in the territory of Khorasan at that time and today's Afghanistan was a little earlier than the era of Nader Shah and Ahmad Shah (i.e., the 18th century A.D. coincides with the 11th century A.H.). And it took place in the shadow of the Safavids' rule and campaigns. In the mentioned era, Afghanistan lacked a central government and the field of invasion of the Gurkans of India, the Uzbek Shibani and the Safavids of Persia, and the latter group controlled the western parts of the country. Since the Qazalbash were the primary and elite force of the Safavids, their arrival and settlement in Afghanistan began with military campaigns and the expansion of the Safavid dynasty's territory in this region.

On the other hand, considering the age and background of the presence and settlement of the Turkish element in Afghanistan (which reaches at least two thousand years), it is not unlikely that some tribes and groups that are considered to be part of Qazalbash today, before, the mentioned dates have presence and residence in this land.<sup>32</sup> Aliabadi emphasizes that the Qazalbash are not of a single race and ethnicity; they have Iranian origin, and their Iranian origin is not of a single clear race and consists of different ethnic groups such as Persians, Turks, Kurds, Turkmen, Bayat, Shahsund, Kalkhor, Ler, Afshar, etc. are even related to 32 ethnic groups.<sup>33</sup> They belong to the group of Western Turks and are placed in the same group as the Turks of Azerbaijan, Turkey, Caucasus, Eastern Europe and Iran.<sup>34</sup> As a result, after comprehensive research and analysis of researchers' opinions, Qezelbash is a Turkic ethnic group that has changed over time and due to various factors, the language of this ethnic group has changed and currently speak the Dari language, which several nationalists the Tajiks consider them among the Tajik ethnic group. The only point of connection and commonality between them and the Tajiks is the common Dari language, and that's it, not ethnic and racial roots. Mohammad Ehsan, who is a Qazlbash himself, has pointed out the fact mentioned above as follows: as an example of one of the ethnic units that has not been mentioned in any of the official documents so far, the Qazlbash based on such a suffocating policy, the Qazlbash people have been forced to write their citizenship in Tajik when obtaining a Tazkira, because the general public is not aware that there is a tribe named Qazlbash in this country, and in this way, as an independent and unified nation. It is not

<sup>30</sup> Katob Hazare, Faiz Mohammad. *Nejad Namah Afghan*. Kabul: Amiri Publications and Andisheh Foundation. 2016.

<sup>31</sup> Sangrewal Niazi, Shaheswar. *Dafghanistan Qamouna*. Kabul: Future Publications, 2016.

<sup>32</sup> Uruzgani, "Afghanistan Rainbow of Nations", 1

<sup>33</sup> Aliabadi, "Afghan Society and Culture".

<sup>34</sup> Uruzgani, "Afghanistan Rainbow of Nations".

mentioned in official documents, court calculations, and social statistics, and this is a great persecution of the Qazlbash ethnic minority, which should not be done.

### 3.5 *Qarluq*

The Qarlaks are one of the ethnic groups of Afghanistan whose racial origin goes back to one of the branches of the Turkic people, and they are the descendants of Amur Ibn Tublu Ibn Yafeth Ibn Nuh (AS); some of them believe that The Gharlaqs are one of the branches of the Hazara people and they have changed their opinion about the history of their origin, but this is a baseless opinion and a rumour. The Qarlaks are one of the independent tribes of Afghanistan that lived together with other tribes living in this land. Therefore, according to the findings of historians, the Qarlaks are one of the branches of the Turkic people, which dates back to ancient history, which is the oldest ethnic group of Turks in the geography of Afghanistan, whose history of settlement is different from all other Turkic groups. These people, being older, live in Afghanistan and are scattered in several Central Asian countries.<sup>35</sup> The Qarqals are divided into different clans, nomads and tribes and have been settled in different regions. Today, a large number of Qarqal tribes live in the countries of Central Asia, India, Pakistan, Kashmir and Afghanistan, but in a scattered form and decentralized. Many of these clans and tribes have kept their ethnic and cultural characteristics and characteristics until now. Still, most are scattered and dispersed in regions like Parwan province. Kabul, Ghazni, Herat, Kunduz, Baghlan, Mazar-e-Sharif, etc., forget their primary ethnic and native language and speak Dari. But the Qarlags who live in the provinces of Faryab, Jawzjan, Takhar and Kunduz speak Uzbek. Some of the words and expressions of the Qarlag language can still be seen in their speech on the Day of the Dead. However, the language has changed, and according to various environmental factors and neighbourhood with the mentioned ethnic groups, political, natural, and cultural factors, the dominance of the mentioned ethnic groups and the influence of the formality of the Dari language and other factors caused the language of this ethnic group to change<sup>36</sup>.

### 3.6 *Kyrgyz*

The Kyrgyz are one of the yellow-skinned Asian tribes (Turks and Mongols), and they speak Qobchag Turkish or Kyrgyz-Qobchag from the group of Northern Turkic languages, which belongs to the Aral-Altai language group. Kyrgyz are generally Muslim and Sunni<sup>37</sup>. Kyrgyz people live in the "Vakhan" gorge or corridor located northeast of the country, known as the Pamir. In the extreme northeast of Badakhshan province, there is a narrow strip of 50 kilometres wide that connects Afghanistan to China; on the other hand, in the past, it separates the territory of the former Soviet Union from the territory of the former British colonies in India (now Pakistan). Vakhan strait, the habitat of Qirqiz, lives in this important narrow. The Kyrgyz of Afghanistan's Pamirs are often rich and have large herds of domestic animals, including goats, sheep, cattle, horses, etc., who lead a nomadic life and thus make a living. In various sources, the name Kyrgyz is used in different forms, sometimes Kyrgyz, both Kyrgyz and in most other sources, Kyrgyz is mentioned. The Kyrgyz are a scattered people engaged in livestock farming, most of whom live in the Pamir of Badakhshan, and a number of

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<sup>35</sup> Hajizadeh, Haji Abdallah. *Qarluqs on the Path of History (Brief History of Qarluqs)*. Qarluq Cultural Publications, Kabul. 2014.

<sup>36</sup> Qarlaq, Bismillah. *An Insight into the Knowledge of Qarluqs*. Kabul: Faizi Publications, Afghanistan, 2014.

<sup>37</sup> Najafi, "Ethnic, Cultural and Linguistic Diversity".

those who live in cities such as Kabul, Kunduz and Andkhai have forgotten their ethnic and native language and speak the Dari language, which is the influence of the language. There is a door not only for the Kyrgyz ethnic minority but also for other ethnic minorities that live scattered and scattered in the geography of the great nations; only the Kyrgyz of the Pamirs speak the Kyrgyz language, and the rest of those who are scattered They are living, forgetting their ethnic and native language based on various factors and speaking Dari, but some Kyrgyz living in Andkhai also speak Uzbek<sup>38</sup>.

### 3.7 Kazakhs

The third ethnic group of Turko-Mongol Afghanistan after the Uzbeks and Kyrgyz are the Kazakhs of the country's northern provinces. Kazakhs are generally Sunni Muslims. Their language is Kazakh Turkish, which is included in the list of common languages in this part of the world. According to Shurmach, other nearby languages are gradually destroying this language<sup>39</sup>. Cossacks lived a pastoral and nomadic life until World War I. The word "Kazaq" in Turkish means homeless, wanderer, adventurer and troublemaker. They were part of the Golden or Golden Army of the Mongol Khans and were scattered in other lands through campaigns. Kazakhs live in the northern provinces of Afghanistan known as Afghan Turkestan. Their residence is Chardara in the west of Kunduz Province, around Khan Abad, Andkhai, and Qala Nou; a small number (about 500 people) live in Herat. Until now, accurate and correct statistics on the population of Kazakhs in Afghanistan have not been made, and no source has mentioned their population.

Only "Shirin Akiner" mentioned the number of Kazakhs in Afghanistan as three thousand people<sup>40</sup>. According to Mr. Osman, Kazakhs live in the Agcheh and Andkhai districts. However, other sources say there are more Cossacks in the northeastern regions. Yaring met a large number of Kazakhs in Khan Abad. This matter has been confirmed by Kashkaki, who says that 200 Kazakh families live in Chahar Dara and west of Kunduz. Among the Turkic tribes, as Kashkaki also points out, it is possible that the Churaqs were originally Kazakhs<sup>41</sup>. The fact that the Kazakhs live in a scattered way means the great languages of Afghanistan have influenced their language, and they speak the language of other ethnic groups. But those who live in a centralized way have preserved their language and customs; the Kazakhs living in Kabul, Kunduz, New Castle or other places have forgotten their ethnic and ancestral language. They speak the Dari language<sup>42</sup>.

### 3.8 Tatars

Tatars are one of the tiny ethnic groups of Afghanistan, and there are different theories regarding their racial origin. Some researchers consider Tatars of Mongolian descent, but others call them Turks. Tatars are a branch of the Mongol population. They are the descendants of "Al-Najah Khan" bin Kiyuk Khan, and according to some sources, they are the descendants of "Tatar Khan." Tatar Khan was the brother of Mughal Khan;

<sup>38</sup> Sangrewal, "Dafghanistan Qamouna".

<sup>39</sup> Najafi, "Ethnic, Cultural and Linguistic Diversity".

<sup>40</sup> Uruzgani, "Afghanistan Rainbow of Nations".

<sup>41</sup> Yaring, Gunar. *About the Replacement of Afghan Turks*. Translated by Barna Asefi, Kabul: Tak Publications. 2012.

<sup>42</sup> Najafi, "Ethnic, cultural and linguistic diversity in Afghanistan".

according to this, the descendants of these two people are cousins<sup>43</sup>. Before Genghis Khan, Muslims knew the Mongol tribes as Tatars and did not know the name Mongol. Even after Genghis Khan's conquests, the Europeans called his troops Tatars. "Musaheb" in the Farsi encyclopedia has also provided explanations close to Dehkhoda about the Tatars: "Basically, the Tatars were the name of a Mongol tribe that gradually settled in Eastern Mongolia and Western Manchuria after the fifth century A.D... In describing the Mongol conquests in the 13th century, the conquerors were called Tatars everywhere (including China, the Islamic world, Russia, and Western Europe). After the time of Genghis Khan in Mongolia and Central Asia, the Mongol title was replaced by the Tatar title. In Russia and Western Europe, the name Tatar has often been given to all Turkic peoples except Ottoman Turks"<sup>44</sup>. A group of Tatars live in the northern provinces of Afghanistan (especially in Samangan, Kunduz and Baghlan) in a centralized and decentralized manner. They are Muslim and Sunni Hanafi.

The language of the Tatars is Tatar, and a limited number of them speak Tatar, but most of them have forgotten their ethnic and primary language and speak Dari and Uzbek. Tatars are brave people, warriors and skilled riders. The fact that Tatars live in a scattered and divided way, and on the other hand, they have mixed with other ethnic groups such as Tajiks and Uzbeks and have forgotten their ethnic language, and their number is considered to be part of the population of the dominant ethnic group. On this basis, there are no accurate and correct statistics of their population<sup>45</sup>. The only source that mentioned the number of their population is Professor Ludovic Adamek, who mentioned their population as 60 thousand (more than Qazalbash, Hindus and Sikhs). Some ancients sometimes referred to all Turkic-speaking ethnic groups, such as Uzbeks, Kazakhs, Kyrgyz, Mongols, etc., as Tatars. As the writer in Siraj al-Tarikh mentioned, all of them under the name of Tatars, their population at the beginning of the formation of Afghanistan was one million and five hundred thousand people.

### *3.9 Balochs*

The Baloch are one of the mutilated tribes of the Middle East, which, like the Kurds, their land and habitat are divided between three countries (Pakistan, Iran and Afghanistan), and they are considered an ethnic and linguistic minority in all three countries. They do not have an independent country and territory<sup>46</sup>. Baluchis are one of the Indo-Iranian language speakers who live in the southwest of Afghanistan. Many of these are residents, but the others are nomads and desert dwellers. The religion of the Baloch is Islam, and most of them are Sunni and Hanafi. But a group in the Kajran district of Uruzgan province, part of Baloch of Kandahar and Baloch residents of Souzme Qala in Sarpol and Shulgarh in Balkh are Shiites. Most of their jobs are animal husbandry, and some are engaged in agriculture.

Some of them are nomadic, and some are rural<sup>47</sup>. Baloch lives in the southwest of Afghanistan, mainly in Nimroz and Farah provinces. The Baloch's language is Balochi, which is considered one of the Indo-Iranian languages. The Balochs have several clans and clans, and the Afghan Balochs are from the Rakhshani clan<sup>48</sup>. The fact that the majority of Balochs live in the southwest of Afghanistan preserves and speak their

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<sup>43</sup> Ibid.

<sup>44</sup> Uruzgani, "Afghanistan Rainbow of Nations".

<sup>45</sup> Sangrewal, "Dafghanistan Qamouna".

<sup>46</sup> Uruzgani, "Afghanistan Rainbow of Nations".

<sup>47</sup> Ibid

<sup>48</sup> Aliabadi, "Afghan Society and Culture".

language, but some Balochs live in a limited and scattered form in Sarpol, Balkh, Baghlan, Kunduz, Jawzjan, Badakhshan and Parwan provinces. They have a life that, due to the various factors mentioned, like other ethnic minorities, they forget their ethnic language and speak Dari, and a small number of them also speak Pashto.<sup>49</sup>

### 3.10 *Arabs of Afghanistan*

Arabs are one of the other ethnic minorities of Afghanistan who live in a limited and scattered form in the provinces of Balkh, Nangarhar, Kunduz, and Takhar. Currently, individuals and groups that are clearly and distinctly Afghanistan are called "Arabs". Only in parts of the north of the country (especially Balkh province) and the eastern areas of the country (Nangarhar province and Jalalabad city) live groups known by the name and identity of "Arabs".<sup>50</sup> On the slopes of Alborz mountain, located in the southeast of Mazar-e-Sharif city, there are several villages and localities whose inhabitants are called "Arabs". The mentioned areas are the only places in the north of Afghanistan where Arabs live in a concentrated form. In the city of Mazar-i-Sharif, there is also a neighbourhood called "Mohalla Arab-ha", whose residents are mainly Arabs. There are other Arabs among the Uzbek and Turkmen people. Therefore, the Arabs among each ethnic group adopted the language of the same ethnic group and followed the customs of the same ethnic groups. The Arabs living in the country's east, especially in Nangarhar province, speak Pashto. In contrast, the Arabs who live in the north of the country among the Tajik, Uzbek and Turkmen peoples speak the language of the same ethnic group; most of them speak the Dari language.<sup>51</sup>

### 3.11 *Sadat*

Jamaat Sadat is in the same category and group as the Arab ethnic group in terms of descent, primary origin, primary language, culture and customs, and ethnologically, they can be classified as Afghan Arabs. They are part of one of the Arab tribes called Quraish. In Islamic culture, the term "Sadat" refers to the descendants of Hashem, the great ancestor of the Prophet of Islam (PBUH). The story of Sadat's arrival and settlement in Afghanistan is more or less the same as that of the Arabs, with the difference that the Arabs have often entered this land as conquerors and conquerors. But Sadat often entered this land as a missionary promoting the religion of Islam or one of its religions or as a refugee and escaping the oppression of the caliphs of the era. Sadats are the people who are descendants of the great Prophet of Islam. Even though there are no sons of the Prophet (PBUH), all the sons of the Prophet died before reaching puberty. But from the descendants of the Prophet, especially the descendants of the Prophet, Fatima Zahra (R.A.) is the wife of Hazrat Ali (R.A.) and the mother of Hazrat Hassan and Hussain (R.A.).

Sadat is more than a nation; and they are a social class that a large number of people have special respect for Sadat. Sadat is scattered all over Afghanistan. Sadats live in every ethnic group of Afghanistan, but the Sadats within the tribes are beyond the ethnic circle. The Sadats speak the language of the same tribe in every tribe they live in; they have forgotten their Arabic language. This tribe is present in most of Afghanistan's geography. It can be seen among the Hazara, Tajik and Uzbek people,

<sup>49</sup> Niazi, "Dafghanistan Qumune Dudune".

<sup>50</sup> Sangrewal, "Dafghanistan Qamouna".

<sup>51</sup> Uruzgani, "Afghanistan Rainbow of Nations".

from the religious point of view, Sadat is a follower of Shia Imamia, Sunni Hanafi and Shia Ismailia.

It should be noted that Sadat's ethnic group was not considered a separate and independent tribe of Afghanistan before, finally, the meeting that Mr. Ashraf Ghani had with Sadat's elders in Qasr Salam Khana on Tuesday dated 21st of Khot/Esfand of 2017. According to the legislative decree, Sadat was considered an independent and separate nation of Afghanistan. Sadats are one of the ethnic groups that live among the majority of Afghanistan's ethnic groups, whose language, dialect, customs, and traditions are the same. The same pattern exists between the Uzbek and Pashtun ethnic group, Sadat, who speaks Pashto and Uzbek languages, but they have forgotten their original ethnic language, which is Arabic (Niyazi, 2016). Sadats (both Shiite and Sunni) are part of the same society and group in terms of customs, language, culture, religion, social relations, and political destiny within any society and ethnicity they live in; nine separate and distinct ethnic groups from them.<sup>52</sup>

### *3.12 Mongol*

The number of people belonging to the Mongolian people or having a Mongolian race is limited; they are scattered in most parts of Afghanistan, especially in the north and centre of this country, and are engaged in agriculture and animal husbandry. Some are seasonal or semi-nomadic; for example, it is more concentrated in Ghor and Badghis. The Mongols are Hanafi; they speak Dari and Pashto, depending on their region. Their language is a mixture of Mongolian words and phrases with other languages, especially Dari and Pashto.<sup>53</sup> The yellow-skinned and almond-eyed Mongols are one of the large and populous Asian tribes that spread from Japan and Korea to Mongolia, Manchuria, Siberia, Central Asia, and the Caucasus. Specifically, after Genghis Khan's conquests, a number of Mongol tribes and groups entered the territories of Khorasan, Fars, and India. It formed powerful and stable dynasties in these lands, even though some ethnic groups in Afghanistan, such as the Uzbeks, Kyrgyz, Kazakhs and Tatars, have Mongolian ethnic origin and Turkish language. But none are specifically referred to as "Mongolian" or "Mongolian"; each has its name and title. Among all the tribes of Mongol descent, there is only one of them, specifically called "Afghanistan Mongols", and it seems that they are of more Mongol descent than the others.<sup>54</sup>

The religion of the Mongols of Afghanistan is Islam, and only the Mongols of Sarpol are Shiite. The rest of them are generally Sunni Hanafi. Although the Mongolian language is included in the lists of common languages in Afghanistan as one of the languages used, its speakers are mentioned in the provinces of Herat and Faryab. However, Mongol Afghans have abandoned the Mongolian language and speak the language of the local people, except mixed with many Mongolian words. The Mongols of Herat and Ghor speak the Dari language, and the Mongols of Meimneh, Andkhoy, and Belcheragh have adopted the culture and language of Pashto. Based on this, in Afghanistan, there is a specific people called Mongols, whose ethnic identity has been preserved, and their language has been forgotten. They speak the language of the dominant ethnic group, which is considered to be scattered and limited, on the other

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<sup>52</sup> Najafi, "Ethnic, Culture and linguistic diversity in Afghanistan".

<sup>53</sup> Aliabadi, "Afghan Society and Culture".

<sup>54</sup> Uruzgani, "Afghanistan Rainbow of Nations".



hand. The predominance of major and official languages of the country has forced them to change their language.<sup>55</sup>

### 3.13 Parachis

Parachis are one of the tiny and limited ethnic groups of Afghanistan who live in the Najarab and Kohbandan districts of Kapisa province and Shatel Valley of Panjshir province. The Parachis are Hanafi Sunni Muslims, and their language is Parachi. Those who live in Kabul and Mazar-e-Sharif forget their ethnic language and speak Dari, but the Parachis of Najarab, Kohbandan and Shutul districts speak the Parachi language. The Parachi language is more similar to the Indian Punjabi language.<sup>56</sup> The Parachi people are another class of Indians who were separate people in Babur's time. Their skill now is only in organizing caravans and transportation.<sup>57</sup>

### 3.14 Baraki

Barakis are another of the tiny ethnic groups of Afghanistan who live in the Baraki district of Logar Province. There is a difference of opinion regarding Barakis's ethnic origin and ethnic affiliation. Some researchers consider them to be independent people. Some of them identify themselves as Arabs, and others as Pashtuns. "Elfenston" refers to the relationship between this ethnic group as follows: another class of Tajiks are Baraki people who live in Logar and Bothkhak. Although mixed with Arabs, they differ from other Tajiks because they have their chiefs and are famous for recruiting troops. They had a castle and land and provided significant soldiers for the government. They are similar in behaviour and actions to Afghans; their target is Pashtuns. Afghans look more favourably on them than other Tajiks, and their number now reaches eight thousand households. All the narrations agree that Sultan Mahmud moved them to their residence in the 11th century A.D. [5th century Hijri]. They had a vast territory then, but their origin is unknown. They consider themselves Arabs and Pashtuns, but others consider them from the Kurdish lineage.<sup>58</sup> The new research that has been done about the Berkis is that they are neither Tajiks nor Pashtuns but are a separate ethnic group that lives in a limited geography. Despite the countless similarities they have with other ethnic groups of the country, the Baraki people not only have a long history and culture but also have a distinct and independent language. "Barki Barak" and "Barki Rajan" are the names of two regions in Logar Province, where the Berkis were known. However, today, some of the Barakis speak one of the neighbouring languages - Dari or Pashto. Berki has a well-known language called "Ormeri" or "Ormeli" ([garderah.persianblog.ir](http://garderah.persianblog.ir)). The Berki language is Ormeri. Kaftan Leach, one of the agents of the British colonial administration in India, wrote information about the Ormeri language in the magazine "Asiatic Association of Bengal" in 1838. The Berkis are considered Tajiks; instead, they are initially from the inhabitants of Yemen, who were brought here by Sultan Mahmud Ghaznavi and accompanied him in the occupation of India. This tribe has two branches: Dari. Second, the Barakis of "Barak", a city near Rajan, speak Baraki.

Only the Berkis of Kanigram and Berki Berk in Logar speak this "Ormeri or Berki" language. Of course, it doesn't seem easy to accept this statement because Sultan

<sup>55</sup> Yaring, "About the Replacement of Afghan Turks".

<sup>56</sup> Ibid.

<sup>57</sup> Elphinstone, Mount Stewart. *Afghans, Place, Culture, Race. (Report of Sultanate of Kabul)*. Translated by Mohammad Asif Fikrat, Mashhad: Qods Razavi Publishing House. 2008.

<sup>58</sup> Ibid.

Mahmud of Ghaznavi had not gone to Yemen and had nothing to do with them. More can be believed in the words and information of "Bilio", the author of the book "Search in Afghan Genealogy". Danish "Morken Stern" wrote that the dominant languages of Afghanistan have influenced the Ormeri language. I did not find anyone who spoke the Ormeri language among the Ormeri people who lived in Buthak of Kabul, but all of them spoke Pashto, and there are no signs of the Ormeri language (ibid). The geographical distribution of Berkis has been extensive in the past, which, over time, has been integrated into large ethnic groups such as Tajiks and Pashtuns. Very few Berkis speak Berki or Ormeri; the others are in due to the influence of Dari and Pashto, so he forgets his ethnic language and speaks these two languages.

### *3.15 Pashtuns*

Pashtuns are the largest ethnic group in Afghanistan, and they live centralized and decentralized lives in most regions of Afghanistan. Pashtuns are not only in Afghanistan, but most are in Pakistan, in the border regions of southern and eastern Afghanistan with Pakistan, in the two states of Khyber Pashtun Khwa and Baluchistan. Some Pashtuns live in India, and a few live in the eastern border region of Iran. The Pashtuns are Sunni Muslims, and some of them, who live in the Tori tribe in Kandahar province, are Shiites. From a racial point of view, the Pashtuns are one of the branches of the Aryan people, and their language is from the Aryan language branch and the Indo-European family.<sup>59</sup> Pashtuns are one of the old residents of Afghanistan who played a significant role in the history of political developments in Afghanistan. Since the 18th century, Pashtuns have been at the head of Afghanistan's power and sovereignty.<sup>60</sup> Pashtuns live in the eastern, southern, southeastern, central, and southwestern parts of Afghanistan, where the overwhelming majority of the residents of these provinces are Pashtuns, though scattered in the northeastern provinces. North-west and north of Afghanistan also have life.<sup>61</sup> Pashtuns who live scattered in the provinces of North and Northeast, Central and West Afghanistan, some of them are due to various factors, including the dominance and formality of the Dari language in the offices and educational centres. Like some residents of Herat, Farah, Nimroz, Jawzjan, Kapisa, Parwan, Ghor, Baghlan, Jawzjan, etc. most of the residents of Syed Khel district, several residents of Bagram district, Siagard Ghorband, residents of Kapisa province who live in the city of Mahmoud Raqi, the first part of the mountain and the second part of it are Pashtuns have forgotten the Pashto language and speak Dari. In the same way, many Pashtuns who live in the city of Faizabad, Badakhshan Province, today have forgotten the Pashto language and speak the Dari language.<sup>62</sup>

## **4. Analysis**

Afghanistan is one of Asia's ethnically and linguistically diverse countries. It has different natural, geographical, and geomorphology locations, and these natural factors have caused ethnic, linguistic, cultural, and religious diversity. Human factors have not been ineffective in the ethnic and linguistic diversity of Afghanistan, which has turned this country into an ethnic and linguistic museum. Over 30 ethnic and linguistic groups live in Afghanistan, the fourth largest country in Asia (after India,

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<sup>59</sup> Shafiei, Nozer. "The Origins of the Afghan Civil War". Master's thesis. Faculty of Law and Political Sciences, University of Tehran, 1996.

<sup>60</sup> Uruzgani, "Afghanistan Rainbow of Nations".

<sup>61</sup> Ibid.

<sup>62</sup> Aliabadi, "Afghan Society and Culture".

China and Malaysia) regarding ethnic, linguistic and cultural diversity. Afghanistan has enjoyed ethnic, cultural, linguistic and religious diversity since the distant past, but it has increased since the beginning of the 18th and 19th centuries. Afghanistan is a country that has ethnic and linguistic groups from Central Asian countries, India, Iran, Arab ethnic groups and native inhabitants of this land. Ethnic groups speak more than thirty fixed languages. Speakers of prominent languages with a population of several million do not exceed the speakers of languages with a population of a few hundred families. Each area and small geographical region of Afghanistan has an independent language and dialect, and the most significant difference is linguistic diversity in the provinces of Badakhshan, Nuristan and the cities of Herat and Kunduz. It should be mentioned that almost every district of Badakhshan and Nuristan has an independent language and dialect. In any case, according to the research of foreign and domestic researchers, there are different languages in Afghanistan, each of which has a different history, and tiny ethnic minorities such as Kazakhs, Kyrgyz, Gujjars, Jets, Sikhs, and Hindus. Tirahis, Qazalbash, Turkmen, etc., are ethnic groups that, in the late 17th century and the beginning of the 18th century, converted from Central Asian countries, India and Iran based on various political, security and cultural factors and entered Afghanistan, which today constitutes the ethnic minority of this country. Whose language has been dominated by major languages such as Dari, Pashto and even Uzbek over time, and most of the inhabitants of these small ethnic groups' cities have life or live in the neighbourhood of large ethnic groups. They are forgotten, or they are being forgotten and disappearing, such as the language of the Tatar, Qarlak, Qirfiz, Mongol, Kazakh, Prachi, and Arab languages. It is worth mentioning that not only the language of these minority groups has been lost, but also the language of the major ethnic groups of Afghanistan, namely Pashto, Dari and Uzbek. Today, the Pashto language is spoken in the northern provinces of Afghanistan, such as Jawzjan, Sarpol, and Balkh, and in central provinces, such as Parwan and Kapisa. Other provinces, such as Badghis, Ghor, Herat, Farah, Nimroz, etc., where most Pashtuns speak the Dari language. In the same way, several Tajiks living in Logar and Nangarhar provinces speak Pashto. As a result of the dominance of prominent languages and ethnicities, the ethnic minorities of this country are also destroyed, and their language is left to the wind of oblivion.

Likewise, administrative, educational, academic, urban life, cultural, written, political, strategic, etc., have played a role. Today, from the largest ethnic and linguistic group of Afghanistan to the most minor language, it is being affected and destroyed. For example, currently, most speakers of Afghan languages are Pashtuns, Tajiks, Hazaras, etc. The dominant language of that environment influences the language of each ethnic group in different regions and localities. The third ethnic group of Afghanistan is the Hazaras, whose native and ethnic language is currently completely forgotten; only a few terms and words from their ethnic and native language can be seen in their daily speech. Something more than that, this ethnic group currently speaks the Dari language (Millennium dialect). In the same way, other ethnic groups such as Imaghs, Qazalbash, Qarlaks, Kazakhs, Tatars, Qaragh-Qalpaks, Kyrgyz, etc., all of which are Turkish ethnic groups or a combination of Turks and the Mongols, whose ethnic language has been lost and forgotten by most of them today, and they speak Dari.

#### **4. Conclusion**

Afghanistan is an ethnically and linguistically diverse country that these ethnic and linguistic groups have replaced in different periods of history, and they have lived in

the geography of this country until today. Several ethnic groups have a long history of several thousand years, whose lives date back to B.C. and are a branch of the Aryan race, such as the Pashtuns, Tajiks, Baluchs, etc. Still, some settled in this land in the 13th and 14th centuries, like Turkmen, Mongols, Tatars, Turks, etc. Another number of them settled in this country in the 19th and 20th centuries due to various political, social, religious, war and insecurity factors from the countries of Central Asia and Iran. They currently constitute one of the ethnic and linguistic minorities of Afghanistan. Several ethnic groups came to this geography from Iran during the time of Nader Shah Afshar and Ahmad Shah Baba and settled there, which include Qazalbash, Bayat, Kurds, Rikaie, etc. Small ethnic groups that are a minority live in a scattered way among the majority ethnic and linguistic group but have forgotten their language, culture, customs, clothing, and other cultural characteristics over time. The reason is that the majority has influenced it.

As a result of various environmental, political, cultural, social, and forced factors, the effects of large ethnic groups, the formality and dominance of prominent languages, the existence of media and social networks, the existence of educational, occupational, educational centres, etc., the people forgot their original and native languages. They adopted the language of the dominant ethnic groups, especially the language that was the country's official administrative, educational, and academic language, such as the Imaghs, Arabs, Tatars, Qarliks, and Mongols: Hazaras, several Pashtuns, Qaraqalpaks, Qazalbash, etc. One of the prominent ethnic groups of the country is the Hazaras, who have forgotten their original and native language and today speak Dari Persian with a Hazara accent. At the same time, there is no racial connection with the Tajik ethnic group. It has no blood or ethnicity. According to the various factors mentioned, this ethnic group has forgotten its native language and currently speaks Dari.

In the same way, the ethnic groups of Imags, Qazalbashes, Sadats, and several Qarlaks who forget their ethnic and native language speak the languages of the majority ethnic group ruling the environment. Several Qarqals who live in Tajik geography speak Persian. A number of those who lived in Uzbek geography spoke the Uzbek language, and another number of them lived in Maidan Wardak and Helmand provinces and spoke the Pashto language. A dominant ethnic group has lived in any geography, adopted the language of the same ethnic group and speaks the same language. In the same way, there are several Kyrgyz, Kazakhs, Tatars, Mongols, Baloch, Arabs, Barakis and other small minorities who speak the Dari language. While each of the aforementioned ethnic groups has an independent language, and a large group of those who live in Central Asian countries have preserved their language and are considered one of the prominent languages of the region, such as Kazakhs in Kazakhstan, Kyrgyz in Kyrgyzstan, the Mongols in Mongolia, to speaks that languages. But in Afghanistan, they were in a minority and dispersed state and were influenced by large ethnic groups, and under administrative, environmental, educational, social, cultural, etc, influences caused their language to change.

On the other hand, there has been great neglect by governments and systems, and there are no written and educational resources for their languages. No attention has been paid to enriching their languages. And as a result, the language of these small ethnic groups has been forgotten.

It should be noted that Pashtuns are the largest and most prominent ethnic group in Afghanistan, and the Pashto language is the national and official language of

Afghanistan. However, some Pashtuns have still forgotten their ethnic language and speak Dari Persian. Of course, those who lived in many regions and localities in a scattered and decentralized way, such as the provinces of Herat, Farah, Nimroz, etc., but all the Pashtuns of Herat, Nimroz, Farah and others have not forgotten their language, but those who have lived scattered and decentralized lives and are located in the geography of the Tajik majority. On the other hand, all educational, academic, administrative systems, etc, in the mentioned provinces are in the Dari language, and this practice has been effective. In the same way, in Parwan provinces, such as Sayed Khil district, different areas of Charikar City, Siah Gard district, Kapisa province, such as Mahmoud Daraghi City, the first and second part of Kohistan districts, Balkh province, and different areas of Mazar-e-Sharif city, Shulgarh, Balkh districts, etc. who have forgotten their ethnic and original language and speak Dari Persian language, which goes back to the influence of Dari Persian language in their administrative, educational, academic and social environments.

On the other hand, when there is a Tajik and Persian-speaking woman or a daughter-in-law living in a Pashto-speaking family, all members of the Pashto-speaking family will speak Persian along with this Tajik. When children are born, their mother speaks Persian with them and over time, it becomes a Persian-speaking family, which is how many families are like this. In the same way, the relative ease of the Dari Persian language, education, occupational, health, administration, media, political issues, overseas support, etc., caused many ethnic groups to change their language over time. They forgot and spoke in the language of large ethnic groups, especially Dari; therefore, in this research, the number of different ethnic groups that have forgotten their native and ethnic language has been discussed, which is about fourteen ethnic groups, and their factors have also been discussed. A number of ethnic groups have forgotten their native and ancestral language due to various factors mentioned above and speak the language of the country's major ethnic groups, most of which speak Dari Persian, Uzbek and Pashto.

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