



ABOUT THE HISTORY OF THE ACTIVITIES OF THE PRESS BODIES AND MEDIA  
OF THE UZBEKS OF AFGHANISTAN (2ND HALF OF THE 20TH CENTURY-  
EARLY 21ST CENTURY)

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**Abstract.** *This article explores the state of Uzbek-language press bodies and media in Afghanistan during the second half of the 20th century and early 21st century, with regard to the Afghan government. Also, the importance of Uzbek-language newspapers, magazines, television and radio broadcasts in the socio-cultural life of Afghan Uzbeks, their efforts to preserve the Uzbek language as an important condition for maintaining their identity in Afghan Uzbeks in a complex ethnolinguistic situation in the country have been historically analyzed.*

**Key words:** *Afghanistan, Uzbek language, Afghan Uzbeks, Constitution, press bodies, media, radio, television, newspaper, magazine.*

**Introduction.** The past of the Uzbeks, who actually live in neighboring countries with a common history in a period when all aspects of the history of Uzbekistan are being studied in depth, should also be considered as an integral part of this history, which has not yet found a complete solution. In particular, the history of millions of Uzbeks living on the territory of neighboring Afghanistan is in a rather abstract state, and its study is of significant historical relevance, especially the last one, one and a half centuries old past, separated from their single historical self. This article analyzes the history of the activities of the Uzbek press and media in Afghanistan from the II half of the 20th century to the beginning of the 21st century.

**Methods.** There is also insufficient data on the press bodies and media of Uzbeks in Afghanistan in separate research work or sources. While this is the case, this aspect has been studied by a number of scientists with articles and sources, and the article has been studied with a comparative analysis of the opinions of these researchers by mutual comparison. Also, in addition to the method of comparative analysis, the article also tried to reveal the essence of the topic, using many techniques such as historicism, consistency, objectivity.

**Results and Discussion.** It is known that the population of Afghanistan is diverse in terms of its national composition. More than twenty nationalities and elates, such as Pashtuns, Tajiks, Uzbeks, Turkmens, Hazaras, beluj, live on the territory of the country.



Uzbeks are other Turkic-speaking peoples (Turkmens, Kyrgyz, Kazakhs, etc.) along with modern Afghanistan, which has been living mainly in the northern provinces since ancient times [1, P.220-226]. In the context of this complex ethnic diversity, Uzbeks in Afghanistan also became in the movement to preserve their national identity by preserving their nationality characteristics, customs, traditions and values, as well as the Uzbek language, which is considered the National mother tongue.

The most important conditions for preserving the national language in general are the legalization of the language to the level of the state language, as well as the widespread use of the educational system in literature, as well as in the socio-cultural life of the people, such as publishing houses, Press, newspapers, magazines, television, radio broadcasts.

In the 60s of the 20th century, a period of new reforms began in Afghanistan. In particular, the Constitution of 1964 was somewhat liberal in nature in Afghanistan, paving the way for democratic reforms. This led to the growth of various social, political-legal views in society, the creation of a National Association, society and organizations that United nationalists among the active segments of the population and in the self-preservation movement, either in secret or in open view.

According to Researcher X.Alimova, from the 8 (some sources say 10) constitutions adopted in the history of independent Afghanistan, Article 40 of the fifth Constitution of 1980 adopted by the Democratic Republic of Afghanistan under Babrak Kormal expressed the question of the state language: “the laws and decrees of the Revolutionary Council are printed in pashtu and Dari languages, and they can be published in” We see that it is emphasized that official documents are accepted here in pashtu and Dari, It is said that it can be translated and published in the languages of other peoples existing in Afghanistan (including in Uzbek) [2, B.22-29]. By this time Official publications had begun to operate in the languages of other nationalities living in mamalakat. We can say that the purpose of this interpretation of the article of the Constitution is to deliver the content of officially declared documents to all nations through these publications.

Article 8 of the 1987 Constitution, adopted under Dr. Najibullah, States: “pashtu and dariy are the official languages among the national languages in the country”. In this case, a distinction was made between “national language” and “official language”. According to him, all languages in Afghanistan are “national”, and among these pashtu and dariy are “official languages”. Here we see that Uzbek, along with other languages in the country, is considered the “national language” of Afghanistan. Currently, the status of languages in Afghanistan is defined in accordance with Article 16 of the Constitution adopted by Loyi Jirga on January 4, 2004 and officially signed by Afghan President Hamid Karzai. In particular, the article states: “Pashtu, dariy, Uzbek, Turkmen, pashayi, Nuristani, pomiri, and pashtu and dariy among other languages in the country are the official languages of the state.

Most of the population is in the raions speaking Uzbek, Turkmen, pashayi, Nuristani, baluj and pomiri, the same language is the third official language along with pashtu and dariy, and its application is regulated by law.



The state develops and implements effective programs aimed at strengthening and developing all languages in Afghanistan.

All languages in mamalakat have free press and media.

The existing scientific and national administrative terms in mamalakat are retained”[2,P.22-29].

According to this article, pashtu and dariy are given the status of official state language. It is also legalized that languages recorded in densely populated regions with speakers of Uzbek, Turkmen, pashayi, Nuristani, baluj and pomir are also in the status of the third official language. The state is responsible for the development of these languages, and it is established that there are no restrictions on the development of the program, as well as for the press and media.

Another of the factors that ensure the prestige and stability of a particular language in society is the press. 21 days after the events of April 1978, the Uzbek-language newspaper “Star” was published in Balkh, the center of the Mozori-Sharif province, under the editorship of Abdullah Ruyin (in some sources, the newspaper “Star” was founded in Kabul, and the complexity of delivery to the North was transferred to bois Mozori-Sharif, the founder of which is the former minister of Justice of Afghanistan<sup>48-49</sup>). The newspaper was initially directed by Muhammad Amin Uchun and then by Oyhan Bayani and Abdullah Ruyin<sup>[4]</sup>). The “Star” newspaper was published under the slogan of the verses of hazrat Alisher Nawai “Odamiy ersang demagil odami, onikim yo‘q xalq g‘amidin g‘ami”. The newspaper has a circulation of 7,300 (other sources say circulation is three hundred units per month<sup>[3,B.49]</sup>) were printed and printed with the works of Uzbek classical literature figures such as Navoi, Babur, Mashrab, Nodira, Uvaysiy, Anbar Otin, as well as examples from the works of the likes of Ghafur Ghulam, Oybek, Pirimqul Kadyrov, Odil Yakubov, Orif Usman.

Along with the newspaper “Star”, the Turkmen newspaper “Gurash” (“Struggle”) (other sources say that initially, four pages of the four to five issues of the newspaper “Star”, which appeared in Kabul in 1978, were in Uzbek, and four pages in Turkmen, when they were moved to Mozori-Sharif, the pages of the Turkmen language began to come out with a separate name “Gurash” [3, P.48-49].) was also published. “Star” and “Gurash” newspapers were distributed to 10 provinces of Afghanistan inhabited by Uzbeks<sup>[5, P.143-144]</sup>.

A number of Uzbek-language newspapers were also published in the 90s. In particular, the newspaper “Voice of Islam” (“Nedoy-e Islam”), the Press body of the Supreme Council of the National Islamic Movement of Afghanistan, began to be published in Mozori-Sharif from 1992, the newspaper “Road” (“Rox”) began to be published in the Balkh region Writers Union Press body, since March 1995 in Mozori-Sharif, The Daily newspaper “Holy Land” (“Kharam”) began to be published in Shibirgan from 1993, the newspaper “Toharistan” began to be published in the newspaper “Qunduz” was published in Qunduz and the newspaper “Bidar” (“Awakening”) was published in Balkh. The circulation of each of them exceeds a thousand copies. They regularly printed examples of the work of Uzbek poets and writers in the northern provinces of Afghanistan<sup>[6,B.22-23]</sup>.



The press of the “Aydin” Association of Turkic-speaking youth, “Aydin” magazine, is a forty-page magazine published in colour pictorial form, mainly in Uzbek, in Kabul. Circulation thousand-two thousand units. The magazine also has publications from Mazari-Sharif, Saripul, Tahor, Shibirghan, Maimana provinces-which were published on the initiative of youth brought to education in Turkey.

The monthly newspaper “Aydin-Afghanistan” was published in Kabul in Uzbek. It was a private publication with a circulation of one thousand units.

The newspaper “Good feeling”, which is considered the publication of the “Babur” Foundation, began to be published in the city of Shibirghan from 2000. It had a circulation of one thousand units, was an eight-page, Uzbek-language newspaper.

“Gunash” magazine is in Turkmen and is published monthly. Circulation was Two Thousand Units[3,B. 49].

According to Mohammed Yasin Eldash, an afghan student studying in Uzbekistan, several other Uzbek-language newspapers and magazines, such as “Yogdu”, “Straight Path”, “Sun”, and Persian-language “Andisha” reached their readers in the northern provinces of the country. Articles and poems written in Uzbek were also published next to Persian editions in “Nidoyi Islam” and “Armughan”, the central edition of the military-political party “Afghan National Islamic Junbishi”, composed under the leadership of Abdulrashid Do’sstum of the prestigious Uzbeks of Afghanistan.

The role of the media in increasing the importance of the Uzbek language in Afghan Uzbeks was also considered important. A radio station, “Compatriot”, broadcasting for immigrant Uzbeks, was established in Uzbekistan to facilitate interaction with Uzbeks abroad. In 1961, Uzbek broadcasting began for the first time through “Compatriot”. These broadcasts were broadcast on turf routes in the form of literature, art, live dialogue and various quizzes. It is known from historical data that the Afghan Uzbeks also listened to the “Compatriot” radio broadcasts with great interest. Among them, it was the Afghan Uzbeks who were considered the most winners in talk and dialogue on radio programs. In the children of Uzbeks from Afghanistan, Zikrilloh Ishonch and Muhammad Karim Halimi became permanent hosts of the “Compatriot” radio station[7, P.38-54]. On October 2, 1970, Uzbek language broadcasts began on Afghan radio[8, P.130-138] (some sources say from October 1971[1, P.220-226]). Journalists and poets like Mohammad Ilyasiy, Burkhoniddin Nomiq from the Uzbek Broadcasting Department of Afghan radio came to “Vatandosh” radio station in 1990 and exchanged experience working for about two months. They have been on creative trips in our historical cities such as Tashkent, Bukhara, Samarkand, Khiva and shared their taasurats in “Compatriot”. Communicating with Uzbek poets and writers and art masters, he collected materials for Afghan radio broadcasts[7, P.54-55].

Another factor that increases the importance of the Uzbek language in the socio-cultural life of the Uzbeks of Afghanistan is television. In Afghanistan, Uzbek-language television has flourished in the country since the period of positive changes that occurred after 2001, mainly through the establishment of private television. Scientific researcher of the Alisher Navoi University of Uzbek language and literature Joy Ehsanullo from Afghanistan in the early 21st century gave a detailed analysis of the use of Uzbek language

in television, video and social networks in mamalakat during the Islamic Republic of Afghanistan. In particular, we can see that during this period there were 7 domestic and international TV channels operating in the Uzbek language in Afghanistan.

“Ayna” TV channel was the first private TV channel on mamalakat, and with the initiative and financial support of Marshal Abdurashid Dostami, Sayed Anwar started operations in the province of Juzjan from 2004 under the editorship of Sodod. Azizullah Aral was later moved to Kabul from 2008 in the editor-in-chief and broadcast all programming in Uzbek as an international TV channel.

In 2014, on the initiative of my Marshal friend’s son, Haji Botur Dude, another Uzbek-language private TV channel called “Botur” started working under the general editorship of Habib solar. But his activities were suspended due to political reasons.

“Birlik” TV channel operated in Tahor region 2013 under the leadership of Mohammad Olim Soni and under the editorship of Ramadan Botur.

At the initiative of Nazif Salihiy in Mozori-Sharif, the Almos TV channel was given programs in Uzbek, Turkmen and dariy under the general editorship of Bismullah Muhammadi.

With the financial support of Mehrobuddin Sharifi of moons TV channel, Sadruddin Qunawi started working in Tahor region in 2021.

The TV channel “Bek” in Juzjon Center Shibirgan broadcast shows in dariy and Uzbek languages.

The TV channel “Oy” was established in Kabul in 2011 under the auspices of Sabruddin Rahmon, under the editorship of Mohammad Olim Ko’hkan.

In addition to these TV channels, Uzbek sections were also opened on “Oriyono”, “Orizu”, “Nurin”, “Nur” and “Rahi Fardo” and Uzbek shows were also broadcast to efer along with programs in dariy and pashtu.

Also, according to the researcher, the official government system of Afghanistan, from the presidential press department to the judicial branch, official press departments in the Uzbek language were established[8, P.130-138].

**Conclusion.** In conclusion, we can say that from the above analysis and data, we see that Afghan Uzbeks constantly fought for the prestige of the national language and were able to achieve certain achievements. In particular, starting in the 60s of the 20th century, social activism increased in the life of the Uzbeks of Afghanistan and began a process of unification into various societies and uyishmas. While after the events of April 1978 (savr) Uzbek began to operate mainly in newspapers and magazines, radio broadcasts, Uzbek societies, at the beginning of the 21st century it gained expression in the new Constitution as an official language in Afghanistan. Also, a new era in the life of Afghan Uzbeks began socio-culturally, and many media outlets, in particular, Uzbek-language TV shows and TV channels, were established.



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