

**ALISHER NAVOIY NOMIDAGI TOSHKENT DAVLAT O‘ZBEK TILI  
VA ADABIYOTI UNIVERSITETI HUZURIDAGI ILMIY DARAJALAR  
BERUVCHI DSc.03/30.12.2019.FIL.19.01 RAQAMLI ILMIY KENGASH**

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**ALISHER NAVOIY NOMIDAGI  
TOSHKENT DAVLAT O‘ZBEK TILI VA ADABIYOTI UNIVERSITETI**

**QUVONCH EHSANULLA**

**AFG‘ONISTONDA O‘ZBEK TILINING RIVOJLANISHI  
VA DAVLAT TIZIMIDA QO‘LLANISH MUAMMOLARI  
(sotsiolingvistik aspekt)**

**10.00.01– O‘zbek tili**

**Filologiya fanlari bo‘yicha falsafa doktori (PhD) dissertatsiya  
AVTOREFERATI**

**Toshkent – 2025**

**Filologiya fanlari bo‘yicha falsafa doktori (PhD)dissertatsiyasi avtoreferati  
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Sciences**

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филологическим наукам**

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**Toshkent – 2025**

**Falsafa doktori (PhD) dissertatsiyasi mavzusi O‘zbekiston Respublikasi Oliy ta’lim, fan va innovatsiyalar vazirligi huzuridagi Oliy attestatsiya komissiyasida B2024.4.PhD/Fil2167 raqam bilan ro‘yxatga olingan.**

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Dissertatsiya bilan Alisher Navoiy nomidagi Toshkent davlat o‘zbek tili va adabiyoti universitetining Axborot-resurs markazida tanishish mumkin (\_\_\_\_ raqam bilan ro‘yxatga olingan). Manzil: 100100, Toshkent, Yakkasaroy tumani, Yusuf Xos Hojib ko‘chasi, 103. Tel.: (99871) 281-42-44; faks: (99871) 281-42-44, [www.tsuull.uz](http://www.tsuull.uz).

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## KIRISH (Falsafa doktori (PhD) dissertatsiyasi annotatsiyasi)

**Dissertatsiya mavzusining dolzarbligi va zarurati.** Jahon tilshunosligida til va jamiyat munosabati, tilning ijtimoiy vazifalari, kommunikatsiya jarayonidagi o‘rni masalasi ilmiy muammo sifatida an’anaviy yondashuvlar va zamonaviy paradigmalarda o‘rganilib kelmoqda. Sotsiolingvistikaga oid tadqiqotlarda tilning ijtimoiy ko‘rinishlari, davlat tili, mamlakat ichida qo‘llanadigan muloqot tili, milliy til, etnik guruhlar tili nuqtayi nazaridan tahlillar amalga oshirilgan. Ijtimoiy-iqtisodiy jihatdan rivojlanmagan mamlakatlardagi millatlarning ona tilini asrab qolish, uni rivojlantirish va muloqot vazifasini ta’minlash bu yo‘nalishdagi tadqiqotlarning asosiy masalalaridan biriga aylandi.

Dunyo tilshunosligida davlat tili, hukmron til, mafkuraning tilga ta’siri, tillarning o‘zaro aloqa-munosabati, milliy tillarni saqlab qolish va rivojlantirish, etnik guruhlar tiliga munosabat masalasi ilmiy jihatdan tahlil qilingan. Mamlakat qudrati, millat taraqqiyotining til mavqeyiga ta’siri, uni rivojlantirishdagi o‘rni masalalariga ham e’tibor qaratilgan. Bugungi kunda milliy tillarning boshqa hududlarda yashovchi millat vakillari tomonidan qo‘llanish darajasi, hududiy va sotsial farqli belgilarini tahlil qilish muayyan tilning dunyo miqyosidagi o‘rni, tillar orasidagi mavqeyi, ko‘p tilli muhitda ijtimoiy muloqot vositasi sifatida saqlanib qolish va rivojlanish omillarini belgilashda ahamiyatlidir.

O‘zbekiston mustaqillikka erishgach, o‘zbek tilining davlat tili sifatidagi maqomini yanada oshirish, bu tilni nafaqat respublika doirasida, balki mamlakat tashqarisida keng yoyish masalasi kun tartibiga qo‘yildi. O‘zbek tiliga “davlat tili” maqomi berilgan sanani xorijiy mamlakatlardagi O‘zbekiston elchixonalarida, til markazlarida keng nishonlashga alohida e’tibor qaratildi. O‘zbek tilini o‘rganish va keng yoyishga yo‘naltirilgan “O‘zbek tilining do‘stlari” klubi tashkil etildi. O‘zbekiston Respublikasi Prezidenti Sh. M. Mirziyoyev ta’kidlaganidek, “Bugungi globallashuv davrida har bir xalq, har qaysi mustaqil davlat o‘z milliy manfaatlarini ta’minlash, bu borada, avvalo, o‘z madaniyatini, azaliy qadriyatlarini, ona tilini asrab-avaylash va rivojlantirish masalasiga ustuvor ahamiyat qaratishi tabiiydir”<sup>1</sup>. Shunday vaziyatda o‘zbek tilining xorijda o‘rganilishi, O‘zbekiston hududidan tashqarida istiqomat qiladigan millatdoshlarimizning ona tilini asrab-avaylashga harakat qilishlari, rivojlantirish asoslari, ijtimoiy-siyosiy mavqeyini oshirishga qaratilgan intilishlarini monografik yo‘nalishda tadqiq etish amaliy ahamiyat kasb etadi.

O‘zbekiston Respublikasi Prezidentining 2017-yil 16-fevraldagi PF-4958-son “Oliy o‘quv yurtidan keyingi ta’limni yanada takomillashtirish to‘g‘risida”, 2019-yil 8-oktabrdagi PF-5847-son “O‘zbekiston Respublikasi oliy ta’lim tizimini 2030-yilgacha rivojlantirish konsepsiyasini tasdiqlash to‘g‘risida”, 2019-yil 21-oktabrdagi PF-5850-son “O‘zbek tilining davlat tili sifatidagi nufuzi va mavqeyini tubdan oshirish chora-tadbirlari to‘g‘risida”, 2020-yil 20-oktabrdagi PF-6084-son “Mamlakatimizda o‘zbek tilini yanada rivojlantirish va til siyosatini takomillashtirish chora-tadbirlari to‘g‘risida”, 2016-yil 13-maydagi PF-4797-son “Alisher Navoiy

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<sup>1</sup> O‘zbekiston Respublikasi Prezidentining 2019-yil 19-oktabrdagi “O‘zbek tilining davlat tili sifatidagi nufuzi va mavqeyini tubdan oshirish chora-tadbirlari to‘g‘risi”dagi PF-5850-son Farmoni.

nomidagi Toshkent davlat o'zbek tili va adabiyoti universitetini tashkil etish to'g'risida"gi Farmonlari, 2022-yil 21-iyundagi PQ-289-son "Pedagogik ta'lim sifatini oshirish va pedagog kadrlar tayyorlovchi oliy ta'lim muassasalari faoliyatini yanada rivojlantirish chora-tadbirlari to'g'risida"gi Qarori, O'zbekiston Respublikasi Prezidentining 2021-yil 19-yanvardagi O'zbekiston Respublikasi Oliy Majlisiga murojaatnomasi hamda mazkur faoliyatga tegishli me'yoriy-huquqiy hujjatlarda belgilangan vazifalarni amalga oshirishda ushbu dissertatsiya ishi muayyan darajada xizmat qiladi.

**Tadqiqotning respublika fan va texnologiyalari rivojlanishining ustuvor yo'nalishlariga mosligi:** Dissertatsiya respublika fan va texnologiyalari rivojlanishining I. "Axborotlashgan jamiyat va demokratik davlatni ijtimoiy, huquqiy, iqtidosiy, madaniy, ma'naviy, ma'rifiy rivojlantirishda innovatsion g'oyalar tizimini shakllantirish va ularni amalga oshirish yo'llari" ustuvor yo'nalishi doirasida amalga oshirilgan.

**Muammoning o'rganilganlik darajasi.** Dunyo tilshunosligida til va jamiyat munosabati, tilning ijtimoiy qiymati, tillarning shakllanishi va rivojlanishi, tillarning o'zaro munosabatiga doir izlanishlar amalga oshirilgan. O'zbek tilshunosligida sotsiologiyaviy nazariy masalalari, til va jamiyat munosabatlarining asosi yoritilgan<sup>2</sup>. Rivojlangan davlatlardagi lisoniy vaziyat tahlil qilingan<sup>3</sup>. Afg'onistondagi adabiyot tarixi, o'zbek tili, siyosiy-ijtimoiy, tarixiy kitoblarda ham o'zbek tilining holati haqida ma'lumotlar keltirilgan.

Afg'onistonda o'zbek tilining tarixiy taraqqiyoti, ijtimoiy mavqeyi haqida professor Sayyid Abdulhakim Shar'iy Juzijoniy<sup>4</sup>, doktor Sayyid Muhammad Olim Labib<sup>5</sup>, doktor Azizullo Arol<sup>6</sup>, Muhammad Olim Ko'hkan<sup>7</sup>, Sayyid Tojiddin Toshqin Bahoiy<sup>8</sup>, Muhammad Rahim Ibrohim<sup>9</sup>, Muhammad Halim Yorqin<sup>10</sup>, professor Turdiquil Maymanagiy<sup>11</sup>, Narimon Abbulloyev<sup>12</sup>, Muhammad Kozim Aminiy<sup>13</sup>, ilmiy risola yoqlagan kishilarimiz Abdulhaq Rahimiy<sup>14</sup>, Muhammad Olim Erkin<sup>15</sup>,

<sup>2</sup> Usmanova Sh., Bekmuhammedova N., Iskandarova G. Sotsiologiyaviy nazariy masalalari. O'quv qo'llanma. –Toshkent: Universitet, 2014. – B. 87; Berdialiyev A., Turdibekov M. Sotsiologiyaviy nazariy masalalari. – Toshkent: Nodirabegim, 2022. – B. 134.

<sup>3</sup> Dadaboyev H., Usmanova Sh. Xorijiy sotsiologiyaviy nazariy masalalari. O'quv qo'llanma. – Toshkent: Universitet, 2014. – B. 135.

<sup>4</sup> Shar'iy Juzijoniy, Sidiy Abdulhakim. 2021. 284. "O'zbek tili va adabiyoti tarixi". <https://www.uzlig.com>.  
<sup>5</sup> Labib, Sidiy Muhammad, "Afghanistan de o'zbek tili va adabiyoti tarixi", "Afghanistan de o'zbek tili va adabiyoti tarixi", 2021. 284. "O'zbek tili va adabiyoti tarixi".  
<sup>6</sup> Erkin, M. "Afghanistan de o'zbek tili va adabiyoti tarixi", "Afghanistan de o'zbek tili va adabiyoti tarixi", 2021. 284. "O'zbek tili va adabiyoti tarixi".

<sup>7</sup> Erkin, M. "Afghanistan de o'zbek tili va adabiyoti tarixi", "Afghanistan de o'zbek tili va adabiyoti tarixi", 2021. 284. "O'zbek tili va adabiyoti tarixi".  
<sup>8</sup> Erkin, M. "Afghanistan de o'zbek tili va adabiyoti tarixi", "Afghanistan de o'zbek tili va adabiyoti tarixi", 2021. 284. "O'zbek tili va adabiyoti tarixi".  
<sup>9</sup> Erkin, M. "Afghanistan de o'zbek tili va adabiyoti tarixi", "Afghanistan de o'zbek tili va adabiyoti tarixi", 2021. 284. "O'zbek tili va adabiyoti tarixi".

<sup>10</sup> Erkin, M. "Afghanistan de o'zbek tili va adabiyoti tarixi", "Afghanistan de o'zbek tili va adabiyoti tarixi", 2021. 284. "O'zbek tili va adabiyoti tarixi".  
<sup>11</sup> Erkin, M. "Afghanistan de o'zbek tili va adabiyoti tarixi", "Afghanistan de o'zbek tili va adabiyoti tarixi", 2021. 284. "O'zbek tili va adabiyoti tarixi".

<sup>12</sup> Erkin, M. "Afghanistan de o'zbek tili va adabiyoti tarixi", "Afghanistan de o'zbek tili va adabiyoti tarixi", 2021. 284. "O'zbek tili va adabiyoti tarixi".  
<sup>13</sup> Erkin, M. "Afghanistan de o'zbek tili va adabiyoti tarixi", "Afghanistan de o'zbek tili va adabiyoti tarixi", 2021. 284. "O'zbek tili va adabiyoti tarixi".

<sup>14</sup> Erkin, M. "Afghanistan de o'zbek tili va adabiyoti tarixi", "Afghanistan de o'zbek tili va adabiyoti tarixi", 2021. 284. "O'zbek tili va adabiyoti tarixi".  
<sup>15</sup> Erkin, M. "Afghanistan de o'zbek tili va adabiyoti tarixi", "Afghanistan de o'zbek tili va adabiyoti tarixi", 2021. 284. "O'zbek tili va adabiyoti tarixi".

<sup>16</sup> Erkin, M. "Afghanistan de o'zbek tili va adabiyoti tarixi", "Afghanistan de o'zbek tili va adabiyoti tarixi", 2021. 284. "O'zbek tili va adabiyoti tarixi".  
<sup>17</sup> Erkin, M. "Afghanistan de o'zbek tili va adabiyoti tarixi", "Afghanistan de o'zbek tili va adabiyoti tarixi", 2021. 284. "O'zbek tili va adabiyoti tarixi".

<sup>18</sup> Erkin, M. "Afghanistan de o'zbek tili va adabiyoti tarixi", "Afghanistan de o'zbek tili va adabiyoti tarixi", 2021. 284. "O'zbek tili va adabiyoti tarixi".  
<sup>19</sup> Erkin, M. "Afghanistan de o'zbek tili va adabiyoti tarixi", "Afghanistan de o'zbek tili va adabiyoti tarixi", 2021. 284. "O'zbek tili va adabiyoti tarixi".

<sup>20</sup> Erkin, M. "Afghanistan de o'zbek tili va adabiyoti tarixi", "Afghanistan de o'zbek tili va adabiyoti tarixi", 2021. 284. "O'zbek tili va adabiyoti tarixi".

Bashir Ahmad Qardosh<sup>16</sup>, Muhammad Yosin Eldosh<sup>17</sup> hamda o'zbek tili mavzusi kiritilgan kitoblar mualliflari Husayn Rizvon<sup>18</sup>, G'ulom Muhammad G'ubor<sup>19</sup>, Abdulhay Habibiy<sup>20</sup>, Ali Ahmad Ko'hzod<sup>21</sup>, Haydar Jo'bl<sup>22</sup>, Qonunmal Muhammad Daqiq<sup>23</sup>, Zabihulloh Safo<sup>24</sup>, Husayn Rizo'iy Bog'bediy<sup>25</sup> kabi olimlarning maqolalari e'lon qilingan. Olimlar alohida, ayrim holatlarda boshqa mavzular munosabati bilan Afg'onistondagi turkiy tillar, xususan, o'zbek tili haqida sotsiologiya nuqtayi nazaridan ma'lumotlar berishgan. Afg'onistonda o'zbek tilining rivojlanishi, davlat tizimida qo'llanish muammolari monografik tadqiqot mavzusi sifatida tadqiq etilmagan.

**Tadqiqot mavzusining dissertatsiya bajarilgan oliy ta'lim muassasasining ilmiy tadqiqot ishlari rejalarini bilan bog'liqligi:** Dissertatsiya Alisher Navoiy nomidagi Toshkent davlat o'zbek tili va adabiyoti universiteti ilmiy tadqiqot ishlari rejasining "Tilning ijtimoiy, tarixiy va zamonaviy taraqqiyoti" mavzusi doirasida bajarilgan.

**Tadqiqotning maqsadi** Afg'onistondagi lisoniy vaziyat tarixi va tadrijiy taraqqiyotini yoritish, o'zbek tilining hozirgi ijtimoiy-siyosiy va sotsial mavqeyi, me'yoriy-huquqiy asoslari, ijtimoiy sohalaridagi qo'llanish darajasini aniqlash va rivojlantirish omillarini ilmiy asoslashdan iborat.

#### **Tadqiqotning vazifalari:**

Afg'onistondagi lisoniy vaziyat tarixi, o'zbek tilining so'nggi yuz yillik siyosiy, ijtimoiy muhitidagi taraqqiyotining muhim belgilarini aniqlash; qo'llanish sohalarini tahlil qilish;

ko'p tilli lisoniy jamiyatda o'zbek tilining o'rnini, ijtimoiy hukmron mavqedagi tillar bilan o'zaro munosabati, qo'llanish darajasini ko'rsatish, o'zbek tili lisoniy hamjamiyati ko'rinishlarini tavsiflash;

ijtimoiy-siyosiy jarayonlarning Afg'oniston o'zbek tiliga ta'sirini asoslash, o'zbek tilining ijtimoiy sohalarida qo'llanish xususiyatlarini tahlil qilish;

Afg'onistondagi o'zbek tilini rivojlantirish omillarini belgilash;

**Tadqiqotning obyekti** Afg'onistondagi o'zbek tilining holatini ko'rsatuvchi davriy nashrlar, ommaviy axborot vositalari, nashriyotlar, ta'lim muassasalari, o'zbek tilining ijtimoiy-maishiy sohalarida qo'llanishiga doir ma'lumotlar, ilmiy, badiiy, ommabop manbalardan iborat.

**Tadqiqotning predmetini** Afg'onistondagi o'zbek tilining tarixiy taraqqiyot bosqichlari, ijtimoiy sohalarida qo'llanishi, o'zbek tilini rivojlantirish masalalari tashkil etadi.

<sup>16</sup> Qardosh B. A. "Taxor o'zbek shevalarining morfologik qurilishi" dissertatsiya, 2021.–B.14–16.

<sup>17</sup> Eldosh M. Y. Afg'oniston umumiy adabiyotida o'zbek adabiyotini o'qitishning ilmiy–nazariy asoslari (dissertatsiya). – Toshkent, 2020. – B. 5.

<sup>18</sup> Husain Rizwan. (2005, November 15). Pakistan and the Emergence of Islamic Militancy in Afganistan. <https://books.google.co.uz>.

<sup>19</sup> غبار، غلام محمد. افغانستان در مسیر تاریخ. جلد: اول و دوم، کابل، بنگاه انتشارات میوند. سال خورشیدی 1387. صفحات 275-280.

<sup>20</sup> حبیبی، عبدالحی. تاریخ مختصر افغانستان. کابل: انجمن تاریخ ادب و ادب افغانستان. سال خورشیدی 1349. ص. 132.

<sup>21</sup> کهزاد، علی احمد، 1330 ش، تاریخ ادبیات افغانستان، ص: 12، کتاب الکترونیکی (PDF)

<sup>22</sup> ژویل، محمدحید، 1386، تاریخ ادبیات افغانستان، کابل، بنگاه انتشارات میوند. سال خورشیدی 1389. صفحات 188-192.

<sup>23</sup> دقیق، قانونمل محمد رحیم، 1392 "قانون اساسی افغانستان" (1301-1382)، افغانستان، نشر وزارت عدلیه افغانستان. ص 433.

<sup>24</sup> دقیق، قانونمل محمد رحیم، 1392 "قانون اساسی افغانستان" (1301-1382)، افغانستان، نشر وزارت عدلیه افغانستان. ص 433.

<sup>25</sup> رضایی باغ بیدی، حسین، 1382. بلوچ، در دایره المعارف بزرگ اسلامی، جلد 2. سال خورشیدی 1382. ص. 520.

**Tadqiqotning usullari.** Ishda statistik, diaxron, sinxron metodlardan, tavsiflash, sotsiologvistik tadqiqot usullaridan foydalanildi.

**Tadqiqotning ilmiy yangiligi** quyidagilardan iborat:

Afg‘onistondagi lisoniy vaziyat tarixi, temuriylar davridan XX asr boshlari hamda so‘nggi Afg‘oniston Islom Respublikasi davrigacha bo‘lgan tadriji ko‘rsatilib, o‘zbek tili siyosiy, ijtimoiy taraqqiyotining muhim belgilari aniqlanib, o‘zbek tilidagi muloqotga bo‘lgan ehtiyoj, erkinlik, imkoniyat va cheklovlar bevosita lisoniy hamjamiyat vakili tomonidan dalillangan;

ko‘p tilli lisoniy jamiyatda o‘zbek tilining mavqeyi, pashtu va dari tillari bilan o‘zaro munosabati, uchinchi til sifatidagi qo‘llanish darajasi, milliy til, ona tili sifatidagi huquqiy maqomi asoslangan va o‘zbek tili lisoniy hamjamiyatining adabiy til, so‘zlashuv tili, sheva ko‘rinishlari ochib berilgan;

ijtimoiy-siyosiy jarayonlarning Afg‘oniston o‘zbek tiliga ta’siri asoslangan, ommaviy axborot vositalari, nashriyotlar, davriy nashrlar, ta’lim sohasi va maishiy hayotdagi qo‘llanish xususiyatlari isbotlangan;

Afg‘onistonda o‘zbek tilidagi milliy ta’lim tizimi takomilida, milliy kadrlar tayyorlashni uzluksiz ravishda yo‘lga qo‘yishda, O‘zbeklar nufuzi yuqori bo‘lgan regionlar davlat idoralarida o‘zbek tilida ish yuritishga erishish orqali O‘zbek tilining rivojlanish tadriji oydinlashtirilgan.

**Tadqiqotning amaliy natijalari** quyidagilardan iborat:

Afg‘onistondagi lisoniy vaziyat, o‘zbek tilining tarixiy taraqqiyoti, ijtimoiy-sotsial mavqeyi, hozirga qadar saqlanib qolish darajasi tarixiy bosqichlar kesimida tizimli ravishda tahlil qilingan;

Afg‘oniston o‘zbek tili haqidagi fors, ingliz va pashtu tilida yozilgan maqolalar va kitoblar o‘rganilib, o‘zbek tiliga tarjima qilinib, tadqiqot yo‘nalishi, mohiyati yoritilgan;

o‘zbek tilining saqlanib qolishi, qo‘llanish doirasi borasidagi yutuqlar va cheklangan jihatlar, muammolar tahlilga tortilgan;

tadqiqotga jalb etilgan materiallar, ma’lumotlar o‘zbek tili taraqqiyotidagi muammolarni aniqlashga, rivojlanish omillarini belgilashga xizmat qiladi. Dissertatsiyada ko‘rsatilgan taklif va tavsiyalar, tarixiy saboqlar ishning amaliy, ilmiy qimmatini oshiradi.

**Tadqiqot natijalarining ishonchliligi** muammoning aniq qo‘yilganligi, Afg‘oniston hududida yashovchi o‘zbek millatiga mansub ziyolilar, ijodkorlarning badiiy, ilmiy asarlaridan foydalanilgani, birlamchi manbalar tahlilga tortilgani, sotsiologvistikaning eng so‘nggi ilmiy yutuqlardan foydalanilganligi, nazariy fikr va xulosalarning asoslanganligi hamda amaliyotga joriy etilganligi, o‘zbek tilining taraqqiyot tamoyillarini ishlab chiqishda ilmiy asoslangan manbalarga tayanilganligi, olingan natijalarning vakolatli tuzilmalar tomonidan tasdiqlanganligi bilan izohlanadi.

**Tadqiqot natijalarining ilmiy va amaliy ahamiyati.** Tadqiqot natijalarining ilmiy ahamiyati lisoniy jamiyat, lisoniy vaziyat masalalarining Afg‘onistondagi o‘zbek tili taraqqiyoti, ijtimoiy-siyosiy mavqeyi nuqtayi nazaridan tahlil qilingani, o‘zbek tilining rivoji, tarixi va kelajakda yashab qolish imkoniyatlarining ilmiy jihatdan asoslanganligi, o‘zbek tilidan foydalanuvchilarning mamlakatdan

tashqaridagi miqdori, muloqot ko‘rinishlari haqida nazariy ma’lumot berishi bilan belgilanadi.

Tadqiqot natijalarining amaliy ahamiyati natijalarining o‘zbek tiliga qadriyat sifatida yondashilgani, o‘zbek tilining ijtimoiy sohalarida, ta’limda, ommaviy axborot vositalarida, davlat muassasalarida qo‘llanish darajasi tahlil etilgani; tadqiqot natijalaridan oliy ta’lim bosqichlaridagi “O‘zbek tili tarixi”, “Tilshunoslikka kirish”, “Sotsiolingvistika”, “O‘zbek tilshunosligi tarixi” fanlarida foydalanish mumkinligi, magistrant, doktorantlarning mavzuga doir ilmiy izlanishlarda tayanch manbaa vazifasini o‘tashi bilan belgilanadi.

**Tadqiqot natijalarining joriy qilinishi:** Afg‘onistonda o‘zbek tilining rivojlanishi va davlat tizimida qo‘llanish muammolari bo‘yicha olingan natijalar asosida:

o‘zbek tilining temuriylar davridan XX asr boshlarigacha Afg‘oniston hududidagi mavqeyi, so‘nggi bir asr davomidagi qo‘llanish ahvoli, ijtimoiy vaziyati, Afg‘oniston Respublikasidagi tillar maqomining huquqiy asoslari haqidagi xulosalardan, fors va pushtu tillari bilan qiyoslashga doir materiallardan Toshkent davlat o‘zbek tili va adabiyoti universitetida 2019–2022-yillarda bajarilgan A-OT-2019-10. “O‘zbek tilida neyning: me‘yoriy-huquqiy asoslarini yaratish” mavzusidagi amaliy loyihada foydalanilgan (Alisher Navoiy nomidagi Toshkent davlat o‘zbek tili va adabiyoti universitetining 2023-yil 25-oktabrdagi № 01/10-2234-son ma’lumotnomasi). Natijada ta’lim korpusi Afg‘onistondagi o‘zbek tilining mamlakat lisoniy hamjamiyatidagi o‘rni, rivoji va taraqqiyotini ko‘rsatuvchi materiallar bilan boyitilgan;

Afg‘onistondagi o‘zbek tilining so‘nggi yuz yillikdagi tarixiy taraqqiyoti, qo‘llanish muammolari, ijtimoiy-madaniy voqelik, siyosiy jarayonlar ta’siri, hozirgi rivojlanish darajasiga oid ilmiy xulosalardan Alisher Navoiy nomidagi Toshkent davlat o‘zbek tili va adabiyoti universitetida 2020–2023-yillarda bajarilgan AM-F3-20190817. “O‘zbek tilining ta’limiy korpusini yaratish” mavzusidagi amaliy loyihada foydalanilgan (Alisher Navoiy nomidagi Toshkent davlat o‘zbek tili va adabiyoti universitetining 2023-yil 5-oktabrdagi № 01/10-2235-sonli ma’lumotnomasi). Natijada loyiha materiallari Afg‘onistonda o‘zbek tilining rivojlanishi va davlat tizimida qo‘llanish muammolariga oid ma’lumotlar bilan to‘ldirilgan;

Afg‘onistondagi o‘zbek tilining asosiy qonunlardagi o‘rni, davlat tashkilotlaridagi va madaniy muassasalarda qo‘llanish darajasi, ko‘p tilli lisoniy jamiyatdagi mavqeyi, adabiy til, so‘zlashuv tili, sheva ko‘rinishlari haqidagi ilmiy xulosalardan 2019–2022-yillarda davlat ilmiy-texnik dasturlari doirasida bajarilgan A-OT-2019-10. “O‘zbek tilida neyning: me‘yoriy-huquqiy asoslarini yaratish” mavzusidagi amaliy loyihada foydalanilgan (Alisher Navoiy nomidagi Toshkent davlat o‘zbek tili va adabiyoti universitetining 2023-yil 25-oktabrdagi № 01/10-2234-son ma’lumotnomasi). Natijada ijtimoiy-siyosiy jarayonlarning tilga ta’siri haqida faktik ma’lumotlar bilan boyitilgan;

Afg‘onistondagi o‘zbek tilida milliy ta’lim tizimini yaratish, milliy kadrlar tayyorlash, o‘zbek tilining matbuot, oliy ta’lim, ta’lim, nashriyot va kitobchilik sohasidagi o‘rni haqidagi xulosalardan Alisher Navoiy nomidagi Toshkent davlat

o‘zbek tili va adabiyoti universitetida 2020–2023-yillarda davlat ilmiy-texnik dasturlari doirasida bajarilgan AM-F3-201908172. “O‘zbek tilining ta’limiy korpusini yaratish” mavzusidagi amaliy loyihada foydalanilgan (Alisher Navoiy nomidagi Toshkent davlat o‘zbek tili va adabiyoti universitetining 2023-yil 5-oktabrdagi № 01/10-2235-sonli ma’lumotnomasi). Natijada Afg‘onistondagi o‘zbek tilida milliy ta’lim tizimini yaratish, milliy kadrlar tayyorlash, o‘zbek tilining matbuot, oliy ta’lim, nashriyot va kitobchilikka oid materiallar bilan boyitilgan.

**Tadqiqot natijalarining aprobatsiyasi:** Tadqiqot natijalari 7 ta xalqaro va 6 ta respublika ilmiy-amaliy anjumanlarida qilingan ma’ruzalarda va xalqaro saytlarida jamoatchilik muhokamasidan o‘tkazilgan.

**Tadqiqot natijalarining e’lon qilinganligi.** Dissertatsiya mavzusi bo‘yicha 13 ta ilmiy ish chop etilgan. Jumladan, O‘zbekiston Respublikasi Oliy attestatsiya komissiyasi tomonidan doktorlik dissertatsiyalarining asosiy ilmiy natijalarini chop etish tavsiya etilgan ilmiy nashrlarda 7 ta maqola, ulardan 4 tasi xorijiy jurnallarda nashr etilgan.

**Dissertatsiyaning tuzilishi va hajmi:** Dissertatsiya kirish, uch bob, xulosa va foydalanilgan adabiyotlar ro‘yxatidan iborat bo‘lib, umumiy hajmi 138 sahifani tashkil etadi.

## DISSERTATSIYANING ASOSIY MAZMUNI

**Kirish** qismida mavzuning dolzarbligi, zarurati, tadqiqotning maqsadi, vazifalari, obyekti, predmeti, fan va texnologiyalar rivojining ustuvor yo‘nalishlariga mosligi, tadqiqotning ilmiy yangiligi, amaliy natijalari, ishonchligi, nazariy va amaliy ahamiyati, amaliyotga joriy etilishi, aprobatsiyasi, e’lon qilingan ishlar va tadqiqot tuzilishi ko‘rsatilgan.

Dissertatsiyaning birinchi bobi “**Afg‘onistonda lisoniy vaziyat tarixi va tadriji**” deb nomlangan.

§ 1.1. “*Lisoniy vaziyat*” *sotsiologiyistik*ning asosiy masalasi sifatida. Tadqiqot Afg‘oniston til vaziyatining sotsiologiyistik jihatlarini chuqur o‘rganish orqali o‘lkadagi tillarning ijtimoiy vaziyatini, ularning turkumlanishini va tillar o‘rtasidagi munosabatlarni yanada to‘liqroq tasvirlashga qaratilgan. Afg‘onistonda turli tillar o‘rtasidagi ko‘p tilli muhit, shuningdek, etnik guruhlar va ularning tillari o‘rtasidagi o‘zaro ta’sirlar markaziy o‘rin tutadi.

Afg‘onistondagi lisoniy vaziyatni uch nuqtayi nazardan yoritdik:

1. Afg‘oniston xalqning etnik tarkibi va tillarining xilma-xilligi.
2. Afg‘onistondagi muloqot tillari tavsifi va tasnifi.
3. Afg‘onistondagi muloqot tillarining o‘zaro ta’siri masalasi.

Afg‘oniston hududi, aholisi, muloqot tillari haqida manbalarda ma’lumot berilgan<sup>26</sup>.

*Afg‘oniston xalqning etnik tarkibi va tillarining xilma-xilligi.* Hozirgi kunda Afg‘onistonda 34 ta viloyati bor, ushbu viloyatlar ham o‘zining maxsus 364ta tuman tuzilmasiga ega<sup>27</sup>. Afg‘onistonda turli el-uluslar, turli tillar mavjud.

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98-113.صفحات.م.1842. و متن انگلیسی ج 98افغانان، ترجمه آصف فکرت، ص. ۱۲.  
حقیقت، معرفی 34 ولایت و 364 ولسوالی کشور و 12-11-1398. <https://www.haqiqat.se><sup>27</sup>.

Mamlakat aholisi pashtunlar, tojiklar, o'zbeklar, turkmanlar, hazoralar, aymoqlar, baluchlar, nuristonliklar, pashayilar, barohoviylar, pomiriylar va boshqa etnik guruhlardan iborat. 2016-2017-yillardagi davlat aholisining rasmiy hisob-kitobiga ko'ra pashtunlar 43.7%, tojiklar 26.4%, turkman va o'zbeklar 12.2%, hazoralar 12.12%, baluchlar 2.5% qolgan boshqa etniklar 3%dan iborat bo'lgan<sup>28</sup>.

O'lka statistika va axborot boshqarmasining so'nggi ma'lumotiga ko'ra 14 ta etnik guruh Afg'oniston Asosiy qonuniga kiritilgan, Asosiy qonunga kiritilmagan 71 ta kichik etnik guruhlar mavjud. Bu katta va kichik etniklar o'ziga xos til va shevalarga ega.

*Afg'onistondagi muloqot tillari tavsifi va tasnifi.* Zahiriddin Muhammad Bobur Kobul viloyati ta'rifida xalqning o'zaro muomala tili haqida gapirganda qabila va elat nomlarini tilga olgan: *O'n bir-o'n ikki lafz bila Kobul viloyatida talaffuz qilurlar: arabiy, forsiy, turkiy, mo'g'uliy, hindiy, afg'oniy, pashoyi, parojiy, gabriy, barakiy, lamg'oniy* (189)<sup>29</sup>.

Afg'onistonda bundan 50 yil oldin Afg'onistonda 32 ta til mavjud bo'lgan. Internet ma'lumotlariga asosan Afg'onistonda hozirgi kunda 48 ta til mavjud bo'lib, muloqot vositasi sifatida xizmat qilmoqda<sup>30</sup>.

Afg'oniston lisoniy vaziyatida quyidagi tillar muloqot vositasi sifatida xizmat qiladi:

I. Hind-Yevropa tillari: (Oriyoni yo G'arbiy Eron tillari), pashtu,<sup>31</sup> fors,<sup>32</sup> kurd,<sup>33</sup> lo'r, barakiy, urmiri /urmari, paryon, zargari<sup>34</sup>.

II. Afg'onistondagi turkiy tillar: o'zbek<sup>35</sup>, qozoq, qirg'iz,<sup>36</sup> surtiy (fayo, taranjy), turkman,<sup>37</sup> ozarbayjon va qoraqalpoq tillari.

III. Pomir tillari: munjiy (yudg'o), vohiy, sirikli, ishkoshimi, sanglichi, zebok, sho'g'niy / sho'g'noniy<sup>38</sup>, ro'shoniylar<sup>39</sup>.

IV. Nuriston tillari: kalishailo / voyguli<sup>40</sup>, ashkuniy, parsuniy /vosiviriylar.

V. Dordi tillari: pashshayi<sup>41</sup>, golmi, parochi, shumshati, domli, uvarbotiy tillari.

VI. Hind-Oriyoyi tillari: tirohiy, lahindo, sindi, panjobiy, urdu, joygotiy, saroyki, gujoriy, domoriy tillari.

خالدی، دوکتور نور احمد، 24-5-2018، ترکیب قومی نفوس افغانستان، سایت آریانا افغانستان آنلاین <https://www.arianafghanistan.com><sup>28</sup>

<sup>29</sup> Бобурнома / Нашрга тайёрловчилар: П. Шамсиев, С. Мирзаев. В. Зоҳидов сўз бошиси ва таҳрири билан. – Тошкент: ФА, 1960. – Б.189; ХолмановаЗ. Бобурнома – тил қомуси. – Тошкент: Академнашр, 2021. – Б. 12.

<sup>30</sup> شفقنا انترنت صحیفه سی، 22-2-2022، زبانهای رایج افغانستان. <https://www.af.shafaqna.com>

<sup>31</sup> دایره المعارف بزرگ اسلامی، درمورد کلمه "پامیری"، 17-9-2010.

<sup>32</sup> Spooner, Brian, 2011. "10. Balochi: Towards a Biography of the Language". In Schiffman, Harold F. Language Policy and Language Conflict in Afghanistan and Its Neighbors. Brill. p. 320. ISBN 978-9004201453

<sup>33</sup> Paul Ludwig, 2008-12-15, history of the Kurdish language. [https://www.iranicaonline.org/articles/kurdish-languagei\\_Encyclopaedia\\_Iranica](https://www.iranicaonline.org/articles/kurdish-languagei_Encyclopaedia_Iranica).

<sup>34</sup> دهخدا، علی احمد، لغتنامه دهخدا.

<sup>35</sup> احمدی، محمدادریس، 16-10-1386، معلومات عمومی افغانستان، - <https://geo-of-afg.blogfa.com>

<sup>36</sup> هنریار، ارشاد، 12-11-2017، فرغیزهای افغانستان اقلیتی رویه به انقراض بریام دنیا. <https://www.bbc.com>

<sup>37</sup> دیکشنیری آبادیس، ترکمن های افغانستان. <https://abadis.ir>

<sup>38</sup> کهزاد، علی احمد. تاریخ ادبیات افغانستان. کتاب الکترونیکی (PDF). سال خورشیدی 1330. ص. 12.

<sup>39</sup> Wikipedia contributors, "Rushani dialect, "Wikipedia, The Free Encyclopedia", <https://www.en.wikipedia.org> (accessed September 12, 2012).

<sup>40</sup> راهپور طرزی، صدیق. 11-2-3-25، سرزمین ما- ارزنگ زیبایی های قومی، [www.afghanasmai.com](http://www.afghanasmai.com)

<sup>41</sup> Ethnologue report for Dardic, Ethnologue language of the Afghanistan.

Afg'onistonda boshqa tillar va shevalar ham mavjud: hindiki / hindikush, somiy, mo'g'uliy, barohuiy, siryokiy, dif, kolmiy, soviy, uyg'ur / urduchi tillari<sup>42</sup>.

Afg'onistonda ko'p sonli aholi gaplashadigan qadimgi tillardan biri pashtu tilidir. Bu til egalari Afg'onistonning janubiy, sharqiy, janubi-g'arbiy viloyatlarida yashaydilar. Bu til fors va arab tillarining ko'plab o'ziga xos xususiyatlarini saqlab qolgan va turli shevalarga ega: Vaziriy, Ofaridiy, Pishovur, Qandahoriy, G'alzoiy, Babuchiy va boshqalar<sup>43</sup>. Bugungi kunda pashtu tili Afg'oniston tili deb ham ataladi.<sup>44</sup>

**Afg'onistondagi muloqot tillarining o'zaro ta'siri masalasi.** Afg'onistondagi pashtu tilida so'zlashuvchilarning aksariyati fors tilini yaxshi biladilar, ammo ushbu tilga yaxshi munosabatda bo'lmaydilar. Pashtu tili lug'at tarkibidagi mahalliy elementlarning aksariyati Sharqiy Eroniy tillari bilan bog'liq. Biroq oz miqdordagi so'zlar pashtu tiliga xosdir. Bu til milodiy XVII asrdan keyin fors va hind tillaridan ko'p so'zlarni o'zlashtirib olgan. Arab so'zlari esa fors va urdu tillari orqali kirib kelgan. Shunisi ahamiyatliki, Afg'onistondagi muloqot tillarining o'zaro ta'siri natijasida nafaqat arabcha, hindcha birliklar kirib keldi, balki o'zbekcha so'zlar ham fors va pashtu tillariga o'zlashdi. Masalan, fors tiliga o'zlashgan *o'toq o'troq* so'zidan olinib, yashaydigan yerni anglatadi. *To'shak yo do'shak, to'shamoq* so'zidan olingan bo'lib, asosan *to'shamoq* fe'lidan yasalgan va hokazolar.<sup>45</sup> Tadqiqotchi Azizulloh Arolning maqolasida ko'rsatilishicha: "O'zbekcha so'zlarning anchasi juda sodda shakli bilan pashtu tiliga kirib borgan. Ushbu so'zlarning o'zbekcha bo'lganligini, faqatgina tilshunoslar o'qishi bilan tezlikda tushunib oladi. Hozir esa ushbu so'zlar pashtu tilida mavjud va ishlatilib kelinmoqda. Misol uchun: Vilis (ulus), takal (tak el), ko'chi (ko'ch-ko'chmoq), ano (ona) va boshqalar."<sup>46</sup>

O'zbek tili ham fors va pashtu tillaridek, Afg'onistonning qadimiy tillaridan biri bo'lib, mamlakatning shimol va shimoli-sharqiy viloyatlarida yashab, shu tilda gaplashadilar.<sup>47</sup> Afg'oniston o'zbek tilining shakllanishida uchta sheva – o'g'uz, qipchoq va qarluq shevallari xususiyatlari ishtirok etgan<sup>48</sup>.

## § 1.2. Afg'onistondagi lisoniy vaziyatning tarixiy bosqichlari.

1.2.1. *Temuriylar davridan XX asr boshlarigacha bo'lgan davrda Afg'onistondagi lisoniy vaziyat.* Temuriylar davri va XX asr boshlaridagi Afg'oniston hududida o'zbek tilining mavqeyi juda yuqori bo'lgan va bu davrda o'zbek tili nafaqat adabiyotda, balki ilm-fan va madaniyatda ham muhim rol o'ynagan. Temuriylar hukumati davrida turkiy til, xususan, o'zbek tili (Chig'atoy tili), Afg'oniston va uning atrofidagi hududlarda yuksalish natijalarini ko'rsatgan. Bu davrda o'zbek tilida ijod qilgan mashhur shoirlar va yozuvchilar nafaqat o'zbek

<sup>42</sup>دانشنامه آزاد، <http://www.wikipedia.org>

<sup>43</sup>دايره المعارف بزرگ اسلامي، درمورد كلمه "پاميرى"، 17-9-2010.

<sup>44</sup> Vladimir Kushev (1997). "Areal Lexical Contacts of the Afghan (Pashto) Language (Based on the Texts of the XVI-XVIII Centuries)". Iran and the Caucasus. doi:10. 1163/157338497x00085. JSTOR 4030748.

<sup>45</sup> ارال، عزيزالله. "اوزبېك تېلى مىلى كۈنى 29". میزان، 21- اكتوبر ("، واژه های سیار زبان اوزبېكى، مقالېلر و شعرلر توپلىمى. لېبېب، محمد عالم و باشقېلر. كابل: افغانستان، واژه بېل. 2020. بېت. 113.

<sup>46</sup> ارال، عزيزالله. "اوزبېك تېلى مىلى كۈنى 29". میزان، 21- اكتوبر ("، واژه های سیار زبان اوزبېكى، مقالېلر و شعرلر توپلىمى. لېبېب، محمد عالم و باشقېلر، كابل: افغانستان، واژه بېل. 2020. بېت. 113.

<sup>47</sup> احمدى، محمدادريس، 16-10-1386، معلومات عمومى افغانستان، - <https://geo-of-afg.blogfa.com>

<sup>48</sup> ندېم، عبدالحميد، 18-12-1398، معرفى لهجه های زبان اوزبېكى در افغانستان (کنفرانس علمى- تحقیقى)، سایت اکادمى علوم افغانستان)

tilini rivojlantirish, balki fors tilidagi adabiyotning ham rivojlanishiga katta ta'sir ko'rsatganlar.

Alisher Navoiy va boshqa turkigo'y shoirlarning asarlari o'zbek tilining ilmiy va adabiy o'rni haqida muhim dalillarni taqdim etadi. Shuningdek, Afg'onistonning turli hududlarida o'zbek tilida ijod qilgan shoirlar va yozuvchilarning faoliyati bu tilning tarixi va rivojiga katta hissa qo'shgan. Afg'onistonda o'zbek tilining yuksalishi va uning adabiy merosi hamda turkiy tillarning o'rni Temuriylar davrida o'zining eng yuqori cho'qqisiga chiqqan.

Shu bilan birga, o'zbek tili va uning adabiyoti Fors tilining ta'siri ostida rivojlanib, bu davrda ko'plab nodir asarlar yaratildi. Afg'onistonning turli hududlaridagi o'zbek tilida ijod qilgan yozuvchi va shoirlarning ishlari bu tilning boy va rang-barang tarixini tashkil etadi.

Eronlik shoir Manuchehr Domg'oni qasidasining bir baytida:

به راه تورکی مانا که خوبتر گویی  
تو شعر تورکی بر خوان مرا و شعر غزنی<sup>49</sup>

(Bu baytda Manuchehr turkiyda yozishni tavsiya qiladi. Turkiy tilda she'r aytish imkoniyati kengligini qayd etgan. Manuchehr bu she'r orqali g'aznaviylar davrida turkiy tili rivojlanganini ko'rsatgan).

Tarixchi G'ulom Muhammad G'uborning qayd etishicha, ... "Temuriylar hukumati o'rtaga kelishi bilan qaytadan mamlakat ma'naviyati yuksalib, ilm va adab, til va adabiyot yetarli darajada taraqqiy topdi<sup>50</sup>". Ushbu davrdagi lisoniy vaziyatda o'zbek tili chig'atoy tili nomi bilan qaror topdi.

Temuriylar davridagi turkiy adabiyot fors tiliga asoslangan bo'lsa-da<sup>51</sup>, o'zbek tili yoki chig'atoy adabiyoti g'aznaviylar va saljuqiylar davrida ham mavjud bo'lgani<sup>52</sup> bu tilning badiiy ijod tili sifatida davom etganini asoslaydi.

Eski o'zbek tilining yuksalishi haqida Alisher Navoiy o'zining "Muhokamat ul-lug'atayn"<sup>53</sup> va "Majolis un-nafois" asarlarida turkiygo'y shoirlar haqida ma'lumot beradi<sup>54</sup>. "Shohrux Mirzo, uning o'g'li Boysung'ur Mirzo va So'ngra Xuroson (bugungi Afg'oniston)da Sulton Husayn Boyqaro o'zbek tili va adabiyotini rivojlantirishga hissa qo'shdi<sup>55</sup>.

Temuriylar davridagi lisoniy vaziyatning asosiy belgilari quyidagicha:

1. Din, ilm-fan tili sifatida arab tilining rivojiga alohida e'tibor qaratilgan.
2. Badiiy adabiyot tili sifatida fors tili rivojlandi.
3. Temuriy hukmdorlar, ayniqsa, Shohrux Mirzo hukmdorligida turkiy tilning taraqqiyotiga alohida ahamiyat berildi. Temuriylar davrida o'zbek tili "chig'atoy tili" nomi ostida ijtimoiy vazifa bajardi va rivojlandi.
4. Alisher Navoiy va boshqa ma'rifatparvar arboblarning sa'y-harakatlari natijasida turkiy til rivojlandi.

<sup>49</sup>ديوان منوچهر دامغانی، به کوشش محمد دبیرسیاقی، تهران: انتشارات زوار سال خورشیدی 1385. غیار، غلام محمد. افغانستان در مسیر تاریخ. جلد: اول و دوم، کابل، بنگاه انتشارات میوند. سال خورشیدی 1387. صفحات 275-280.

<sup>51</sup>صفا، ذبیح الله. تاریخ ادبیات در ایران، ج4، سال خورشیدی 1391. ص. 146.

<sup>52</sup>ابراهیم، رحیم. 1392. ادبیات اوزبیک افغانستان، بابر انجمنی. سایت نامی: [www.bayanifoundation.com](http://www.bayanifoundation.com)

<sup>53</sup>نواهی، علیشیر. محاکمه اللغتين، مهتم: تاشقین بهایی. هجری بیل 1395. بیت 64-65.

<sup>54</sup>نواهی، علیشیر، 1392، مجالس النفايس، مهتم: عبدالله رویین. هجری بیل 1392. بیت 22.

<sup>55</sup>زوبل، محمدحید، 1386، تاریخ ادبیات افغانستان، کابل، بنگاه انتشارات میوند. سال خورشیدی 1389. صفحات 188-192.

Ibrohim Rahim Afg'onistonda XIV asrdan XX asrgacha turk-o'zbek tilida yozilgan yuzdan ortiq asar haqida ma'lumot keltirgan<sup>56</sup>.

Turkiy, ya'ni o'zbek tilida ijod qilinishi mazkur tilning Afg'oniston o'zbeklari uchun ona tili sifatida yashab kelgani, badiiy til, ijod quroli sifatida rivojlanganini ko'rsatadi.

1.2.2. *So'nggi yuz yillikda Afg'onistonda o'zbek tilining qo'llanishi.*

1919-yildan 2021-yilgacha bo'lgan so'nggi yuz yillikka oid hujjatlar mamlakat ijtimoiy-siyosiy hayotida yangi davr boshlanganini ko'rsatadi.

Sotsiolingvistikaga oid tadqiqot materialini to'plashda eng faol quyidagi usullar qayd etilgan:

1) kuzatish; 2) anketa tarqatish; 3) intervyu olish; 4) faktik materiallar manbaini tahlil qilish; 5) eksperiment o'tkazish<sup>57</sup>.

Tadqiqotimizda, asosan, kuzatish va faktik materiallar manbaini tahlil qilish usulidan foydalandik.

Afg'onistonning so'nggi yuz yilligida hukmronlik qilgan hukumatlar davridagi lisoniy vaziyatni quyidagi bosqichlar asosida izohlaymiz:

1. Amirlik davridagi lisoniy vaziyat – o'zbek tiliga qisman e'tibor qaratilgan davr. Bu bosqichni o'zbek tilining tiklanish davri sifatida izohlash mumkin.

2. Qirollik davridagi lisoniy vaziyat – o'zbek xalqi va tili uchun sinovli bo'lgan davr. Bu davrda o'zbek va turkman tillari dasturlari noma'lum sabablarga ko'ra ruxsat berilmay butunlay to'xtatildi<sup>58</sup>.

Bu davrda "fors va o'zbek tillarida bo'lgan 237 ta qo'lyozma kitob yoqib yuborilgan"<sup>59</sup> Afg'onistonda boshqa tillarni unutilish lozimligini ta'kidlanadi<sup>60</sup>. Pashtu tili yonida fors-dari tili matbuot rasmiy tili sifatida o'ziga xos o'rin egallaydi. Boshqa etnik guruhlar, xususan, o'zbek xalqi uchun ona tilida o'qish, yozish man etildi<sup>61</sup>.

3. Xalq demokratik respublikasi davridagi lisoniy vaziyat – o'zbek tili rivoji uchun yangi davr hisoblanadi. Afg'onistondagi o'zbek-turkman xalqlarining madaniyati yuksalishi, ona tillarining o'rgatilishi va tillari ommaviy axborot vositalariga kiritilishi uchun hukumat tomonidan rasmiy buyruq chiqarilib, ushbu tillar nashriyotiga ruxsat berildi. 1978-yil 28-may kuni "Afg'oniston demokratik respublikasining 4-sonli buyrug'i"ga binoan o'zbek ziyolilari kurashi asosida o'zbek tilida "Yulduz" gazetasi ommaviy axborot vositalari tarixida birinchi marta Kobulda faoliyat boshladi. Ammo afg'onistonlik o'zbeklar bolalari ancha paytlar ona tilida ta'lim olishdan mahrum qoldilar<sup>62</sup>.

4. Mujohidlar davridagi lisoniy vaziyat – o'zbek tili rivojlanishiga imkoniyat yaratilgan davr. Marshal Do'stum hukmronlik faoliyati nafaqat o'zbek tili

<sup>56</sup> Ibrahimi, Rahim. *Adbiyat chغتایی (اوزبیکي) افغانستان*. سال خورشیدی 1400.

<sup>57</sup> Berdialiyev A., Turdibekov M. *Sotsiolingvistika*. – Toshkent: Nodirabegim, 2022. – 134 b. – B. 108.

<sup>58</sup> كوهكن الف، محمد عالم 20. 2020-10. "جاياگاه زبان اوزبیکي در افغانستان، از گذشته ی محروم تا تجليل آن در سطح ملی" [www.bbc.com/kabul/afghanistan](http://www.bbc.com/kabul/afghanistan)

<sup>59</sup> رحيم، ابراهيم. *ادبيات اوزبیکي افغانستان*، بابر انجمنی. سال خورشیدی 1392. 9-28.

<sup>60</sup> ميمنهگی، تورديقل، 16-12-201، محمد گل مهمند ادامه دهنده جنایات امیر عبدالرحمن و عامل فاجعه حریق کتیب تاریخی اوزبیکي. <https://www.uzlig.com>

<sup>61</sup> مینى، محمدکاظم، افغانستانده گی تورکی مطبوعات نینگ قیسقه تاریخی، <http://bayanifoundation.com>

<sup>62</sup> تاشقین بهایی، سید تاج الدین، 2020، «اوزبیک تیلی درسلیک کتابلری 29 «میزان اوزبیک تیلی ملی کونی و مقاله لرو شعر توپلمی. کابل: افغانستان، 81-83 بېنلر. 2020.

yuksalishiga sabab bo'ldi, balki Afg'oniston o'zbeklarini qayta tiriltirib, o'zbek tili va xalqini yuzaga chiqarishiga sababchidir.

5. Diktatorlik davridagi lisoniy vaziyat – o'zbek xalqi va tili uchun halokatli bo'lgan davr. O'zbek xalqi qiynoq va siquvga olindi, o'zbek tilida yozuvlar nashr etilishiga ruxsat berilmadi.

6. Yangi respublika davridagi lisoniy vaziyat. Bu davrda asosiy qonunda turkiy (O'zbek-Turkman) tillarining mamlakatda rasmiy til sifatida qabul qilinishi bo'ldi. O'zbek tilining bunday maqomga ega bo'lishida, 2003-yili yo'lga qo'yilgan Asosiy qonunda qatnashgan shimol va shimoli-sharq viloyatlari vakillari, ayniqsa, Marshal Abdurrashid Do'stunning yetakchiligi va jasurona kurashi, O'zbek va Turkman namoyondalarining jasurligi katta ahamiyatga ega bo'ldi.<sup>63</sup> Afg'oniston Asosiy qonunida quyidagicha matn qabul qilingan: "Aholining ko'p qismi O'zbek, Turkman, Pashtu, Nuristoni, Baluchi, yoki Pomiri tillaridan birini biladigan hududlarda bu til Pashtu va Dari tillaridan tashqari rasmiy uchinchi til bo'lib, bu tilning kuchlantirish va quvvatlantirish davlat zimmasidadir. Ayni holda ushbu tillarni qo'llash tartibi qonun bilan tartibga solinadi<sup>64</sup>. Afg'oniston milliy radio va televideniya har kuni o'zbek tilida yarim soatlik ko'rsatuvlar davom ettiriladi. Biroq, Afg'onistonlik o'zbeklar Afg'oniston milliy radio-televideniya doirasida o'zbek tilida mustaqil radio-televideniya tashkil etishga chaqirishgan<sup>65</sup>. Yangi tizim Asosiy qonuni, o'zbek va turkman tillari rasmiy maqomga ega bo'lish va o'zbek tilida faoliyat qilish eshiklarini lang ochib qo'ydi. Nihoyatda ichki harakatlar sababli xalqaro ommaviy axborot vositalari ham Afg'oniston o'zbek tili uchun dasturlar yaratishga kirishdi<sup>66</sup>. Xalqaro televideniya ham o'zbek bo'limlari ochilib, fors va pashtu tillari yonida aniq soatlarda o'zbekcha ko'rsatuvlar, ayniqsa, o'zbekcha yangiliklar yoyila boshladi. Ommaviy axborot bo'yicha faoliyat qilib kelayotgan 67 ta jahon va mahalliy radiolarning 80 foizi O'zbek tilida dasturlar tarqatib kelgan<sup>67</sup>.

O'zbek tili Afg'oniston tarixidagi murakkab lisoniy vaziyatlardan omon chiqdi. O'zbek tilining Afg'oniston hududida yashab qolishi va hozirga qadar muloqot vositasi sifatida xizmat qilishi quyidagi omillar bilan izohlanadi:

1. Murakkab lisoniy vaziyatlar tarixida Afg'onistondagi o'zbeklar o'z ona tillarini saqlab qolish uchun astoydil intildilar. O'z tashabbuslari bilan masjid va madrasalarda o'zbek mumtoz ijodkorlari asarlarini eshitish va o'qitilishini yo'lga qo'ydilar. Muayyan davrlarda o'zbek tilini ona tili sifatida o'qitish ta'qiqlanganiga qaramasdan, ona tilini asrab qolishga qaratilgan sa'y-harakatlar davom etdi.

2. Ijodkorlar she'riy asarlarini ayrim gazetalarda o'zbek tilida e'lon qilishga harakat qildilar. O'zbek tilini omma e'tiboriga havola etishga intildilar.

<sup>63</sup> Aral, عزیز الله». کیریش» اونیوتیلیمس شعرلر و مقاله لر توپلمی، لیبیب، محمد عالم و باشقه لر. کابل: افغانستان، مطبعه واژه. 2020. 14- بیت.  
<sup>64</sup> دقیق، قانونمل محمد رحیم". 1392 قانون اساسی افغانستان (1301)- (1382)، افغانستان، نشر وزارت عدلیه افغانستان. سال خورشیدی. 1392. ص. 433.

<sup>65</sup> کوهکن الف، محمد عالم، "2020 جایگاه زبان اوزبیک در افغانستان، از گذشته‌ی محروم تا تجلیل آن در سطح ملی"  
<sup>66</sup> توپگون، حسام الدین". افغانستان اوزبیک تیلی نینگ پیترمه لرو اجتماعی ترماق لرده گی احوالی" اونیوتیلیمس مقاله لر و شعرلر توپلمی، لیبیب، محمد عالم و باشقه لر. کابل: افغانستان، مطبعه واژه. 2020. - 279 بیت.

<sup>67</sup> سازمان فرهنگ و ارتباطات اسلامی). ۱۳۴۰/۵/۵. (رسانه ها در بلخ، <https://icro.ir>)

3. Ayrim she'riy san'at namunalarilardan o'zbek tilining badiiy til sifatida qo'llanishi uchun vosita sifatida foydalanildi. Shir-u shakar san'ati o'zbek tilining she'r misralari orqali o'quvchiga yetib borishini ta'minlandi.

### § 1.3. Afg'oniston Islom Respublikasida tillar maqomining huqudij asoslari.

Afg'oniston Asosiy qonuni birinchi marta, e'tiborli qonun sifatida Amonulloxon hukumati davrida joriy qilingan. Afg'oniston 1919-yili mustaqillikka erishish bilan shu Asosiy qonun ham yuzaga keladi<sup>68</sup>. Mamlakatga siyosiy o'zgarishlar yuzaga kelishi bilan ushbu Asosiy qonun hukumatlar tomonidan sakkiz marta o'zgartirildi. Asosiy qonunning barcha o'zgarishlar davrida pashtu va fors tillari qonunga kiritilib, mamlakatning rasmiy tili sifatida ishlatilib kelgan.

1964-yildagi Asosiy qonunda fors tili dari tiliga o'zgartirildi. Fors va dari tillari siyosiy jihatdan ajratilgan bir til hisoblanadi<sup>69</sup>. Boshqa bir guruh tilshunoslar fors va tojik tillarini alohida-alohida tillar deb da'vo qiladilar. Fors tilini Eron, dari tilini Afg'oniston va tojik tilini Tojikiston tili, deb hisoblaganlar. Aholi soni bo'yicha pashtunlar Afg'onistondagi ba'zi boshqa etnik guruhlardan ko'p, lekin til jihatdan ular mutlaq ozchilikni tashkil etadi. Bu mamlakatdagi asosiy etnik hazoralar, tojiklar, aymoqlar guruhlari fors tilida so'zlashadilar. Afg'onistondagi o'zbeklarning ko'pchiligi esa o'z tillaridan tashqari, fors-dari tillarida gaplashganlar. Lekin davlatning "Davlat madhiyasi" pashtu tilidadir.

1978-yili, Savr inqilobi bo'ldi, "Afg'onistondagi qardosh millatlar, jumladan, o'zbek-turkman tili hukumatning rasmiy buyrug'i asosida 1978-yil 28-may kuni Afg'oniston demokratik respublikasining to'rtinchi sonli buyrug'i" nomi ostida hukumatning rasmiy jurnalida bosmadan chiqib tatbiq etildi<sup>70</sup>. Shundan so'ng o'zbek tilida yozish, o'qish va faoliyat olib borish ruxsati davlat tomonidan rasmiy shaklda belgilandi. 2001-yilda, Afg'oniston Asosiy qonuni yangi reforma bilan o'zgartirildi. 2003-yilda turkiy (O'zbek va Turkman) tillari mamlakatda rasmiy til sifatida qabul qilindi<sup>71</sup>.

Afg'oniston Asosiy qonunida "Aholining ko'p qismi o'zbek, turkman, nuristoni, baluchi yoki pomir tillardan birini biladigan hududlarda bu til pashtu va dari tillaridan tashqari rasmiy uchinchi til bo'lib, bu tillarni kuchlantirish va quvvatlantirish davlat zimmasidadir. Ayni holda ushbu tillarni qo'llash tartibi qonun bilan tartibga solinadi<sup>72</sup>", deb qayd qilingan.

Afg'oniston Islom Respublikasi 2020-yil 21-oktabr sanasida Afg'oniston o'zbek tili milliy kuni deb e'lon qildi<sup>73</sup>.

Dissertatsiyaning ikkinchi bobi "**Afg'oniston Islom Respublikasida ijtimoiy-siyosiy jarayonning lisoniy vaziyatga ta'siri va o'zbek tilining qo'llanish sohalari**" deb nomlangan.

<sup>68</sup> Meshran (2021, November 17). <http://www.meshran>.

<sup>69</sup> حبيبي، عبدالحی. تاریخ مختصر افغانستان. کابل: افغانستان. انجمن تاریخ و ادب افغانستان. 1970. ص. 132.

<sup>70</sup> شرعی جوزجانی، سید عبدالحکیم، 2021. "عوامل عروج و نزول زبان اوزبیکي در محدوده افغانستان" <https://www.uzlig.com>

<sup>71</sup> ارال، عزیزالله. «باش سۆز» 2020، «کیریش»، اونوتیلیمس شعرلر و مقاله لر توپلمی، لیبب، محمد عالم و باشقه لر. کابل: افغانستان، مطبعه واژه. 2020. 9 بیب.

<sup>72</sup> دقیق، قانونمل محمد رحیم "2013. قانون اساسی افغانستان (1301) - (1382)، افغانستان، نشر وزارت عدلیه افغانستان. 2013. ص. 89.

<sup>73</sup> زهیر، محمد ظاهر، 2020، زبان اوزبیکي در افغانستان از زبان های بومی و اداری قدامت تاریخی است " 2 میزان اوزبیک تیلی ملی کونی، مقاله لرو شعرلر توپلمی. کابل: افغانستان. 2020. 14 بیب.

§ 2.1. *Ijtimoiy-siyosiy jarayonlarning o'zbek tili ijtimoiy mavqeyiga ta'siri.* Afg'oniston maishiy turmush tarzida o'zbek tili og'zaki va yozma nutq ko'rinishida qo'llanib keladi. O'zbek tili Afg'oniston tarixiy muhitida ko'p qiyinchiliklarga duch keldi. Ayniqsa, mamlakatning so'nggi yuz yillik turmush tarzida Afg'oniston o'zbek xalqi taraqqiyotga zid vaziyatlar shohidi bo'lganlar. O'zbek tili lisoniy hamjamiyatining ayrim ko'rinishlarigina mavjud edi va u qiyin vaziyatda rivoj topdi.

Lisoniy hamjamiyatning muloqot ko'rinishlari quyidagilarni o'z ichiga oladi:

1. Adabiy til. 2. Dialekt. 3. Sotsiolekt. 4. Argo, jargo, sleng. 5. Koyne, 6. So'zlashuv tili<sup>74</sup>.

So'zlashuv tili og'zaki muloqot ko'rinishi bo'lib, boshqa nutq ko'rinishlaridan keng imkoniyatlarga egaligi, qaytarilmasligi, uslubiy bo'yoqdorlikka egaligi bilan ajralib turadi.

“So'zlashuv tili – adabiy til me'yorlariga ega bo'lmagan, ma'lumotsiz va o'rta ma'lumotli shahar aholisining nutqi” sifatida ta'riflangan<sup>75</sup>.

*Hozirgi Afg'onistondagi lisoniy vaziyat.* Afg'onistonda tarixiy taraqqiyot, ijtimoiy muhit, o'zbek tiliga munosabat turg'un bo'lmagani sababli adabiy til va sheva o'rtasidagi alohidalik to'liq qaror topmagan. Ko'proq sheva, so'zlashuv tilining ustunligi kuzatiladi.

Lisoniy vaziyatning quyidagi ko'rinishlari mavjud:

*Adabiy til va shevalar.* Ko'p sonli o'zbeklar istiqomat qiladigan viloyatlar o'z ichida sheva xususiyatlariga ko'ra ikkiga bo'linadi: qipchoq va qarluq. Shimoliy viloyatlarda qarluq shevasi hokim. Bu shevada ko'proq asar yozilgani uning sayqallanganidan dalolat beradi. Qipchoq shevalari vakillari nutqida qarluq lahjasining ta'siri kuzatilmoqda. Bu esa qarluq lahjasining madaniylashish belgisiga egaligi bilan izohlanadi. Shevalar Afg'onistonda o'zbek tili saqlanib qolishining asosiy omillaridan biri hisoblanadi. Radio, televideniya, nashriyotda ham sheva ta'siri katta.

Qipchoq, qarluq shevalari o'zbek tilining asosini tashkil qiluvchi muloqot shakllaridir<sup>76</sup>.

O'zbeklar ko'p istiqomat qiladigan 9 viloyatda dari tilini yaxshi tushunadilar. Shu tilda savod chiqaradilar, ona tilidan ham a'lo o'zlashtiradilar. Pashtu tilini kam darajada biladilar.

Adabiy til yozma nutq, matbuot tili, ta'limda o'zbek tilining qo'llanishi natijasida sayqallanib bormoqda. Biror tizimli qoida yo'q. Adabiy til deyarli shakllanmagan. Maktablarda, oliy ta'lim muassasalarida o'zbek tilining o'qitilishi adabiy til me'yorlarining farqlanishiga olib keladi.

*So'zlashuv nutqi yosh mezoniga ko'ra farqlanadi.* Shu jihatdan yoshlar va kattalar o'rtasida tafovut mavjud. Katta yoshdagilar Afg'onistonda 30 yil oldin

<sup>74</sup> Usmanova Sh., Bekmuhammedova N., Iskandarova G. Sotsiolingvistika. O'quv qo'llanma. – Toshkent: Universitet, 2014. – B. 13.

<sup>75</sup> Usmanova Sh., Bekmuhammedova N., Iskandarova G. Sotsiolingvistika. O'quv qo'llanma. – Toshkent: Universitet, 2014. – B. 9.

<sup>76</sup> Ashirboyev S. O'zbek dialektologiyasi. – Toshkent: Nodirabegim, 2021. – B. 176.

ta'limda o'zbek tili bo'lmagani uchun savodsiz qolgan, yozma nutqni to'liq egallamagan, o'zbek tilidan begona bo'lgan.

*Yoshlar ko'proq adabiy tilda gapirishga harakat qilmoqda.* Yoshlar muloqotida ham og'zaki o'zbekcha nutq, ham yozma o'zbekcha nutq saqlanib qolgan. Ijtimoiy tarmoqlar, maktab darsliklari ta'sirida o'zbekcha so'zlar o'rniga o'zlashma so'zlar ko'p ishlatilmoqda: *yog'och – cho'p, yer– zamin, ari– zambur.*

Shahar og'zaki nutqida chet so'zlar ko'p qo'llanadi. Og'zaki nutq gender jihatdan ham farqlanadi. Erkaklar nutqida *attanga la'nat, javonmarg bo'l, jonimarg bo'l* kabi vulgar so'zlar ishlatilsa, ayollar muloqotida qarg'ishlar (og'zingdan qoning kelsin) ko'p uchraydi. Erkaklar bolalarini *tobutim poyasi, otam, farzandim* deb suyardilar.

Afg'oniston o'zbek aholisi orasida ham erkaklar savodli, ayollar savodsiz. Ayollarga erkakning ta'siri kattadir.

*O'zbek tiliga forsiy izofa ta'siri ko'p.* Deyarli hamma birikmalarni forsiy izofa asosida tuzib, oxiriga o'zbekcha fe'l qo'shib ishlatadilar.

Dari tilidagi cho'ziqlik o'zbek tiliga ham ta'sir qilgan. O'zbekcha so'zlar ham cho'zib talaffuz qilinadi. Aslida bu cho'ziqlik dari tiliga arab tilidan o'tgan.

*O'zbek tili, asosan, og'zaki nutqda saqlanib qolgan.* Buni bir muddat savodsizlik natijasi deb baholash mumkin. O'zbek tili kattalar nutqida, asosan, an'anaviy holda, yoshlar nutqida yangilanib saqlangan.

Internet orqali ingliz va boshqa baynalmilal so'zlar kirib kelgan: *kompyuter texnologiyalari, printer, uskuna, skaner, problem, interneyshenel.*

O'zbek tili maishiy turmushda og'zaki va yozma nutq ko'rinishida qo'llanib kelgan. Kundalik muomala va munosabatlarimiz, o'y va fikrlarimiz ana shu og'zaki nutq bilan ifodalanadi. Yozma nutq harflar va so'zlar vositasida shakllanadi<sup>77</sup>. Chunki, maishiy turmush til vositasi bilan davom etadi, til ham so'zlashuvchilari va maishiy turmush bilan tirikdir. Har til egalari o'z tilida gaplashmasa, xususan, oilasi, keyinchalik yashab turgan qishlog'i va muhitida ona tilini tirik asray olmasa, bu tillar qarovsiz tilga aylanadi va tezlikda o'lishi mumkin. Har bir til tirik qolishi uchun og'zaki tilni maishiy turmush tarzida tirik asrab qolish nihoyatda muhim sanaladi.

Afg'oniston lisoniy hamjamiyatida o'zbek tilining ijtimoiy-siyosiy mavqeyiga ikki omilning ta'sirini qayd etish lozim:

1. Tashqi omillar. 2. Ichki omillar.

O'zbek tilining ijtimoiy-siyosiy mavqeyiga ta'sir ko'rsatgan tashqi omillar Afg'oniston hududidagi hukumat nuqtayi nazari, ijtimoiy-siyosiy vaziyat, milliy-etnik yondashuv bilan izohlanadi.

Afg'oniston lisoniy hamjamiyati ko'p etnik qatlamli ijtimoiy-siyosiy muhitga asoslangan.

*Afg'onistonda o'zligini yo'qotib, mutlaqo afg'onlashgan va tojiklashgan turkiy ellar juda ko'p.* Ushbu etnik guruhlardan ayrimlari turli ijtimoiy va siyosiy omillar sabab o'tgan davrlarda o'z tillarini yo'qotib pashtu va dari tillarida so'zlashishga majbur etildilar. Afg'oniston xalqlari orasida faqat o'zbek, turkman,

<sup>77</sup> Aishanچ، ذكر الله، حاضرگی اوزبېك تېلى، 2008، كانادا 38. بېت.

qirg'izlargina o'z tillarida gapirishda davom etishdi va bir qadar yozishni saqlab qolishdi. O'zbek tilining ijtimoiy-siyosiy mavqeyiga tillarning qo'llanish holati, tillarning ijtimoiy faollashuvi, til ko'nikmalarining hosil bo'lishi ichki omil sifatida ta'sir ko'rsatadi.

O'zbek tili qo'llanishida keskin o'zgarishlar jarayoni o'zbeklar madaniyatining shaharlashishi, savdo-sotiq ishlarini yo'lga qo'yishlari, boshqa xalqlar bilan keng aloqaga kirishlari tufayli dari tilining o'zbek tiliga ta'sirini kuchaytirib yubordi. Bu o'zgarishlar va aloqalar o'zbek tilining rivojlanishiga emas, aksincha, uning buzilishiga olib keldi. O'zbeklar yashaydigan bir qator shaharlar markazida dari tili umumxalq uchun aloqa tili bo'lgani bois bunday joylarda yashaydigan o'zbeklar tiliga anchagina ta'sir o'tkazgan. O'zbek tilining Afg'onistonda qanday holatlar sababli asrab qolishning katta omili, bir qator xalqlarning ona tiliga e'tibor qaratishi va qishloqlarda umumiy ma'noda "Mulloxona" degan uy maktablarining borligidir.

Har bir tilning ijtimoiy mavqeyi, rivojlanishining dastlabki belgilaridan biri ijtimoiy-siyosiy terminologiyaning shakllanishidir. Afg'oniston lisoniy hamjamiyatidagi ijtimoiy-siyosiy terminologiya, asosan, pashtu va forsiy tillarida shakllangan. Bu esa mazkur tillarning ijtimoiy-siyosiy mavqeyini ko'rsatadi. O'zbek tilida ijtimoiy-siyosiy terminologiyaning ayrim ko'rinishlarini yuzaga kelgan bo'lib, mazkur tilning ijtimoiy mavqeyi jihatidan ancha tor ekanligini ko'rsatadi.

"Ijtimoiy-siyosiy terminologiya – terminologik leksikaning alohida qatlami hisoblanib, ijtimoiy-siyosiy tushunchalarning asosiy foizini qamrab oladi. Ijtimoiy-siyosiy leksika jamiyatning holati va ijtimoiy hayot hodisalarini aks ettiruvchi, ma'lum bir tarixiy davrda muayyan jamiyatga xos bo'lgan qoidalar ifodalangan so'zlar majmuasidir"<sup>78</sup>.

Arab yozuviga asoslangan Afg'oniston o'zbek tili yozuvi tovush yozuvi bo'lib, unda qo'llanib kelinayotgan arab harflari soni 28 tadir. Ularga yana forscha va yana turkiy tillarda bo'lgan tovushlar ko'zda tutilgan" "ch(چ), p (پ), j(ج), g " (گ) harflari qo'shilgan. Shunday qilib hozirgi Afg'oniston o'zbek tilida hammasi bo'lib 32 harf (grafik) bor:

ا، ب، پ، ت، ث، ج، چ، ح، خ، د، ذ، ر، ز، ژ، س، ش، ص، ض، ط، ظ، ع، غ، ف، ق، ک، گ، ل، ی  
79. «او(U)، او(O)، ای (I)، ای(E)» : ای، ای، او، او، آ: belgilar bilan ifoda etiladi: «ای(E)، ای (I)، او(O)، او(U)». O'zbek tilidagi 6 ta unlidan ayirib turuvchi ravishda belgi qo'yib, yana ikkita unli fonema farqlanadi.

Islom Respublikasi hukumati hokim bo'lishi bilan oxirgi 20 yilda o'zbek millatiga tegishli o'nlarча madaniy uyushmalar va turli nodavlat tashkilotlari

<sup>78</sup> Gapparov A. K. Ijtimoiy-siyosiy leksikaning sotsiolingvistik aspekti (publitsistik matn misolida). Filol. fan. b. fals. dok. (PhD) diss. avtoref. – Toshkent, 2024. – B. 13.

<sup>79</sup> لیبیب، سیدمحمدعالم، «افغانستان ده اوزبیک تیلی نینگ الفبا و املا معاماسی»، 29 میزان اوزبیک تیلی ملی کونی و مقاله لر و شعرلر توپلمی. 36-34 بېتلر.

Afg‘oniston markazi Kobul, shimol va shimoli-sharqiy viloyatlarida tashkil etilib faoliyat boshladi. Ushbu madaniy uyushmalar ham o‘zbek tili jonlanishi uchun o‘z ulushlarini qo‘shgan.

### § 2.2. *O‘zbek tilining davlat tashkilotlari va muassasalarida qo‘llanishi.*

Lisoniy vaziyatlar tarixiga Afg‘onistondagi boshqa etnik guruhlar va millatlar madaniy huquqlarining birinchi rasmiy tan olinishi Afg‘oniston demokratik Respublikasi davriga to‘g‘ri keldi. 2001-yil yangi Islom Respublikasi hokimiyati yuzaga kelishi bilan o‘zbek tili qonunan rasmiylashtirildi. Shundan keyin Kobul va Shimoliy viloyatlardagi bilim yurtlarida o‘zbek tili kafedralari tashkil etildi. O‘zbeklar yashaydigan mintaqalarda, ya‘ni Badaxshondan Bodg‘izgacha bo‘lgan muallim tarbiyalash muassasalarida o‘zbek tili bo‘limi ochilishi bilan maktab tashkilotlarida o‘zbek tili uchun muallimlik o‘rinlari kiritildi. Afg‘oniston Fanlar Akademiyasi maorifdagi ta‘lif va tarjima bosh boshqarmasi va ta‘limiy hisob bosh boshqarmasi hamda turli idoralar tashkilotlarida o‘zbek tili joriy etildi.

§ 2.3. *O‘zbek tilining ta‘lim sohasida qo‘llanishi.* Afg‘onistonda ta‘lim tizimiga bir asr oldin asos solinib ish boshlagan, birinchi marta “Afg‘onistonda ta‘lim tizimi amir Habibulloxon davrida tashkil etilgan. Amonulloxon davridan Dovudxon davrigacha 55 yil o‘tgach mana shu zamon orasida o‘zbek tilida darsliklar chop etilmagan, qasddan ta‘lim sohasiga kiritilmagan”<sup>80</sup>. 1984-, 1983-, 1981-yillari o‘zbek tilida 6-sinfgacha turli fanlarda darslik kitoblar tayyorlangan edi.<sup>81</sup> 2001-yilda Afg‘onistonda tolibon rejimi qulab, yangi hukumat tuzilgach va Afg‘oniston maorif vazirligi o‘zbeklar yashaydigan hududlardagi maktablarda o‘zbek tilini o‘qitish tizimini joriy qildi.”<sup>82</sup> 6-sinfgacha o‘zbek tilidagi darslik kitoblari nashr etilib, o‘zbeklar yashaydigan mintaqalarga tarqatildi. 5-sinfdan 10-sinfgacha o‘zbekcha darsliklar chop etildi<sup>83</sup>.

§ 2.4. *O‘zbek tilining ommaviy axborot vositalarida qo‘llanishi.* Matbuot har bir muhit va mintaqada muhim ro‘l o‘ynashi bilan o‘sha mintaqaning tili oliy darajada unib o‘sishi va madaniyati yuksalishiga asosiy omil bo‘ladi. Afg‘oniston tarixiy matbuoti 1868-yilda boshlangan bo‘lsa-da, Afg‘oniston o‘zbek tili matbuoti faoliyati 1978-yildan boshlandi.

Afg‘oniston xalq demokratik hukumati davrida o‘zbek tili va turkman tili uchun 30 daqiqalik vaqt ajratilgan. “Afg‘onistonda tolibon hokimiyatiga qadar jami 483 ta ommaviy axborot vositalari, jumladan, 190 ta radio stansiyasi, 96 ta telekanal va 183 ta bosma nashriyot faoliyat ko‘rsatar edi.<sup>84</sup> Bu ommaviy axborot bo‘yicha faoliyat qilib kelayotgan 67 ta jahon va mahalliy radiolarning 80 foizi o‘zbek tilida dasturlar ulashib kelgan<sup>85</sup>”.

“Afg‘oniston tarixida birinchi marta xususiy yetkazmalar faoliyat boshladi. Mamlakatga asos qo‘yilgan “Oyna” televideniyesi orqali o‘zbek tilida yangiliklar,

<sup>80</sup> يارقين، محمدحليم. «پيشينه چاپ كتاب توركي در مطبوعات رسمي افغانستان» <https://bayonifoundation.com>

<sup>81</sup> Eldosh M. Y. “Afg‘oniston umummaktablarida o‘zbek adabiyotini o‘qitishning ilmiy-nazariy asoslari” dissertatsiya. – Toshkent, 2020. – B. 5.

<sup>82</sup> قوياش، اتوب الله. «اوزبېك تېلى درسلىك كتاب لر و اولرنينگ حاضركى وضعيتى». اوزبېك تېلى مىلى كونى 29مىزان مقاله لرتوپلى، 2020. 246بېت.

<sup>83</sup> <https://www.radionowruz.com/uzbek-language>

<sup>84</sup> راديو زمانه. (۲۰۲۲/۴/۱). «رسانه های افغانستان پس از طالبان: تعطیلی 154 رسانه و کاهش 86 درصد کارکنان زن».

<sup>85</sup> سازمان فرهنگ و ارتباطات اسلامی. (۱۳۴۰/۵/۵). رسانه ها در بلخ، <https://icro.ir>

televideniya ko'rsatuvlari tayyorlanib yoyila boshlagan edi. Xalqaro doiradagi televideniylarda ham o'zbek bo'limlari ochilib, fors va pashtu tillari yonida muayyan soatlarda o'zbekcha ko'rsatuvlar yoyila boshladi. Mazkur ko'rsatuvlar o'zbeklardan boshqa xalqlar diqqat-e'tiborini ham o'ziga qaratgan vaqtlari bo'lgan<sup>86</sup>". BBC xalqaro yetkazmasi Afg'oniston o'zbeklari uchun yarim soatlik dastur kiritdi. "Ozodlik", "TRT", "Amerika ovozi" kabi o'nga yaqin xalqaro yetkazmalar ham bizning tilimizda dastur yarata boshladi. Bu Afg'onistonda o'zbeklar mavjudligini keng ko'lamda namoyon etar edi<sup>87</sup>.

Afg'oniston o'zbeklari ijtimoiy tarmoqlarda Facebook, Twitter, Instagram, Telegram va boshqalardan foydalanishmoqda. Mamlakatda ko'pchilik o'zbek yoshlari o'z facebook sahifalariga ega bo'lib, u yerda turli mavzular bo'yicha fikr-mulohazalar yozib turadilar.<sup>88</sup>".

§ 2.5. *O'zbek tilining kitobchilik va nashriyot sohasidagi o'rni.* Afg'oniston tarixida o'zbek tilining kitobchilik va nashriyot sohasidagi rivojlanishi uzoq va murakkab yo'lni bosib o'tgan. XIX asrning o'rtalarida amir Sheralixon davrida tashkil etilgan bosmaxona keyinchalik XX asr boshlarida kitob va gazetalarni chop etish sohasida yangi imkoniyatlarni yaratdi. Amir Habibulloxon davrida, 1901-1919-yillarda, Afg'onistonda muhim tarixiy asarlar, "Siroj ud-Tavorix" va "Siroj ul-Axbor" kabi gazetarlar nashr qilindi.

1968-yilda Muhammadyaqub Vohidiy Juzijoniy tomonidan amalga oshirilgan tashabbus bilan o'zbek tilida birinchi kitobning chop etilishi Afg'oniston matbuotining yangi bosqichga o'tishini anglatadi.

Muhammadhalim Yorqin tomonidan yozilgan "Kitobnoma" asari o'zbek tilida chop etilgan kitoblar haqida keng ma'lumotlar taqdim etib, Afg'oniston o'zbek kitobchiligining 50 yillik tarixini hujjatlashtiradi. "Kitobnoma"ning birinchi jildida 202 turdagi, ikkinchi jildida esa 185 ta kitob kiritilgan bo'lib, bu asar Afg'oniston o'zbek tilidagi kitoblar nashrining muhim katalogi sifatida ilmiy ahamiyatga ega. So'nggi 50 yilda arab yozuvida bosilib chiqqan o'zbekcha kitoblarning katalogi e'lon qilingan<sup>89</sup>.

Dissertatsiyaning uchinchi bobi **"Afg'onistonda o'zbek tilini ijtimoiy-madaniy sohalarda rivojlantirish omillari"** deb nomlangan.

§ 3.1. *Afg'oniston o'zbeklarining milliy ta'lim tizimini yaratish zarurati.*

Milliy ta'lim tizimi har bir mamlakat uchun juda muhim va ahamiyatlidir. Mana shu milliy ta'lim tizimi esa milliy o'quv dasturlari bilan chambarchas bog'liq. Shu asosda milliy o'quv dasturi darajasidagi ta'lim intilishlari va umidlarini ifodalab va milliy o'quv dasturini ishlab chiqish va tuzish zarur

<sup>86</sup>تولقین "الف"، محمد حسن. «اوزبیک تیلی نینگ دولت اداره لری نشریاتیدهگی اۆرنی» 29میزان اوزبیک تیلی ملی کونی و مقاله لر و شعرلر توپلمی. لیبیب، محمد عالم و باشقه لر، کابل: افغانستان، وازه نشریاتی، 2020. -239-240بیتلر.

<sup>87</sup>تویغون، سید حسام الدین. «افغانستان اوزبیک تیلی نینگ ییتکرمه لرو اجتماعی ترمافدهگی احوالی» اونوتیلیمس مقاله لر و شعرلر توپلمی، لیبیب، محمد عالم و باشقه لر. کابل: افغانستان، وازه نشریاتی، 2020. -279بیت.

<sup>88</sup>کوهرکن "ب"، محمد عالم. «افغانستان ییتکرمه لریده قوللنیله دیگن اوزبیک تیلی» 29میزان اوزبیک تیلی ملی کونی و مقاله لر و شعرلر توپلمی. لیبیب، محمد عالم و باشقه لر، کابل: افغانستان، وازه نشریاتی، 2020. -103بیت.

<sup>89</sup> یارقین، محمد حلیم. *کتابنامه، 1جلد، نشر ایتووچی: غضنفر بانگ- خراسان انتشارات موسسه سی، کابل: افغانستان. 2010. -8-7بیتلر.*

hisoblanadi. Milliy o‘quv dasturi mamlakat bo‘ylab ijtimoiy, iqtisodiy va madaniy sohalardagi hayotiy masaladir.

Turli ijtimoiy omillar, lisoniy vaziyat sababli Afg‘oniston o‘zbeklari ona tilida ta‘lim olish huquqidan mahrum qilingan.

Afg‘oniston ta‘lim tizimi quyidagi to‘rt davrga ajratilgan:

1. Afg‘oniston klassik ta‘lim tizimi davri (Amir Sheralixon davridan – Habibulloxon davrigacha).

2. Afg‘oniston zamonaviy ta‘lim tizimi davri (Omonilloxon davridan – Dovudxon hukumatining oxiriga qadar).

3. Afg‘oniston ta‘lim tizimining yettinchi Savr inqilobidan keyingi davri (demokratik xalq partiyasi davridan – tolibon davrigacha).

4. Afg‘oniston ta‘lim tizimining yangi – Respublika davri (Homid Karzaydan – tolibon davrigacha).

Afg‘onistondagi lisoniy vaziyatga qaramasdan, mamlakatning asosiy qonunidagi moddalarga rioya qilinsa, adolat bilan yondashilgan qonunlar amalga oshsa, Afg‘oniston o‘zbeklarining madaniy huquqiga e‘tibor qaratilsa, oxir-oqibat, Afg‘oniston o‘zbek tilining taraqqiyoti va rivoji yo‘lidagi ayrim to‘siqlar va kamchiliklar bartaraf etilsa, Afg‘oniston o‘zbeklarining milliy ta‘lim tizimi yo‘lga qo‘yilsa, o‘zbek tili mavqeyini yuksaltirish va rivojlantirish imkoniyati yuzaga keladi.

§ 3.2. *O‘zbek tilini o‘qitish bo‘yicha milliy kadrlar tayyorlashni tizimli ravishda yo‘lga qo‘yish.* Afg‘onistonda milliy kadrlar tayyorlash o‘zbek tilini ommalashtirishning muhim omili hisoblanadi. Jamiyatning har tomonlama rivojlanishi, islohotlarning amalga oshirilishi va eskirgan qarashlarning o‘zgarishi uchun, avvalo, ta‘lim tizimini tubdan isloh qilish zarur. Milliy kadrlar tayyorlash uzluksiz ta‘lim tizimi orqali amalga oshiriladi, bu esa sog‘lom va yuqori malakali kadrlar tayyorlash uchun zarur shart-sharoitlarni yaratib beradi.

Afg‘onistonda ta‘lim darajasi ilgari past bo‘lsa-da, oxirgi 15 yil ichida savodxonlik darajasi sezilarli darajada oshdi, bu esa jamiyatning taraqqiyoti va o‘zbek tilini ommalashtirishda muhim rol o‘ynaydi. Savodxonlikni oshirish va ta‘limni takomillashtirish orqali Afg‘onistonda o‘zbek tili va madaniyati yanada rivojlanishi mumkin. Buning uchun uzluksiz ta‘lim tizimining barcha bosqichlari: maktabgacha, boshlang‘ich, o‘rta, litsey, oliy o‘quv yurtlari va malaka oshirish tizimlari o‘zaro integratsiyalashgan holda ishlashi lozim. Afg‘onistonning kelajakda o‘zbek tilini ommalashtirishdagi muvaffaqiyatlari ta‘lim tizimining sifatiga bog‘liqdir.

§ 3.3. *Madaniy muassasalarning o‘zbek tilini rivojlantirishdagi o‘rni.*

Madaniy muassasalar o‘zbek tilining rivojlanishi, uning o‘sishi va taraqqiyotida muhim rol o‘ynaydi. Afg‘onistonda madaniy muassasalar, asosan, shaxsiy tashabbuslar bilan tashkil etilgan va faqat xususiy sektorda faoliyat yuritmoqda. Bularning hech biri davlat tomonidan moliyaviy qo‘llab-quvvatlanmaydi, bu esa o‘zbek tilining yanada keng tarqalishi va rivojlanishiga to‘sqinlik qilmoqda. Shu bois, madaniy muassasalarni davlat tomonidan qo‘llab-quvvatlash, ularni moliyaviy jihatdan mustahkamlash zarur. Bu, o‘z navbatida, o‘zbek tilining rivojlanishiga yanada katta turtki berishi mumkin.

§ 3.4. *O'zbeklarning nufuzi yuqori bo'lgan tumanlar davlat idoralarida o'zbek tilida ish yuritishga erishish.*

Afg'onistonda o'zbek tilini rivojlantirishda davlatning tizimli rejasi yo'qligi sababli o'zbek tili va adabiyoti kafedralarini bitirgan yoshlar ko'plab muammolarga duch kelishmoqda. Ularning aksariyati o'qigan sohalari bo'yicha ish topa olmaydi, chunki o'zbek tilida ish yuritish uchun zarur sharoitlar yaratilmagan. Agar hukumat tomonidan o'zbek tili keng tarqalgan mintaqalarda, masalan, Badaxshon va Foryob davlat idoralarida rasmiy til sifatida joriy etilsa, tilning rivojlanishi va uning ta'lim tizimidagi o'rni ancha yaxshilanishi mumkin edi. Afg'onistonda o'zbek tilini o'qigan shaxslar ona tiliga sadoqat bilan xizmat qilgan bo'lsalar-da, davlatning yetarli qo'llab-quvvatlashi bo'lmasa, bu tilning rivoji cheklangan bo'ladi.

## **XULOSA**

Afg'onistonda o'zbek tilining rivojlanishi, davlat tizimida qo'llanish muammolari masalariga bag'ishlangan ushbu tadqiqot natijalari quyidagi ilmiy-nazariy xulosalarga asos boladi:

1. Afg'onistondagi lisoniy vaziyat tarixiy taraqqiyoti va joriy holati, o'zbek tilining huquqiy, ijtimoiy mavqeyi sotsiologiyistik masalalarning negizini tashkil etadi. Sotsiologiyistik tilning jamiyatdagi o'rni, til va jamiyatning o'zaro ta'siri, tilning ijtimoiy vazifalari, qo'llanish darajasi, jamiyatdagi mavqeyini yoritishga xizmat qiladi. Afg'onistonning tarixiy va geografik tavsifi, 50 ga yaqin katta-kichik til ko'rinishlarini o'z ichiga olgan 7 ta til guruhining muloqot funksiyasiga asoslangan lisoniy jamiyati murakkab til siyosati va ijtimoiy munosabatni ifoda etadi.

2. Afg'onistondagi lisoniy vaziyat turli tarixiy taraqqiyot bosqichlarida farqlanib, har bir davrning ijtimoiy-siyosiy xususiyatlarini aks ettirgan. Mamlakat hududidagi barcha tillar, ayniqsa, o'zbek tili ijtimoiy-siyosiy vaziyat, aholining har xil etnik qatlamlardan tashkil topgani, tillarning qo'llanishiga va rivojlanishiga bog'liq ravishda turli daraja va mavqega ega bo'lgan. Afg'oniston ko'p tilli jamiyat hisoblanib, kichik etnik guruhlar tillari ham kommunikativ vazifa bajaradi.

3. Afg'oniston o'zbek tili XX asr boshlariga qadar hukmronlik qilgan sulolalar davridan omon o'tib keldi. So'nggi yuz yillik oxirlarida hukumat farmoni asosida o'zbek tilida o'qitish ruxsati berilgan. Islom Respublikasi davrida birinchi marta asosiy qonun moddalariga kiritilib, rasmiy til sifatida mavqega ega bo'lgan. O'zbek tilining mamlakatdagi vaziyati yaxshilanib, Afg'oniston o'zbek tili pashtu va dariy tillari bilan bir qatorda foydalanilgan.

4. O'zbek tili bir asr mobaynida o'zbeklar yashaydigan mintaqadagi maktablarda ta'lim tili hisoblangan. Keyinchalik ta'lim sohasida bir fan sifatida o'qitilgan. Afg'onistonda tillar maqomi hududiy asoslar, tarixiy vaziyat va siyosiy tizimlar asosida belgilangan. Mamlakatda pashtu, fors-dari va o'zbek tili asosidagi siyosiy va ijtimoiy vaziyat yuzaga kelgan. Pashtu va fors tillari Afg'oniston etnik tarkibi qadimiy asoslariga bog'liq. Fors tili bilan pashtu tilining ziddiyatlari yillar bo'yi davom etib, fors tili dari nomiga o'zgartirilib, pashtu va dari tillari mamlakat asosiy qonuniga kiritildi va rasmiy maqomga ega bo'ldi. O'zbek tili ikki yarim asr mobaynida pashtu

va dari tillariga nisbatan past maqomda qaralib kelgan. O'zbek tili lisoniy vaziyat taqozosi bilan mamlakatda hukumat farmoni asosida Asosiy qonunga kiritilgan.

5. Afg'oniston Islom Respublikasida o'zbek tili maishiy turmush va madaniy-ma'rifiy tadbirlarda og'zaki va yozma nutq shaklida qo'llangan. Bu davrda ta'lim sohasida o'zbek tilining qo'llanishi, tadbirlar, seminarlar, simpoziumlar, ilmiy-adabiy, ijtimoiy yig'inlar tahlili lisoniy vaziyatlar tarixining o'zgaruvchanligini ko'rsatadi. Afg'oniston xalq demokratik hukumati davrida birinchi bor farmon asosida maktab darsliklari nashr etilgan va tarqatilgan. So'nggi respublika davrida Afg'oniston asosiy qonuniga binoan o'zbek tilida ta'lim olishga ruxsat berilgan.

6. Afg'onistonda tolibon hukumatiga qadar besh yuzga yaqin ommaviy axborot vositalari, jumladan, bosma nashriyotlar, radiostansiyalar, telekanallar faoliyat ko'rsatgan. Qirqqa yaqin gazeta va jurnal maxsus o'zbekcha nom bilan o'zbek tilida faoliyat yuritgan. Afg'onistonning o'zbeklar istiqomat qiladigan viloyatlarida radioeshittirishlarning to'rt dan bir qismi o'zbek tilda olib borilgani, teleko'rsatuvlarda o'zbek tilida axborot berilishi, o'zbek tili targ'ibiga qaratilgani mamlakatda o'zbek tilining matbuot tili sifatida shakllanganini asoslaydi.

7. Afg'onistonda kitobatchilik va nashriyot pashtu va fors tillarida nashr etilgan. O'zbek tilidagi kitobatchilik va nashriyot tarixi mamlakat doirasida rasmiy tarzda XX asr oxiridan boshlanadi. O'zbek tilida to'rt yuzga yaqin kitob chop etilib, mavzusiga ko'ra tartiblangani kitobatchilik jarayonining tizimli ravishda yo'lga qo'yilganini dalillaydi.

8. Afg'oniston Fanlar Akademiyasi va ta'lim vazirligidagi mualliflik va tarjima bo'limi tarkibida o'zbek tili bo'limi ochilgani til rivoji uchun imkoniyat yaratilganini ko'rsatadi. O'zbek tili va adabiyoti kafedralarining tashkil etilgani, maktablarga o'zbek tilining dars sifatida kiritilgani tilning jamiyatdagi mavqeyini ko'rsatadi. Ayniqsa, yangi Islom Respublikasi davrida o'zbek tili bo'limlarining ochilishi, matbuot, maktablar, Afg'oniston Fanlar Akademiyasi va bir qator rasmiy idora-tashkilotlar hamda muassasalarda o'zbek tili uchun bo'limlar ajratilgani bu davrning o'zbek tili taraqqiyoti uchun alohida bosqich ekanligi haqida xulosa beradi.

9. Mamlakatdagi milliy ta'lim tizimida o'zbek tilida o'qitish bilan bog'liq muammolarni o'rganish va ta'lim islohotlarini amalga oshirishda e'tiborga olish strategik ahamiyatga egadir. Afg'onistonda milliy kadr tayyorlash o'zbek tilini rivojlantirish va ommalashtirish omili sifatida amaliy ahamiyatga ega. O'zbek tilida milliy kadr tayyorlash Afg'oniston lisoniy vaziyatini e'tiborga olgan holda yondashishni talab etadi. Kadrlar salohiyati o'zbek tilining millat tili sifatidagi mavqeyini oshirishda amaliy ahamiyat kasb etadi.

10. Afg'onistonda tashkil etilgan madaniy muassasalar o'zbek tilini rivojlantirish va keng yoyishda muhim vosita hisoblanadi. O'zbek tilida ish olib boradigan bilim yurtlari, maktablar, rasmiy va norasmiy tashkilotlar faoliyatini yo'lga qo'yish, o'zbek tilida til kurslari, festivallar, simpoziumlar va tadbirlar tashkil etish tilning ijtimoiy-sotsial mavqeyini oshirishda metodologik ahamiyatga molikdir. Bunda o'zbek tilining ijtimoiy qatlamlar orasida keng yoyilishi va ommalashuvi ta'minlanadi.

11. O'zbek tili ko'p jamiyatli Afg'oniston o'lkasidagi muloqot vositalaridan biri sifatida xizmat qilmoqda. O'zbek tili eng ko'p foydalaniladigan hududlarda uning muloqot vositasi sifatidagi ahamiyatini oshirish, o'zbek tilida ish yuritish tizimini

yo'lga qo'yish dastlabki vazifalardan biridir. O'zbek tilini sohalardagi ma'lumotlarni saqlash va yetkazish vositasiga aylantirish uning nufuzini yanada oshirishga xizmat qiladi.

Afg'onistondagi o'zbek tili mavqeyini saqlab qolish, ko'p sonli xalq tili sifatidagi nufuzini oshirish tizimli ravishda til muhofazasini tashkil etishni taqozo qiladi.

**THE SCIENTIFIC COUNCIL AWARDING SCIENTIFIC DEGREES  
DSc.27.06.2017.Fil.19.01AT TASHKENT STATE UNIVERSITY OF THE  
UZBEK LANGUAGE AND LITERATURE**

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**TASHKENT STATE UNIVERSITY OF THE UZBEK LANGUAGE AND  
LITERATURE**

**QUWANCH EHSANULLA**

**DEVELOPMENT OF THE UZBEK LANGUAGE IN AFGHANISTAN AND  
THE PROBLEMS OF ITS USE IN THE STATE SYSTEM  
(Sociolinguistic Aspect)**

**10.00.01 – Uzbek Language**

**DISSERTATION ABSTRACT  
of doctor of philosophy (PhD) on philological sciences**

**Tashkent – 2025**

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## INTRODUCTION (Abstract of PhD Dissertation)

**Relevance and necessity of the dissertation topic.** In the field of world linguistics, the relationship between language and society, the social functions of language, and its role in the communication process have been studied as scientific issues from both traditional approaches and modern paradigms. Research in sociolinguistics has analyzed the social aspects of language, including the state language, the language used for communication within a country, the national language, and the languages of ethnic groups. In socioeconomically underdeveloped countries, preserving the mother tongue, developing it, and ensuring its communicative function have become one of the main issues in research in this area.

In global linguistics, issues such as the state language, dominant language, the influence of ideology on language, interrelations between languages, the preservation and development of national languages, and the attitude towards the languages of ethnic groups have been scientifically analyzed. Attention has also been paid to the impact of a country's power and national development on the status of a language and its role in language development.

Nowadays, analyzing the degree to which national languages are used by representatives of those nations living in other regions, as well as their regional and social distinctions, is important in determining a specific language's global standing, its status among other languages, and the factors contributing to its preservation and development as a means of social communication in a multilingual environment.

After Uzbekistan gained independence, the issue of further elevating the status of the Uzbek language as the state language—and promoting its use not only within the republic but also beyond its borders—was put on the agenda. Special attention was given to celebrating the date when Uzbek was granted the status of “state language” in the embassies of Uzbekistan abroad and in language centers. The “Friends of the Uzbek Language” club was established to promote the learning and widespread use of the Uzbek language.

As President of the Republic of Uzbekistan Shavkat Mirziyoyev emphasized, “In today's era of globalization, it is natural that every nation, every independent state, prioritizes the protection and development of its national interests, and in doing so, pays special attention to preserving and advancing its culture, ancient values, and mother tongue.”<sup>90</sup> In this context, the study of the Uzbek language abroad, the efforts of our compatriots living outside the territory of Uzbekistan to preserve and cherish their mother tongue, the foundations for its development, and their aspirations to enhance its socio-political status are of practical importance when researched in a monographic direction.

This dissertation, to a certain extent, contributes to the implementation of the tasks outlined in the following normative-legal documents of the Republic of Uzbekistan: Presidential Decree No. PF-4958 dated February 16, 2017, “On Further Improvement of Postgraduate Education”; Presidential Decree No. PF-5847 dated October 8, 2019, “On Approval of the Concept for the Development of the Higher

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<sup>90</sup> O'zbekiston Respublikasi Prezidentining 2019-yil 19-oktabrdagi “O'zbek tilining davlat tili sifatidagi nufuzi va mavqeyini tubdan oshirish chora-tadbirlari to'g'risi”dagi PF-5850-son farmoni.

Education System of the Republic of Uzbekistan until 2030”; Presidential Decree No. PF-5850 dated October 21, 2019, “On Measures for Fundamentally Increasing the Status and Prestige of the Uzbek Language as the State Language”; Presidential Decree No. PF-6084 dated October 20, 2020, “On Measures to Further Develop the Uzbek Language and Improve Language Policy in the Country”; Presidential Decree No. PF-4797 dated May 13, 2016, “On the Establishment of the Tashkent State University of the Uzbek Language and Literature Named After Alisher Navoiy”; Presidential Resolution No. PQ-289 dated June 21, 2022, “On Measures to Improve the Quality of Pedagogical Education and Further Develop the Activities of Higher Education Institutions That Train Pedagogical Personnel”; The Address of the President of the Republic of Uzbekistan to the Oliy Majlis dated January 19, 2021; as well as other normative-legal documents relevant to this field of activity.

**The alignment of the research with the priority directions of the development of science and technology in the republic.** The dissertation was carried out within the framework of Priority Area I of the national development of science and technology: “Formation and implementation of a system of innovative ideas for the social, legal, economic, cultural, spiritual, and educational development of an information-based society and a democratic state.”

**The level of research on the issue.** In global linguistics, studies have been conducted on the relationship between language and society, the social value of language, the formation and development of languages, and the interaction between different languages. In Uzbek linguistics, the theoretical issues of sociolinguistics and the foundations of the relationship between language and society have been explored<sup>91</sup>. The linguistic situation in developed countries has been analyzed<sup>92</sup>. The history of literature in Afghanistan, the Uzbek language, and the state of the Uzbek language have been discussed in political, social, and historical books as well.

Since the development, areas of application, and the state of the Uzbek language in Afghanistan have not been specifically studied, this dissertation presents research on languages in Afghanistan, based on relevant research and legal documents. The scholars who have written scientific articles on the Uzbek language in Afghanistan include Professor Sayyid Abdulhakim Shar'iy Juzijoniy<sup>93</sup>, Doctor Sayyid Muhammad Olim Labib<sup>94</sup>, Doctor Azizullo Arol<sup>95</sup>, Muhammad Olim Ko'hkan<sup>96</sup>, Sayyid Tajiddin

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<sup>91</sup> Usmanova Sh., Bekmuhammedova N., Iskandarova G. Sotsiolingvistik. O'quv qo'llanma. – Toshkent: Universitet, 2014. – B. 87; Berdialiyev A., Turdibekov M. Sotsiolingvistik. – Toshkent: Nodirabegim, 2022. – B. 134.

<sup>92</sup> Dadaboyev H., Usmanova Sh. Xorijiy sotsolingvistik. O'quv qo'llanma. – Toshkent: Universitet, 2014. – B. 135.  
<sup>93</sup> شرعی جوزجانی، سید عبدالحکیم. 28.4-2021، عوامل عروج و نزول زبان تورکی - اوزبیکي درمحدوده افغانستان. <https://www.uzlig.com>. شرعی جوزجانی نینگ ایکینچی مقالهسی. «گوشه‌ی از تاریخ رسمی شدن زبان و فرهنگ اوزبیک و تورکمن در افغانستان». <https://www.ariaye.com>.  
<sup>94</sup> لبیب، سیدمحمد عالم، «افغانستان ده اوزبیک تیلی نینگ الفبا و املا معاماسی»، 29 میزان اوزبیک تیلی ملی کونی و مقاله لر و شعر لر توپلمی. 36-34 بیپلر.

<sup>95</sup> ارال، عزیزالله، 2020، «باش سوز»، اونوتیلیمس شعرلر و مقاله لر توپلمی. لبیب، محمد عالم و باشقلر. کابل: افغانستان، انتشارات، واژه. 9 بیپت. 2- ارال نینگ اوزبیک تیلی حقیدهگی ایکینچی مقالهسی: 2020. "اوزبیک تیلی ملی کونی (29- میزان، 21- اکتوبر)", «واژه های سیار زبان اوزبیکي»، مقاله لر و شعرلر توپلمی. لبیب، محمد عالم و باشقلر 113 بیپت، کابل: افغانستان، واژه.  
<sup>96</sup> کوهگن "ب"، محمد عالم. 2020. «افغانستان بیپتکرملریده قوللنیله دیگن اوزبیک تیلی»، 29 میزان اوزبیک تیلی ملی کونی و مقاله لر و شعر لر توپلمی. لبیب، محمد عالم و باشقله لر. 103، کابل: افغانستان، واژه.

Tashqin Bahaiy<sup>97</sup>, Muhammad Rahim Ibrahim<sup>98</sup>, Muhammad Halim Yarqin<sup>99</sup>, Professor Turdiqul Maymanagiy<sup>100</sup>, Nariman Abullayev<sup>101</sup>, Muhammad Kazim Aminiy<sup>102</sup>, and those who have supported scientific works such as Abdulhaq Rahimiy<sup>103</sup>, Muhammad Alim Erkin<sup>104</sup>, Bashir Ahmad Qardash<sup>105</sup>, Muhammad Yasin Eldash<sup>106</sup>. Additionally, the authors of books that include topics on the Uzbek language are Husayn Rizvan<sup>107</sup>, Ghulam Muhammad Ghubar<sup>108</sup>, Abdulhay Habibiy<sup>109</sup>, Ali Ahmad Kuhzad<sup>110</sup>, Haydar Ju bl<sup>111</sup>, Qanunmal Muhammad Daqiq<sup>112</sup>, Zabihullah Safa<sup>113</sup>, and Husayn Rizaiy Baghbediy<sup>114</sup>. Articles by scholars such as these have been published. In some cases, either independently or in relation to other topics, scholars have provided information about Turkic languages in Afghanistan—particularly the Uzbek language—from a sociolinguistic perspective. However, the development of the Uzbek language in Afghanistan and the issues related to its use within the state system have not been studied as the subject of a monographic research work.

**Relevance of the research topic to the scientific research plans of the higher education institution where the dissertation was carried out:** The dissertation was conducted within the framework of the research topic "The social, historical, and modern development of language" as part of the scientific research plan of the Alisher Navoi Tashkent State University of Uzbek Language and Literature.

**Research objectives.** It consists in examining the historical and gradual development of the linguistic situation in Afghanistan, scientifically substantiating the current socio-political and social status of the Uzbek language, its normative-legal

<sup>97</sup> تاشقین بهایی، سید تاج الدین، 2020، « اوزبیک تیلی درسلیک کتابلیرى » 29 میزان اوزبیک تیلی ملی کونی و مقالہرو شعر توپلمی. کابل. افغانستان. 83-81 بپتئر.

<sup>98</sup> رحیم، محمد ابراهیم، 1392، ادبیات اوزبیک افغانستان، بابر انجمنی. 2. ابراهیم نینگ ایککینچی کتابی: . 1392. « ادبیات اوزبیک افغانستان»، بابر انجمنی. سایت نامی: www.bayanifoundation.com

<sup>99</sup> یارقین، محمد حلیم، افغانستان رسمی مطبوعاتیدہ چاپ ایتیلگن بیرینچی تورکی کتاب، http://bayanifoundation.com. 2. یارقین اوزبیک تیلی حقیقہ بولگن ایککینچی کتابی، 2022، کتابنامہ نینگ ایککینچی جلدی. قؤلایازمه منتی. 7-179 بپتئر. 3. یارقین نینگ اوچینچی کتابی، 2002. ویژه گی های فولکلوری اوزبیکان افغانستان. روزنامہ بیدار، 24-26. بپتئر.

<sup>100</sup> میمنهگی، توردیقل، 2019-12-16، محمد گل مهمند ادامه دهنده جنایات امیر عبدالرحمن و عامل فاجعه حریق کتب تاریخی اوزبیک . https://www.uzlig.com

<sup>101</sup> عبدالله یف، نریمان. « افغانستاندهگی اوزبیک لهجهلری سوز بایلیگی»، یولدوز گزیتسی، رمضان آبی-28. 1400ق. کابل. افغانستان.

<sup>102</sup> امینی، محمد کاظم. اوزبیک ادبیاتی حوزملری (درسلیک قولنامه). میمنه، فاریاب بیلیم یورتی. هجری بیل 1388. بیت. 67. 2. امینی نینگ مقاله-سی «افغانستاندهگی تورکی مطبوعات نینگ قیسقه تاریخی»، http://bayanifoundation.com

<sup>103</sup> Rahimiy A. Afg'oniston chog'dosh o'zbek she'riyatiga umumiy bir qarash (dissertatsiya). – Toshkent: O'zbekiston, 2021. – B. 24 – 26.

<sup>104</sup> Erkin M.O. "Taxor o'zbek shevalarining leksik qurulishi" magistrlik dissertatsiyasi. –Toshkent, 2021. –B. 16 – 17.

<sup>105</sup> Qardosh B.A. "Taxor o'zbek shevalarining morfologik qurilishi" dissertatsiya, 2021-yil. –B. 14 – 16.

<sup>106</sup> Eldosh M.Y. Afg'oniston umum maktabarida o'zbek adabiyotini o'qitishning ilmiy-nazariy asoslari (dissertatsiya). –Toshkent: O'zbekiston, 2020. – B. 5.

<sup>107</sup> Husain R. (2005, November 15). Pakistan and the Emergence of Islamic Militancy in Afganistan. https://books.google.co.uz.

<sup>108</sup> غبار، غلام محمد. افغانستان در مسیر تاریخ. جلد: اول و دوم، کابل، بنگاه انتشارات میوند. سال خورشیدی 1387. صفحات 275-280.

<sup>109</sup> حبیبی، عبدالحی. تاریخ مختصر افغانستان. کابل: انجمن تاریخ ادب و ادب افغانستان. سال خورشیدی 1349. ص. 132.

<sup>110</sup> کهزاد، علی احمد، 1330.ش، تاریخ ادبیات افغانستان، ص: 12، کتاب الکترونیکی (PDF).

<sup>111</sup> ژوبل، محمدحید، 1386، تاریخ ادبیات افغانستان، کابل، بنگاه انتشارات میوند. سال خورشیدی 1389. صفحات. 188-192.

<sup>112</sup> دقیق، قانونمل محمد رحیم، 1392 "قانون اساسی افغانستان" (1301-1382)، افغانستان، نشر وزارت عدلیه افغانستان. ص 433.

<sup>113</sup> دقیق، قانونمل محمد رحیم، 1392 "قانون اساسی افغانستان" (1301-1382)، افغانستان، نشر وزارت عدلیه افغانستان. ص 433.

<sup>114</sup> رضایی باغ بیدی، حسین، 1382. بلوچ، در دایره المعارف بزرگ اسلامی، جلد 2. سال خورشیدی 1382. ص. 520.

foundations, the level of its usage in various social spheres, and the factors contributing to its development.

**Research objectives:**

-To identify the key features of the historical development of the linguistic situation in Afghanistan and the development of the Uzbek language in the political and social environment of the last century; to analyze the fields of its use.

-To determine the role of the Uzbek language in a multilingual linguistic society, its interaction with socially dominant languages, the level of its usage, and to describe the forms of the Uzbek language community.

-To justify the impact of socio-political processes on the Uzbek language in Afghanistan, and to analyze the characteristics of the use of Uzbek in social spheres.

- To identify the factors contributing to the development of the Uzbek language in Afghanistan.

**The subject of the research.** The subject of the research consists of the linguistic situation in Afghanistan, the historical stages of development of the Uzbek language, its use in social spheres, and issues related to the development of the Uzbek language.

**Research Methods.** The study employed comparative, comparative-historical, and structural methods, as well as descriptive, classificatory, component analysis, statistical, systemic approaches, and sociolinguistic research methods.

**Scientific The scientific novelty of the research consists of the following:**

The history of the linguistic situation in Afghanistan, from the Timurid period to the early 20th century and up to the current era of the Islamic Republic of Afghanistan, is demonstrated, highlighting the key features of the political and social development of the Uzbek language. The freedom, opportunities, and restrictions in meeting the communication needs in Uzbek are directly explained by the language's speakers.

The status of the Uzbek language in a multilingual linguistic society, its interaction with Pashto and Dari, its use as a third language, and the lack of legal status as a national or mother tongue are revealed. The forms of the Uzbek language community are described in terms of literary language, spoken language, and dialects.

The impact of socio-political processes on the Uzbek language in Afghanistan is justified, and the characteristics of its use in mass media, publishing houses, periodicals, the education sector, and daily life are analyzed.

The issue of developing the Uzbek language in Afghanistan, based on factors such as establishing a national education system, systematically training national personnel, improving the activities of cultural institutions, and achieving administrative operations in Uzbek, is presented.

**Practical results of the research.** The practical results of the research are as follows:

- The linguistic situation in Afghanistan, the historical development of the Uzbek language, its socio-social status, and the level of its preservation to date have been systematically analyzed through historical phases.

- Articles and books about the Uzbek language in Afghanistan, written in Persian, English, and Pashto, have been studied, translated into Uzbek, and the research direction and essence have been highlighted.

-The preservation of the Uzbek language, its scope of use, achievements, limitations, and issues have been analyzed.

-The materials and data collected for the research contribute to identifying the problems in the development of the Uzbek language and determining the factors for its development.

-The proposals and recommendations presented in the dissertation, along with historical lessons, enhance the practical and scientific value of the work.

**Reliability of the research results:** The reliability of the research results is explained by the clear formulation of the problem, the use of the works of Uzbek intellectuals and creators residing in Afghanistan, the analysis of primary sources, the incorporation of the latest scientific achievements in sociolinguistics, the substantiation of theoretical ideas and conclusions, as well as their practical application. Additionally, the research is grounded in scientifically reliable sources when developing the principles of the development of the Uzbek language, and the results have been validated by competent authorities.

**Scientific and practical significance of the research results.** The scientific significance of the research results is marked by the analysis of linguistic society and linguistic situation issues in terms of the development and socio-political status of the Uzbek language in Afghanistan. The development, history, and future viability of the Uzbek language have been scientifically substantiated.

The practical significance of the research results lies in the approach to the Uzbek language as a valuable asset, the analysis of its use in social spheres, education, mass media, and state institutions. The results can be used in higher education courses such as "History of the Uzbek Language," "Introduction to Linguistics," "Sociolinguistics," and "History of Uzbek Linguistics." The research findings can serve as a key reference for the scientific research of master's and doctoral students on the topic.

**Implementation of the research results.** Based on the research results on the development of the Uzbek language in Afghanistan and the issues of its use in the state system:

The linguistic situation in Afghanistan, materials related to the historical development stages of the Uzbek language, and the practical project on "Creating an Educational Corpus of the Uzbek Language," carried out within the framework of the state scientific-technical programs at the Alisher Navoi Tashkent State University of Uzbek Language and Literature from 2019 to 2022 under the project number AM-F3-201908172, were utilized (Reference letter No. 04/1-573, dated April 1, 2022, Alisher Navoi Tashkent State University of Uzbek Language and Literature). As a result, the educational corpus was enriched with materials that demonstrate the role, development, and progress of the Uzbek language in Afghanistan.

The status of the Uzbek language in a multilingual linguistic society, its relationship with Pashto and Dari languages, its role as a third language, and the fact that it does not have legal status as a national language or mother tongue have been

highlighted. The forms of the Uzbek language within the linguistic community, including literary language, spoken language, and dialects, have been described. The impact of socio-political processes on the Uzbek language in Afghanistan has been analyzed, including its use in mass media, publishing, periodicals, education, and daily life.

The issue of developing the Uzbek language in Afghanistan, including the creation of a national education system, systematic training of national cadres, improving the activities of cultural institutions, and achieving the use of Uzbek in official matters, has been addressed.

The historical development of the Uzbek language in the last century in Afghanistan, issues related to its use in the state system, its connection to social and cultural realities, and scientific conclusions on its current status were used in the practical project "Normative-Legal Foundations of Uzbek Language Norming" with project number A-OT-2019-10, carried out within the framework of state scientific-technical programs at the Alisher Navoi Tashkent State University of Uzbek Language and Literature from 2019 to 2022 (Reference letter No. 04/1-574, dated April 1, 2022, Alisher Navoi Tashkent State University of Uzbek Language and Literature). As a result, the project materials were enriched with information on the development of the Uzbek language and the issues of its use in the state system in Afghanistan.

**Approval of research results.** The results of the research have been presented in 7 international and 6 national scientific-practical conferences and discussed in public on international platforms, including <https://scholar.google.com/citations?hl=ru&user=NDinNpAAAAAJ>.

**Publication of research results.** A total of 13 scientific papers have been published on the dissertation topic. Among them, 7 articles were published in scientific journals recommended by the Higher Attestation Commission Republic of Uzbekistan for publishing the main scientific results of doctoral dissertations, with 4 of these articles being published in foreign journals.

**Structure and volume of the dissertation.** The dissertation consists of an introduction, three chapters, a conclusion, and a list of references. The total volume is (140) pages.

## MAIN CONTENT OF THE DISSERTATION

In the introduction, the relevance and necessity of the topic, the purpose and objectives of the research, the object and subject of the study, its alignment with the priority directions of the development of science and technology, the scientific novelty of the research, practical results, reliability, theoretical and practical significance, implementation in practice, approval, published works, and the structure of the research are presented.

The first chapter of the dissertation is titled *“The History and Gradual Development of the Linguistic Situation in Afghanistan.”* **Section 1.1: “Linguistic Situation” as a Core Issue in Sociolinguistics.** The research aims to provide a more comprehensive description of the social status

of languages in the region, their classification, and the relationships between them through an in-depth sociolinguistic study of the language situation in Afghanistan. The multilingual environment among different languages in Afghanistan, as well as the interaction between ethnic groups and their respective languages, plays a central role in the study.

The linguistic situation in Afghanistan is analyzed from three perspectives:

1. The ethnic composition of the Afghan population and the diversity of their languages.

2. The description and classification of communication languages in Afghanistan.

3. The issue of interaction among communication languages in Afghanistan.

Sources provide information about Afghanistan's territory, population, and languages of communication<sup>115</sup>.

The ethnic composition of the Afghan population and the diversity of their languages. Currently, Afghanistan has 34 provinces, and these provinces are further divided into 364 districts with their own unique administrative structures.<sup>116</sup> Afghanistan is home to various ethnic groups and languages. The population of the country consists of Pashtuns, Tajiks, Uzbeks, Turkmens, Hazaras, Aymaks, Balochs, Nuristanis, Pashai, Barahovi, Pamiris, and other ethnic groups. According to the official census of the country's population in 2016-2017, Pashtuns make up 43.7%, Tajiks 26.4%, Turkmens and Uzbeks 12.2%, Hazaras 12.12%, Balochs 2.5%, and other ethnic groups comprise 3%.<sup>117</sup>

According to the latest data from the National Statistics and Information Department, 14 ethnic groups are included in the Constitution of Afghanistan, while there are 71 smaller ethnic groups not included in the Constitution. These large and small ethnic groups have their own languages and dialects.

The lack of division among Pashtun tribes and the fragmentation of other ethnic groups into smaller groups are related to the country's socio-political situation. According to them, the government has divided the Uzbek, Tajik, and Hazara ethnic groups into smaller tribes for political purposes. This is because, in the future, the government aims to present Pashtuns as a major ethnic group in the country by completely Pashtunizing the state, while portraying other non-Pashtun major ethnic groups as small tribes.

Description and classification of the communication languages in Afghanistan. When Zahiddin Muhammad Babur spoke about the mutual language of the people in Kabul province, he mentioned the names of tribes and ethnic groups: In Kabul province, they speak eleven to twelve languages: Arabic, Persian, Turkish, Mongolian, Hindi, Afghan, Pashai, Paroji, Gabri, Baraki, and Lamghoni<sup>118</sup>. Fifty years ago, there were 32 languages spoken in Afghanistan.

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<sup>115</sup> افغانان، ترجمه آصف فکرت، ص 98 و متن انگلیسی ج 1842 م. صفحات 98-113

<sup>116</sup> حقیقت، معرفی 34 ولایت و 364 ولسوالی کشور و 12-11-1398 <https://www.haqiqat.se>

<sup>117</sup> خالدی، دوکتور نوراحمد، 24-5-2018، ترکیب قومی نفوس افغانستان، سایت آریانا افغانستان آنلاین <https://www.arianafghanistan.com>

<sup>118</sup> Бобурнома / Нашрга тайёрловчилар: П. Шамсиев, С. Мирзаев. В. Зоҳидов сўз бошиси ва таҳрири билан. – Тошкент: ФА, 1960. – Б.189; Холманова З. Бобурнома – тил қомуси. – Тошкент: Академнашр, 2021. – Б. 12.

According to information from the internet, there are currently 48 languages in Afghanistan that serve as means of communication<sup>119</sup>.

In Afghanistan's linguistic situation, the following languages serve as means of communication:

**I. Indo-European languages:** “(Eastern or Western Iranian languages), Pashto,<sup>120</sup> Farsi,<sup>121</sup> Kurdish,<sup>122</sup> Lori, Barki, Urmiri (or Urmari), Paryon, Zargari languages”<sup>123</sup>

**II. Turkic language families in Afghanistan:** “Uzbek,<sup>124</sup> Kazakh, Kyrgyz,<sup>125</sup> Surti (Fayo, Taranji), Turkmen,<sup>126</sup> Azerbaijani, and Karakalpak languages.”

**III. Pamir languages:** “Munjiy (Yudgo), Vohi, Sirikli, Ishkoshimi, Sanglich, Zebok, Shughni or Shughnoniy,<sup>127</sup> Rushoni languages.”<sup>128</sup>

**IV. Nuristani languages:** “Kalishailo or Voyguli,<sup>129</sup> Ashkuni, Parsuni or Voseviri languages.”

**V. Dardic languages:** “Pashayi,<sup>130</sup> Golmi, Parochi, Shumshati, Domli, Uvaboti languages.”

**VII. Other languages and dialects in Afghanistan include:** “Hindki or Hindukush, Somi, Mongolic, Barohui, Siryoki, Dif, Kolmi, Sowi, Uyghur, and Urdu languages.”<sup>131</sup>

Afghanistan, there are also other languages and dialects such as Hindki / Hindukush, Semitic, Mongolic, Brahui, Syriac, Dif, Kolmi, Sawi, and Uighur / Urduchi.

One of the ancient languages spoken by a large population in Afghanistan is Pashto. Speakers of this language live in the southern, eastern, and southwestern provinces of Afghanistan. This language has preserved many unique features of Persian and Arabic and has various dialects: Waziri, Afridi, Peshawari, Kandahari, Ghilzai, Babuchi, and others<sup>132</sup>. Today, the Pashto language is also referred to as the language of Afghanistan<sup>133</sup>.

**The issue of mutual influence among the languages of communication in Afghanistan:** Most Pashto speakers in Afghanistan are fluent in Persian, but they do not hold a favorable attitude toward the language. The majority of the local

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<sup>119</sup> شفقتا انترنت صحيفه سي، 22-2-2022، زبانهای رایج افغانستان. <https://www.af.shafaqna.com>

<sup>120</sup> دایره المعارف بزرگ اسلامی، درمورد کلمه "پامیری"، 17-9-2010.

<sup>121</sup> Spooner, Brian, 2011. "10. Balochi: Towards a Biography of the Language". In Schiffman, Harold F. *Language Policy and Language Conflict in Afghanistan and Its Neighbors*. Brill. p. 320. ISBN 978-9004201453

<sup>122</sup> Paul, Ludwig, 2008-12-15, history of the Kurdish language, <https://www.iranicaonline.org/articles/kurdish-language-i> Encyclopaedia Iranica

<sup>123</sup> دهخدا، علی احمد، لغتنامه دهخدا.

<sup>124</sup> احمدی، محمدادریس، 16-10-1386، معلومات عمومی افغانستان، - <https://geo-of-afg.blogfa.com>

<sup>125</sup> هنریار، ارشاد، 12-11-2017، فرغیزهای افغانستان اقلیتی روبه به انقراض برپام دنیا. <https://www.bbc.com>

<sup>126</sup> دیکشنری آبادیس، ترکمن های افغانستان. <https://abadis.ir>

<sup>127</sup> کهزاد، علی احمد. تاریخ ادبیات افغانستان. کتاب الکترونیکی (PDF). سال خورشیدی 1330. ص. 12.

<sup>128</sup> Wikipedia contributors, "Rushani dialect, "Wikipedia, The Free Encyclopedia", <https://www.en.wikipedia.org> (accessed September 12, 2012).

<sup>129</sup> راهپور طرزی، صدیق. 11-2-3-25، سرزمین ما. ارژنگ زیبایی های قومی، [www.afghanasmai.com](http://www.afghanasmai.com)

<sup>130</sup> Ethnologue report for Dardic, Ethnologue language of the Afghanistan.

<sup>131</sup> دانشنامه آزاد، <http://www.wikipediya.org>

<sup>132</sup> ایره المعارف بزرگ اسلامی، درمورد کلمه "پامیری"، 17-9-2010.

<sup>133</sup> Vladimir Kushev (1997). "Areal Lexical Contacts of the Afghan (Pashto) Language (Based on the Texts of the XVI-XVIII Centuries)". *Iran and the Caucasus*. doi:10.1163/157338497x00085. JSTOR 4030748

elements in the Pashto vocabulary are related to Eastern Iranian languages. However, a small number of words are unique to Pashto. After the 7th century AD, Pashto borrowed many words from Persian and Indian languages. Arabic words, on the other hand, entered through Persian and Urdu.

Notably, due to the mutual influence of the communication languages in Afghanistan, not only Arabic and Indian words entered the languages, but Uzbek words were also adopted into Persian and Pashto. For example:

The Persian word *otoq* (room) is derived from the Uzbek *o'troq*, meaning a place where one lives., *To'shak* or *do'shak* (mattress) is derived from the verb *to'shamoq* (to spread or lay out), primarily formed from the Uzbek verb<sup>134</sup>. According to researcher Azizulloh Arol in his article: "Many Uzbek words have entered the Pashto language in a very simplified form. The fact that these words are originally Uzbek can only be quickly understood by linguists. Currently, these words exist in the Pashto language and are in use. For example: *Vilis* (from 'ulus'), *takal* (from 'tak el'), *ko'chi* (from 'ko'ch' – to migrate), *ano* (from 'ona' – mother), and others." The Uzbek language, like Persian and Pashto, is also one of the ancient languages of Afghanistan, spoken by people living in the northern and northeastern provinces of the country<sup>135</sup>. Three dialects—ughuz, Kipchak, and Karluk—have contributed to the formation of the Uzbek language in Afghanistan.

*Section 1.2. Historical Stages of the Linguistic Situation in Afghanistan.*  
**1.2.1. The Linguistic Situation in Afghanistan from the Timurid Era to the Early 20th Century.** During the Timurid era and up to the early 20th century, the status of the Uzbek language in the territory of Afghanistan was very high. In this period, the Uzbek language played an important role not only in literature but also in science and culture. During the Timurid rule, the Turkic language—specifically Uzbek (Chagatai language)—demonstrated significant development in Afghanistan and the surrounding regions.

Famous poets and writers who created works in Uzbek during this period contributed not only to the development of the Uzbek language but also had a significant impact on the advancement of literature in the Persian language.

The works of Alisher Navoi and other Turkic-speaking poets provide important evidence of the scientific and literary significance of the Uzbek language. Additionally, the activities of poets and writers who created works in Uzbek across various regions of Afghanistan have made a great contribution to the history and development of the language. The rise of the Uzbek language, its literary heritage, and the role of Turkic languages in Afghanistan reached their peak during the Timurid era.

At the same time, the Uzbek language and its literature developed under the influence of the Persian language, and many rare and valuable works were created during this period. The works of writers and poets who wrote in Uzbek in different regions of Afghanistan form a rich and diverse history of the language.

In one verse of a qasida by the Iranian poet Manuchehr Damghani:

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<sup>134</sup>ارال، عزیزالله. "اوزبیک تیلی ملی کونی (29). میزان، 21. اکتوبر" (، واژه های سیر زبان اوزبیک، مقالعلر و شعرلر توپلمی. لیبیب، محمد عالم و باشقعلر. کابل: افغانستان، واژه بیل. 2020. بیت. 113.

<sup>135</sup>احمدی، محمدادریس، 16-10-1386، معلومات عمومی افغانستان، -<https://geo-of-afg.blogfa.com>

به راه تورکی مانا که خوبتر گویی  
تو شعر تورکی برخوان مرا و شعر غزنی<sup>136</sup>

(In this verse, Manuchehr recommends writing in Turkic and notes the wide possibilities of composing poetry in the Turkic language. Through this poem, Manuchehr demonstrates that the Turkic language had developed during the Ghaznavid era.)

As noted by historian Ghulom Muhammad Ghubar, "... with the rise of the Timurid government, the spiritual life of the country flourished again, and science, literature, language, and literature developed to a sufficient degree."<sup>137</sup> In the linguistic situation of this period, the Uzbek language was established under the name of Chagatai.

Although the Turkic literature of the Timurid era was based on the Persian language<sup>138</sup>, the existence of Uzbek or Chagatai literature during the Ghaznavid and Seljuk periods proves that this language continued to function as a language of artistic creation<sup>139</sup>.

Regarding the rise of the Old Uzbek language, Alisher Navoi provides information about Turkic-speaking poets in his works *Muhokamat ul-lug'atayn*<sup>140</sup> and *Majolis un-nafois*<sup>141</sup>. "Shah Rukh Mirza, his son Baysunghur Mirza, and later Sultan Husayn Bayqara in Khurasan (modern-day Afghanistan) contributed to the development of the Uzbek language and literature."<sup>142</sup>

The main features of the linguistic situation during the Timurid era are as follows:

1. Special attention was paid to the development of the Arabic language as the language of religion and science.
2. Persian was developed as the language of literary literature.
3. The Timurid rulers, especially Shah Rukh Mirza, paid special attention to the development of the Turkic language. During the Timurid era, the Uzbek language, under the name "Chagatai language," performed social functions and developed.
4. As a result of the efforts of Alisher Navoi and other intellectual figures, the Turkic language developed.

Ibrahim Rahim provides information about more than a hundred works written in Turkic-Uzbek from the 14th to the 20th century in Afghanistan<sup>143</sup>.

The fact that literary works were created in the Turkic, or Uzbek, language shows that this language has lived on as the mother tongue of the Uzbek people in Afghanistan, developing as a literary language and a tool for creative expression.

### **1.2.2. The Use of the Uzbek Language in Afghanistan in the Last Century.**

<sup>136</sup> دیوان منوچهر دامغانی، به کوشش محمد دبیرسیاقی، تهران: انتشارات زوار سال خورشیدی 1385  
<sup>137</sup> غبار، غلام محمد. افغانستان در مسیر تاریخ. جلد: اول و دوم، کابل، بنگاه انتشارات میوند. سال خورشیدی 1387. صفحات 275-280.

<sup>138</sup> صفا، ذبیح الله. تاریخ ادبیات در ایران، ج 4، سال خورشیدی 1391. ص 146.

<sup>139</sup> ابراهیم، رحیم. 1392. ادبیات اوزبیک افغانستان، بابر انجمنی. سایت نامی: [www.bayanifoundation.com](http://www.bayanifoundation.com)

<sup>140</sup> نوایی، علیشیر. محاکمه اللغتين، مهتم: تاشقین بهایی. هجری بیل 1395. بیت 64-65.

<sup>141</sup> نوایی، علیشیر، 1392، مجالس النفايس، مهتم: عبدالله رویین. هجری بیل 1392. بیت 22.

<sup>142</sup> ژوبل، محمدحید، 1386، تاریخ ادبیات افغانستان، کابل، بنگاه انتشارات میوند. سال خورشیدی 1389. صفحات 188-192.

<sup>143</sup> ابراهیم، رحیم. ادبیات چغتایی (اوزبیک) افغانستان. سال خورشیدی 1400.

Documents from the period between 1919 and 2021 show that a new era began in the country's social and political life.

In collecting sociolinguistic research materials, the most active methods noted were:

1. Observation; 2) Distributing questionnaires; 3) Conducting interviews; 4) Analyzing factual material sources; 5) Conducting experiments<sup>144</sup>.

In our research, we mainly used the methods of observation and analyzing factual material sources.

The linguistic situation during the last century in Afghanistan, under the various ruling governments, can be explained based on the following stages:

1. *The Linguistic Situation During the Emirate Era* – A period in which the Uzbek language received some attention. This stage can be described as the period of the restoration of the Uzbek language.

2. *The Linguistic Situation During the Monarchy Era* – A challenging period for the Uzbek people and language. During this time, programs related to the Uzbek and Turkmen languages were suspended for unknown reasons and completely halted<sup>145</sup>.

Efforts were made to eradicate the Uzbek language, but Uzbek speakers took measures to keep their mother tongue alive by teaching the works of Uzbek creators in mosques and madrasas. The positive actions of the Uzbek people became the first factor in the survival of the Uzbek language in Afghanistan.

During this period, "237 manuscript books in Persian and Uzbek languages were burned."<sup>146</sup> It was emphasized that other languages in Afghanistan should be forgotten. Alongside the Pashto language, the Persian-Dari language took a unique place as the official language of the press. For other ethnic groups, particularly the Uzbek people, reading and writing in their mother tongue was banned<sup>147</sup>.

3. *The Linguistic Situation During the People's Democratic Republic Era* – This period marks a new era for the development of the Uzbek language. During the era of the Uzbek-Turkmen peoples' cultural rise in Afghanistan, the government issued an official decree to teach mother tongues and include them in mass media. As a result, permission was granted for the publication of these languages. On May 28, 1978, based on the "Decree No. 4 of the Democratic Republic of Afghanistan," and thanks to the efforts of Uzbek intellectuals, the *Yulduz* newspaper, in the Uzbek language, began its activities in Kabul for the first time in the history of mass media. A new door was opened for the Uzbek language in the press, and Uzbek writers and intellectuals also began to write freely in their native language. In 1978, for the first time, education in the Uzbek language began in schools in Afghanistan. The Ministry of Education established a translation and authorship organization for Uzbek language education at the time, and a number of Uzbek teachers were tasked with writing textbooks in Uzbek. By the fourth grade,

<sup>144</sup> کوهکن الف، محمد عالم 20. 2020-10، "جایگاه زبان اوزبیک در افغانستان، از گذشته ی محروم تا تجلیل آن در سطح ملی " [www.bbc.com/kabul/afghanistan](http://www.bbc.com/kabul/afghanistan)

<sup>145</sup> رحیم، ابراهیم. ادبیات اوزبیک افغانستان، بابر انجمنی. سال خورشیدی 1392-9-28.

<sup>146</sup> میمنه گی، توردیل، 16-12-201، محمد گل مهمند ادامه دهنده جنایات امیر عبدالرحمن و عامل فاجعه حریق کتب تاریخی اوزبیک . <https://www.uzlig.com>

<sup>147</sup> امینی، محمدکاظم، افغانستانده گی تورکی مطبوعات نینگ قیسقه تاریخی، <http://bayanifoundation.com>

textbooks were written and distributed with the guidance of the Ministry of Education's Uzbek language advisor, Orif Usmonov. Teaching in Uzbek began in schools in the provinces where Uzbeks lived. At that time, this was a good start, but it ended in despair. Uzbek children in Afghanistan were deprived of the opportunity to receive education in their mother tongue for a long time<sup>148</sup>.

**4. *The Linguistic Situation During the Mujahideen Era*** – This period created an opportunity for the development of the Uzbek language. Marshal Dostum's rule not only contributed to the rise of the Uzbek language but also revitalized the Uzbek people in Afghanistan, bringing their language and culture to the forefront.

**5. *The Linguistic Situation During the Dictatorship Era*** – This was a disastrous period for the Uzbek people and their language. The Uzbek people were subjected to torture and oppression, and the publication of materials in the Uzbek language was prohibited.

**6. *The Linguistic Situation During the New Republic Era*** – During this period, the main law established the recognition of Turkic languages (Uzbek-Turkmen) as the official languages of the country. The status of the Uzbek language was achieved with the involvement of representatives from the northern and northeastern provinces in the 2003 Constitution, especially through the leadership and courageous struggle of Marshal Abdurrashid Dostum. The bravery of Uzbek and Turkmen representatives played a significant role in this achievement<sup>149</sup>. The following text was adopted in the Constitution of Afghanistan: "In regions where the majority of the population speaks one of the following languages: Uzbek, Turkmen, Pashto, Nuristani, Baluchi, or Pamiri, this language shall be the official third language, alongside Pashto and Dari. The government is responsible for strengthening and promoting this language. The use of these languages will be regulated by law."<sup>150</sup> In Afghanistan's national radio and television, there were half-hour programs in Uzbek every day. However, Uzbek people in Afghanistan called for the establishment of independent radio and television in the Uzbek language within the framework of Afghanistan's national radio and television<sup>151</sup>. The new system's Constitution opened the doors wide for the Uzbek and Turkmen languages to gain official status and operate in the Uzbek language. Due to significant internal movements, international media outlets also began creating programs for the Uzbek language in Afghanistan<sup>152</sup>. Uzbek sections were also opened on international television channels, and alongside Persian and Pashto, Uzbek-language programs, especially Uzbek news, began to be broadcast at specific times. 80% of the 67 world and local radio stations actively operating in

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<sup>148</sup> تاشقین بهایی، سید تاج الدین، 2020، «اوزبیک تیلی درسلیک کتابلری 29» میزان اوزبیک تیلی ملی کونی و مقاله لرو شعر توپلمی. کابل: افغانستان. 2020. 81- 83ببتلر.

<sup>149</sup> ارال، عزیزالله. کیریش «اونوتیلیمس شعرلر و مقاله لرو توپلمی، لیبب، محمد عالم و باشقه لرو. کابل: افغانستان، مطبعه واژه. 2020. 14- بیت. <sup>150</sup> دقیق، قانونمل محمد رحیم." (1392قانون اساسی افغانستان1301)" (1382)، افغانستان، نشر وزارت عدلیه افغانستان. سال خورشیدی. 1392. ص. 433.

<sup>151</sup> کوهکن الف، محمد عالم، "2020جایگاه زبان اوزبیک در افغانستان، از گذشتهی محروم تا تجلیل آن در سطح ملی " [www.bbc.com/kabul/afganiston](http://www.bbc.com/kabul/afganiston)

<sup>152</sup> توپغون، حسام الدین " افغانستان اوزبیک تیلی نینگ بیتکرمه لرو اجتماعی ترماق لرده گی احوالی" اونوتیلیمس مقاله لرو و شعرلرتوپلمی، لیبب، محمد عالم و باشقه لرو. کابل: افغانستان، مطبعه واژه. 2020. - 279 بیت.

mass media have been broadcasting programs in Uzbek<sup>153</sup>. Under the protection of the law, dozens and hundreds of mass media outlets, including radio, television, journals, newspapers, monthly publications, and periodicals, began operating in the country. Between 2001 and 2021, more than forty journals and newspapers operated exclusively in the Uzbek language. The Uzbeks of Afghanistan fought bravely with their own efforts, making strides in various fields, particularly in the media sector. As a result of these internal movements, international organizations also began creating programs for the Uzbek language in Afghanistan. The existence of these organizations highlighted the widespread presence of Uzbeks in Afghanistan<sup>154</sup>.

After the fall of the Islamic Republic of Afghanistan and the rise of the Taliban, many of these high-ranking organizations left, and even the remaining state institutions are no longer visibly publishing in Uzbek on social media. The current situation is very unfortunate for the Uzbek language.

The Uzbek language has survived through the complex linguistic situation in Afghanistan. The survival of the Uzbek language in Afghanistan and its continued use as a means of communication can be explained by the following factors:

1. Throughout the history of complex linguistic situations, Uzbeks in Afghanistan have made every effort to preserve their native language. They took the initiative to ensure that the works of classical Uzbek writers were read and taught in mosques and madrasas. Despite certain periods when teaching Uzbek as a mother tongue was prohibited, efforts to preserve the language continued.

2. Creators tried to publish their poetic works in Uzbek in certain newspapers. They strove to bring the Uzbek language to the attention of the public.

3. Some examples of poetic art were used as tools for applying the Uzbek language as an artistic language. The art of Shir-u-shakar ensured that Uzbek poetry reached the reader through its verses.

### ***Section 1.3. The Legal Foundations of Language Status in the Islamic Republic of Afghanistan.***

The Constitution of Afghanistan was first introduced as a significant law during the reign of Amanullah Khan. With Afghanistan gaining independence in 1919, this Constitution also came into existence<sup>155</sup>. With political changes in the country, the Constitution was amended eight times by different governments. Throughout all these amendments, Pashto and Dari were included in the Constitution and used as the official languages of the country.

In the 1964 Constitution, the Persian language was changed to Dari. Persian and Dari are considered politically distinct languages<sup>156</sup>. Another group of linguists argue that Persian and Tajik are separate languages. They consider Persian to be the language of Iran, Dari to be the language of Afghanistan, and Tajik to be the language of Tajikistan. In terms of population, Pashtuns are the largest ethnic

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<sup>153</sup> سازمان فرهنگ و ارتباطات اسلامی. (۱۳۴۰/۵/۵). (رسانه ها در بلخ، <https://icro.ir>)  
<sup>154</sup> تویغون، حسام الدین. "افغانستان اوزبیک تیلی نینگ بیتکرمه لر و اجتماعی ترمقاردهگی احوالی" اونوتیلیمس مقاله لر و شعرلرتویلیمی، لیبیب، محمد عالم و باشقملر. کابل: افغانستان، مطبعه وازه. 2020. 279- بیت.

<sup>155</sup> Meshran (2021, November 17). <http://www.meshran>.  
<sup>156</sup> حبیبی، عبدالحی. تاریخ مختصر افغانستان. کابل: افغانستان. انجمن تاریخ و ادب افغانستان. 1970. ص. 132.

group in Afghanistan, but linguistically, they form a distinct minority. The majority of other ethnic groups in the country, such as Hazaras, Tajiks, and Aymaks, speak Persian. The majority of Uzbeks in Afghanistan, in addition to their own language, are also capable of speaking Persian/Dari. However, the country's national anthem is in Pashto.

In 1978, the Saur Revolution took place, and the "Brotherly Nations of Afghanistan," including the Uzbek-Turkmen language, was officially implemented under the government's decree. On May 28, 1978, it was published in the official journal of the Democratic Republic of Afghanistan under the fourth decree<sup>157</sup>. After that, writing, reading, and conducting activities in Uzbek were officially authorized by the state. In 2001, the Constitution of Afghanistan was amended with a new reform. In 2003, Turkic languages (Uzbek and Turkmen) were recognized as official languages in the country<sup>158</sup>.

The Constitution of Afghanistan states: "In regions where the majority of the population speaks Uzbek, Turkmen, Nuristani, Baluchi, or Pamiri languages, these languages, apart from Pashto and Dari, shall be the official third language, and it is the state's responsibility to promote and strengthen these languages. The procedure for the use of these languages will be regulated by law."<sup>159</sup>

The Islamic Republic of Afghanistan declared October 21, 2020, as the National Day of the Uzbek Language in Afghanistan<sup>160</sup>.

***The second chapter of the dissertation is titled "The Impact of Socio-Political Processes on the Linguistic Situation in the Islamic Republic of Afghanistan and the Areas of Use of the Uzbek Language."***

*Section 2.1. The Impact of Socio-Political Processes on the Social Status of the Uzbek Language.* In Afghanistan, the Uzbek language is used in both spoken and written forms in daily life. The Uzbek language has faced many challenges in the historical context of Afghanistan. Particularly, in the last century, the Uzbek people of Afghanistan have witnessed situations that were contrary to their development. The Uzbek language was only present in certain forms within the linguistic community, and it developed in difficult circumstances.

The forms of communication in the linguistic community include: 1. Literary language. 2. Dialect, 3. Sociolect. 4. Argot, jargon, slang. 5. Cant. 6. Colloquial language<sup>161</sup>.

Spoken language is a form of oral communication that stands out due to its broad possibilities compared to other forms of speech, its irreversibility, and its stylistic expressiveness.

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<sup>157</sup> شرعی جوزجانی، سید عبدالحکیم، 2021. "عوامل عروج و نزول زبان اوزبیک در محدوده افغانستان" <https://www.uzlig.com> ارال، عزیزالله. «باش سۆز» 2020، «کیریش»، اونوتیلیمس شعرلر و مقاله لر توپلمی، لیبیب، محمد عالم و باشقه لر. کابل: افغانستان، مطبعه وازه. 2020. - 9 بیت.

<sup>158</sup> دقیق، قانونمل محمد رحیم "2013. قانون اساسی افغانستان (1301) - (1382)، افغانستان، نشر وزارت عدلیه افغانستان. 2013. ص. 89. زهیر، محمد ظاهر، 2020، زبان اوزبیک در افغانستان از زبان های بومی و اداری قدامت تاریخی است" 2 میزان اوزبیک نیلی ملی کونی، مقاله لر و شعرلر توپلمی. کابل: افغانستان. 2020. - 14 بیت.

<sup>161</sup> Usmanova Sh., Bekmuhammedova N., Iskandarova G. Sotsiolingvistika. O'quv qo'llanma. – Toshkent: Universitet, 2014. – B. 13.

"Spoken language is defined as the speech of the urban population with little or no formal education, which does not conform to the norms of the literary language."<sup>162</sup>

The current linguistic situation in Afghanistan. Due to historical development, social environment, and the unstable attitude towards the Uzbek language, the distinction between literary language and dialect has not been fully established. A greater dominance of dialects and spoken language is observed.

*Here are the following forms of the linguistic situation:*

Literary language and dialects. The regions with a large Uzbek population are divided into two groups based on dialectal characteristics: Kipchak and Karluk. In the northern regions, the Karluk dialect prevails. The fact that more works are written in this dialect indicates its refinement. In the speech of Kipchak dialect speakers, the influence of the Karluk dialect is observed. This can be explained by the cultural development of the Karluk dialect. Dialects are one of the key factors in the preservation of the Uzbek language in Afghanistan. The influence of dialects is also significant in radio, television, and publishing.

Kipchak and Karluk dialects are forms of communication that form the basis of the Uzbek language<sup>163</sup>.

In the 9 regions where Uzbeks predominantly reside, they understand Dari well. They are literate in this language and have mastered it almost as well as their mother tongue. They have a limited understanding of Pashto.

As a result of the use of the Uzbek language in written speech, the press, and education, the literary language is being refined. However, there are no systematic rules in place, and the literary language is almost undeveloped. The teaching of Uzbek in schools and higher educational institutions leads to differences in the norms of the literary language.

Spoken language varies according to age groups. There is a distinction between the speech of young people and adults. Older individuals in Afghanistan, due to the absence of Uzbek language education 30 years ago, remain illiterate, have not fully mastered written language, and are foreign to the Uzbek language.

Young people are striving to speak in literary Uzbek. In the communication of young people, both oral and written forms of Uzbek are preserved. Due to the influence of social media and school textbooks, many borrowed words are used instead of native Uzbek ones: wood – chop, earth – zamin, bee – zambur.

In urban oral speech, foreign words are frequently used. Oral speech also differs by gender. In men's speech, vulgar words like "attanga la'nat," "javonmarg bo'l," and "jonimarg bo'l" are used, while in women's speech, curses (like "og'zingdan qoning kelsin") are common. Men tend to refer to their children as "tobutim poyasi," "otam," or "farzandim."

Among the Uzbek population in Afghanistan, men are literate, while women are illiterate. Women's education is largely influenced by men.

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<sup>162</sup> Usmanova Sh., Bekmuhammedova N., Iskandarova G. Ko'rsatilgan manba. – B. 9.

<sup>163</sup> Ashirboyev S. O'zbek dialektologiyasi. – Toshkent: Nodirabegim, 2021. – B. 176.

The Persian (Dari) influence on the Uzbek language is significant. Almost all word combinations are formed based on Persian syntax, with the Uzbek verb added at the end.

The elongation present in Dari also affects the Uzbek language. Uzbek words are also pronounced with an extended tone. This elongation actually originated from Arabic through the Persian language.

Uzbek is mostly preserved in spoken language. This can be partly attributed to a period of illiteracy. In the speech of adults, Uzbek is generally used in its traditional form, while in the speech of young people, it has been updated.

Through the internet, English and other international words have entered the language: computer technologies, printer, equipment, scanner, problem, international.

Uzbek has been used in both spoken and written forms in daily life. Our daily communication, relationships, thoughts, and ideas are expressed through this spoken language. Written speech is formed through letters and words<sup>164</sup>.

Because the language continues through the medium of daily life, the language is alive as long as its speakers and the daily life remain alive. If the speakers of any language fail to speak in their own language, especially within their family, village, and environment, and cannot preserve their mother tongue, such languages will become abandoned and can quickly die out. For any language to survive, it is extremely important to preserve the spoken language in daily life.

In the linguistic community of Afghanistan, two factors influence the social-political status of the Uzbek language:

1. External factors.
2. Internal factors.

The external factors that influence the social-political status of the Uzbek language are explained by the perspective of the Afghan government, the socio-political situation, and national-ethnic approaches.

The linguistic community of Afghanistan is based on a multi-ethnic socio-political environment.

In Afghanistan, there are many Turkic-speaking groups that have completely assimilated and become Afghanized or Tajikized. Due to various social and political factors in the past, some of these ethnic groups were forced to abandon their languages and begin speaking Pashto and Dari. Among the people of Afghanistan, only Uzbeks, Turkmens, and Kyrgyz continued to speak their native languages and somewhat preserved the ability to write.

The internal factors that influence the social-political status of the Uzbek language include the usage of the language, the social activation of the language, and the development of language skills.

The process of significant changes in the usage of the Uzbek language, as a result of the urbanization of Uzbek culture, their involvement in trade, and their extensive communication with other peoples, has greatly increased the influence of Dari on the Uzbek language. These changes and interactions did not lead to the

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<sup>164</sup> ايشانچ، ذکر الله، حاضرگی اوزبیک تیلی، 2008، کانادا 38. بیبت.

development of the Uzbek language, but rather to its corruption. In several cities where Uzbeks live, Dari became the lingua franca for communication, thus influencing the Uzbek language of Uzbeks living in these places.

One of the major factors that allowed the preservation of the Uzbek language in Afghanistan is the attention given by various ethnic groups to their mother tongue and the existence of home schools, known as "Mullahkhana" in the villages, where children were taught in their native languages.

One of the initial signs of a language's social status and development is the formation of social-political terminology. In the linguistic community of Afghanistan, social-political terminology has mainly developed in Pashto and Persian, reflecting the social-political status of these languages. Some forms of social-political terminology have emerged in Uzbek, showing that its social status is relatively limited.

"Social-political terminology is a specific layer of terminological lexicon, covering the majority of social-political concepts. Social-political lexicon consists of words that reflect the state of society and social life events, and express rules unique to a particular society in a certain historical period."<sup>165</sup>

The Uzbek language script in Afghanistan, based on the Arabic script, is a phonetic writing system that uses 28 Arabic letters. Additionally, letters corresponding to sounds present in Persian and Turkic languages, such as "ch (چ)," "p (پ)," "z (ژ)," and "g (گ)," have been added. Thus, the current Uzbek script in Afghanistan consists of 32 letters in total: ا، ب، پ، ت، ث، ج، چ، ح، خ، د، ذ، ر، ز، ژ، س، ش، ص، ض، ط، ظ، ع، غ، ف، ق، ک، گ، ل، م، ن، و، ه، ی.

The 6 vowels in Uzbek are represented in the Arabic-based script using the following graphic symbols: "ا، او، آ، ای، اِ، اِي، اُ، اُو، اِو، اِوِ، اِوِو، اِوِوِ، اِوِوِو، اِوِوِوِ." To address issues related to the proper representation of Uzbek vowels, changes were proposed and approved, and the letters and symbols used to express Uzbek vowels are as follows: "ا، اِ، اِو، اِوِ، اِوِو، اِوِوِ." By distinguishing the 6 vowels in Uzbek, two additional vowel phonemes are differentiated with symbols<sup>166</sup>.

With the rise of the Islamic Republic of Afghanistan over the past 20 years, numerous cultural associations and various non-governmental organizations related to the Uzbek nation have been established and become active in the capital Kabul and the northern and northeastern provinces. These cultural associations have also contributed to the revival of the Uzbek language.

### ***Section 2.2. The Use of the Uzbek Language in Governmental Institutions and Organizations.***

In the history of linguistic situations, the first official recognition of the cultural rights of other ethnic groups and nations in Afghanistan came during the era of the Democratic Republic of Afghanistan. With the emergence of the new Islamic Republic of Afghanistan in 2001, the Uzbek language was officially recognized.

<sup>165</sup> Gapparov A.K. Ijtimoiy-siyosiy leksikaning sotsiolingvistik aspekti (publitsistik matn misolida). Filol. fan. b. fals. dok. (PhD) diss. avtoref. – Toshkent, 2024. – B. 13.

<sup>166</sup> لیبیب، سیدمحمدعالم، «افغانستان ده اوزبیک تیلی نینگ الفبا و املا معماسی»، 29 میزان اوزبیک تیلی ملی کونی و مقاله لر و شعرلر توپلمی. 36-34 بېتلر.

Following this, Uzbek language departments were established in universities in Kabul and the northern provinces. In areas inhabited by Uzbeks, such as from Badakhshan to Badghis, Uzbek language departments were opened in teacher training institutions, and teaching positions for Uzbek language teachers were introduced in schools. The Uzbek language was also implemented in the Afghan Academy of Sciences, the Ministry of Education's publishing and translation departments, the educational curriculum department, and various other government organizations.

**Section 2.3. The Use of the Uzbek Language in the Field of Education.** The education system in Afghanistan was established a century ago, with the first educational institutions being founded during the reign of Amir Habibullah Khan. From the time of Amanullah Khan to the period of Dawood Khan, a span of 55 years passed during which no textbooks were published in Uzbek, and the language was intentionally excluded from the education system<sup>167</sup>. In 1981, 1983, and 1984, textbooks in Uzbek were prepared for various subjects up to the 6th grade<sup>168</sup>. In 2001, following the collapse of the Taliban regime and the establishment of a new government, the Ministry of Education of Afghanistan introduced a system for teaching Uzbek in schools in regions where Uzbeks lived<sup>169</sup>. Textbooks in Uzbek for grades up to the 6th grade were published and distributed in Uzbek-speaking areas. From the 5th to the 10th grade, Uzbek-language textbooks were also published<sup>170</sup>.

**Section 2.4. The Use of the Uzbek Language in Mass Media.** The press plays an important role in every environment and region, and the language of that region is crucial for its growth and cultural development. Although Afghanistan's historical press began in 1868, the activity of Uzbek-language press in Afghanistan started in 1978. During the period of the Afghanistan People's Democratic Government, 30 minutes of airtime were allocated for Uzbek and Turkmen languages.

Before the Taliban regime, there were a total of 483 mass media outlets in Afghanistan, including 190 radio stations, 96 television channels, and 183 print publications<sup>171</sup>. Of these mass media outlets, 80% of the 67 world and local radio stations were broadcasting programs in Uzbek<sup>172</sup>.

"For the first time in Afghanistan's history, private broadcasting started to operate. Through the establishment of the 'Oyna' television channel, news and television programs in Uzbek began to be produced and broadcasted. International television channels also opened Uzbek-language sections, and along with Persian and Pashto, Uzbek programs started to be aired at certain times. These programs not only attracted the attention of Uzbeks but also of other nations." The BBC international channel launched a half-hour program for the Uzbek people of Afghanistan. Around ten international broadcasters, including "Azadlik," "TRT," and "Voice of America,"

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<sup>167</sup> یارقین، محمدحلیم. «پیشینه چاپ کتاب تورکی در مطبوعات رسمی افغانستان»

<sup>168</sup> Eldosh M.Y. Afg'oniston umum maktabarida o'zbek adabiyotini o'qitishning ilmiy-nazariy asoslari (dissertatsiya). – Toshkent, 2020. – B. 5.

<sup>169</sup> قویاش، اتوب الله. «اوزبیک تیلی درسلیک کتاب لر و اولرنینگ حاضرگی وضعیتینی». اوزبیک تیلی ملی کونی 29میزان مقاله لرتویلمی، 2020. -246بیت.

<sup>170</sup> <https://www.radionowruz.com/uzbek-language>

<sup>171</sup> رادیو زمانه (۲۰۲۲/۴/۱). «رسانه های افغانستان پس از طالبان: تعطیلی 154 رسانه و کاهش 86 درصد کارکنان زن»، <https://www.radiozamaneh.com>

<sup>172</sup> سازمان فرهنگ و ارتباطات اسلامی. (۱۳۴۰/۵/۵). رسانه ها در بلخ، <https://icro.ir>

also began producing programs in our language. This helped to prominently display the presence of Uzbeks in Afghanistan<sup>173</sup>.

Afghan Uzbeks are also active on social media platforms like Facebook, Twitter, Instagram, Telegram, and others. A large number of Uzbek youth in the country have their own Facebook pages, where they share opinions and discussions on various topics<sup>174</sup>.

### **Section 2.5. The Role of the Uzbek Language in Publishing and the Book Industry.**

The development of Uzbek language publishing and the book industry in Afghanistan has gone through a long and complex history. In the mid-19th century, during the reign of Amir Sherali Khan, a printing house was established, which later created new opportunities for publishing books and newspapers in the early 20th century. During Amir Habibullah Khan's reign (1901-1919), significant historical works such as *Siroj ud-Tavorikh* and *Siroj ul-Akhbor* were published.

In 1968, the first book in Uzbek was printed in Afghanistan as a result of the initiative of Muhammadyaqub Vohidiy Juzijoni, marking a new stage in the Afghan press. After changes in government policies regarding the publishing of Uzbek-language books in Afghanistan, several books and newspapers began to be released. Especially after 2001, during the period of the new republic government, there was a noticeable increase in the publication of books in Uzbek.

The book *Kitobnoma*, written by Muhammadhalim Yorqin, provides extensive information on books published in Uzbek and documents the 50-year history of Uzbek-language publishing in Afghanistan. The first volume of *Kitobnoma* includes 202 types of books, while the second volume features 185 books, making this work an important academic catalog of Uzbek publications in Afghanistan. Thus, the development of Uzbek language publishing in Afghanistan has expanded significantly over time and, despite various political changes, has progressed steadily.

In the last 50 years, a catalog of Uzbek books printed in the Arabic script has been published<sup>175</sup>.

### **Chapter Three: "Factors in the Development of the Uzbek Language in Afghanistan"**

**Section 3.1. The Need to Create a National Education System for Afghan Uzbeks.** The national education system is extremely important and significant for every country. This national education system is closely linked to national curricula. Based on this, it is necessary to express the aspirations and hopes for education at the level of the national curriculum and to develop and implement the national curriculum. The national curriculum addresses vital issues in the social, economic, and cultural sectors across the country. Due to various social factors and the linguistic situation, Afghan Uzbeks have been deprived of their right to education in their native language.

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<sup>173</sup>تويغون، سيد حسام الدين. «افغانستان اوزبېك تېلى نېنگ يېتكرمه لرو اجتماعى ترماقدهگى احوالى» اونوتېلمس مقاله لر و شعرلر توپلمى، لېيب، محمد عالم وباشقه لر. كابل: افغانستان، واژه نشرىاتى، 2020. 279 بېت.

<sup>174</sup>كوھكن "ب"، محمد عالم. «افغانستان يېتكرمه لريده قوللېنېله ديگن اوزبېك تېلى» 29-ميزان اوزبېك تېلى مىلى كونى و مقاله لر و شعرلر توپلمى. لېيب، محمد عالم و باشقه لر، كابل: افغانستان، واژه نشرىاتى، 2020. 103 بېت.

<sup>175</sup> يارقين، محمد حلیم. *كتابنامه، 1 جلد، نشر اېتووجى: غضنفر بانگ- خراسان انتشارات موسسه سى، كابل: افغانستان. 2010. 8-7 بېتلر.*

The education system of Afghanistan can be divided into the following four periods:

1. The Classical Education System of Afghanistan (from the reign of Amir Sherali Khan to the era of Habibullah Khan).

2. The Modern Education System of Afghanistan (from the reign of Amanullah Khan to the end of the Davud Khan government).

3. The Education System of Afghanistan after the Seventh Saur Revolution (from the era of the Democratic People's Party to the Taliban period).

4. The New Republican Education System of Afghanistan (from the time of Hamid Karzai to the Taliban period).

Regardless of the linguistic situation in Afghanistan, if the main laws of the country are followed, laws that are justly implemented, and if cultural rights for Afghan Uzbeks are paid attention to, eventually, if the barriers and shortcomings in the development of the Uzbek language in Afghanistan are removed, and if the national education system for Afghan Uzbeks is established, there will be an opportunity to elevate and develop the status of the Uzbek language.

***Section 3.2. Systematic Preparation of National Personnel for Teaching the Uzbek Language.*** The preparation of national personnel in Afghanistan is a crucial factor in promoting the Uzbek language. For the comprehensive development of society, implementing reforms, and changing outdated views, it is essential to fundamentally reform the education system. The preparation of national personnel is carried out through the continuous education system, which creates the necessary conditions for preparing healthy and highly qualified professionals. Although the education level in Afghanistan was low in the past, in the last 15 years, literacy rates have significantly improved, playing an important role in the development of society and the popularization of the Uzbek language. By increasing literacy and improving education, the Uzbek language and culture can further develop in Afghanistan. For this, all levels of the continuous education system—kindergarten, primary, secondary, lyceums, higher education institutions, and professional development systems—must work together in an integrated manner. Afghanistan's success in promoting the Uzbek language in the future depends on the quality of the education system.

***Section 3.3. The Role of Cultural Institutions in Developing the Uzbek Language.***

Cultural institutions play a vital role in the development, growth, and progress of the Uzbek language. In Afghanistan, cultural institutions have mostly been established through private initiatives and are currently operating solely in the private sector. None of these institutions are financially supported by the state, which hinders the further spread and development of the Uzbek language. Therefore, it is necessary for the government to support cultural institutions and strengthen them financially. This, in turn, could give a significant boost to the development of the Uzbek language.

***Section 3.4. Ensuring Uzbek Language Usage in Government Institutions in Regions with High Uzbek Populations.*** Due to the lack of a systematic government plan for developing the Uzbek language in Afghanistan, many graduates from Uzbek language and literature departments face numerous problems. Most of them are unable to find work in their field because the necessary conditions for conducting

business in Uzbek are not created. If the government were to implement Uzbek as the official language in regions where it is widely spoken, such as in Badakhshan and Faryab, in state institutions, the development of the language and its role in the education system could significantly improve. Even though individuals who studied the Uzbek language have served faithfully in their mother tongue, without adequate state support, the development of this language remains limited.

## CONCLUSION

The results of this research, dedicated to the development of the Uzbek language and its issues related to its use in the state system in Afghanistan, lead to the following scientific-theoretical conclusions:

1. The historical development and current state of the linguistic situation in Afghanistan, along with the legal and social status of the Uzbek language, form the basis of sociolinguistic issues. Sociolinguistics addresses the role of language in society, the interaction between language and society, the social functions of language, its degree of use, and its status within society. Afghanistan's historical and geographical description, the complex linguistic society consisting of seven language groups with about 50 major and minor linguistic variations, reflects a complicated language policy and social relations.

2. The linguistic situation in Afghanistan has varied at different historical stages, reflecting the socio-political characteristics of each period. All languages in the country, especially Uzbek, had different degrees of use and status based on the social-political situation and the ethnic composition of the population. Afghanistan is a multilingual society, and even the languages of small ethnic groups fulfill a communicative function.

3. The Uzbek language in Afghanistan survived through the rule of various dynasties up to the early 20th century. In the last century, with a government decree, Uzbek language education was permitted. During the Islamic Republic period, for the first time, Uzbek was included in the constitution as an official language. The situation of the Uzbek language improved, and it was used alongside Pashto and Dari.

4. For a century, the Uzbek language was the medium of instruction in schools in regions where Uzbeks lived. Later, it was taught as a subject in education. The status of languages in Afghanistan was determined based on territorial factors, historical situations, and political systems. Political and social situations arose based on the use of Pashto, Dari, and Uzbek.

Pashto and Dari are linked to the ancient ethnic composition of Afghanistan. The contradictions between Pashto and Dari continued for years, and Dari was renamed as Persian, with Pashto and Dari being included in the country's main constitution and gaining official status. The Uzbek language has been regarded as a language with a lower status compared to Pashto and Dari for two and a half centuries. The Uzbek language was included in the constitution by government decree due to the demands of the linguistic situation in the country.

5. In the Islamic Republic of Afghanistan, the Uzbek language was used in daily life and cultural-educational activities in both oral and written forms. During this

period, the use of the Uzbek language in education, events, seminars, symposiums, and scientific-literary and social gatherings showed the changing nature of the linguistic situation. During the People's Democratic Government of Afghanistan, the first textbooks in Uzbek were published and distributed by government decree. In the last Republican period, Uzbek language education was officially permitted according to the main constitution of Afghanistan.

6. Prior to the Taliban regime, around five hundred mass media outlets, including print publications, radio stations, and television channels, operated in Afghanistan. Approximately forty newspapers and magazines operated in Uzbek under their specific Uzbek names. In the Uzbek-majority provinces of Afghanistan, a quarter of the radio broadcasts were conducted in Uzbek, and Uzbek language information was provided in television broadcasts, further establishing Uzbek as a language of media in the country.

7. Publishing in Afghanistan primarily occurred in Pashto and Dari. The history of Uzbek-language publishing and printing in the country officially began at the end of the 20th century. Nearly four hundred books were published in Uzbek, and their thematic organization shows that the publishing process was organized systematically.

8. The establishment of an Uzbek language department within the Academy of Sciences and the Ministry of Education in Afghanistan created opportunities for the development of the language. The creation of Uzbek language and literature departments, along with the inclusion of Uzbek as a subject in schools, indicates the increasing status of the language in society. The establishment of Uzbek language departments, press outlets, schools, the Academy of Sciences, and various official organizations during the period of the new Islamic Republic marks a significant phase in the development of the Uzbek language.

9. The study of the issues in the national education system and the implementation of educational reforms are of strategic importance for the development of the Uzbek language. Training national personnel in Uzbek is an essential factor for the promotion and development of the language in Afghanistan. Preparing national personnel in Uzbek requires a tailored approach, taking into account the linguistic situation of Afghanistan.

10. The cultural institutions established in Afghanistan play a key role in the development and widespread use of the Uzbek language. The establishment of Uzbek language educational institutions, schools, official and non-official organizations, language courses, festivals, symposiums, and events all hold methodological significance in the promotion of the Uzbek language.

11. The Uzbek language is one of the communication tools in the multi-ethnic society of Afghanistan. Increasing the importance of the Uzbek language as a communication tool in Uzbek-speaking communities, and establishing systems for conducting official work in Uzbek, are among the initial tasks for the development of the language. Establishing such systems is a key social and cultural factor in the development of the Uzbek language in Afghanistan.

**НАУЧНЫЙ СОВЕТ DSc.03/30.12.2019.FIL.19.01 ПО ПРИСУЖДЕНИЮ  
УЧЕНЫХ СТЕПЕНЕЙ ПРИ ТАШКЕНТСКОМ ГОСУДАРСТВЕННОМ  
УНИВЕРСИТЕТЕ УЗБЕКСКОГО ЯЗЫКА И ЛИТЕРАТУРЫ**  

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**ТАШКЕНТСКИЙ ГОСУДАРСТВЕННЫЙ УНИВЕРСИТЕТ  
УЗБЕКСКОГО ЯЗЫКА И ЛИТЕРАТУРЫ ИМЕНИ АЛИШЕРА НАВОИ**

**КУВАНЧ ЭХСАНУЛЛА**

**ПРОБЛЕМЫ РАЗВИТИЯ И ИСПОЛЬЗОВАНИЯ УЗБЕКСКОГО  
ЯЗЫКА В ГОСУДАРСТВЕННОЙ СИСТЕМЕ АФГАНИСТАНА  
(СОЦИОЛИНГВИСТИЧЕСКИЙ АСПЕКТ)**

**10.00.01 – Узбекский язык**

**АВТОРЕФЕРАТ ДИССЕРТАЦИИ ДОКТОРА ФИЛОСОФИИ (PhD) ПО  
ФИЛОЛОГИЧЕСКИМ НАУКАМ**

**Ташкент – 2025**

**Тема диссертации доктора философии (PhD) зарегистрирована в Высшей аттестационной комиссии при Министерстве высшего образования, науки и инноваций Республики Узбекистан за B2024.4.PhD/Fil2167.**

Диссертация выполнена в Ташкентском государственном университете узбекского языка и литературы имени Алишера Навои.

Автореферат диссертации на трех (узбекском, английском, русском (резюме)) языках размещен на веб-странице Научного совета ([www.tsuull.uz](http://www.tsuull.uz)) и информационно-образовательном портале «ZiyoNet» ([www.ziyo.net](http://www.ziyo.net)).

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**Ведущая организация:**

**Национальный педагогический  
университет Узбекистана имени Низами**

Защита диссертации состоится «\_\_\_» \_\_\_\_\_ 2025 года в \_\_\_ часов на заседании Научного совета DSc.03/30.12.2019.Fil.19.01 Ташкентского государственного университета узбекского языка и литературы имени Алишера Навои (Адрес: 100066, город Ташкент, Яккасарайский район, улица Юсуф Хос Хожиба, 103. Тел.: (99871) 281-42-44; факс: (99871) 281-42-44, [www.tsuull.uz](http://www.tsuull.uz); e-mail: [monitoring@tsuull.uz](mailto:monitoring@tsuull.uz)).

С диссертацией можно ознакомиться в информационно-ресурсном центре Ташкентского государственного университета узбекского языка и литературы имени Алишера Навои (зарегистрирован за № \_\_\_\_). Адрес: 100066, город Ташкент, Яккасарайский район, улица Юсуф Хос Хожиба, 103. Тел.: (99871) 281-42-44; факс: (99871) 281-42-44, [www.tsuull.uz](http://www.tsuull.uz).

Автореферат диссертации разослан «\_\_\_» \_\_\_\_\_ 2025 года.

(протокол реестра рассылки № \_\_\_\_ от «\_\_\_» \_\_\_\_\_ 2025 года)

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## **Введение (Аннотация диссертации доктора философии (PhD))**

Актуальность и необходимость темы диссертации. В мировом языкознании вопрос отношения языка и общества, социальные функции языка, а также роль языка в процессе коммуникации изучаются как научная проблема как в традиционных подходах, так и в современных парадигмах. В исследованиях по социолингвистике проводятся анализы социальных аспектов языка с точки зрения государственного языка, языка общения, используемого внутри страны, национального языка и языка этнических групп. В странах с социально-экономическим развитием, отстающим от других, сохранение родного языка, его развитие и обеспечение его коммуникационной функции стали одной из ключевых проблем в данной области исследований.

**Цель исследования** заключается в освещении истории языковой ситуации в Афганистане и её постепенного развития, а также в анализе современного социально-политического и социолингвистического положения узбекского языка, нормативно-правовых основ, степени его применения в различных социальных сферах и обосновании факторов его развития.

### **Задачи исследования:**

Определить ключевые особенности развития узбекского языка в политической и социальной среде Афганистана за последние сто лет, проанализировать области его применения;

Показать место узбекского языка в многокультурном языковом обществе, его взаимоотношения с доминирующими социальными языками, степень его применения, охарактеризовать формы существования узбекского языкового сообщества;

Обосновать влияние социально-политических процессов на узбекский язык в Афганистане, проанализировать особенности его использования в социальных сферах;

Определить факторы развития узбекского языка в Афганистане.

**Объектом исследования** являются периодические издания, средства массовой информации, издательства, учебные заведения, а также данные о применении узбекского языка в социальной и бытовой сферах, научные, художественные и популярные источники, которые отражают состояние узбекского языка в Афганистане.

Научная новизна исследования заключается в следующем: представлены история языковой ситуации в Афганистане, начиная с эпохи Тимуридов и до начала XX века, а также до современного периода Исламской Республики Афганистан, в котором поэтапно показаны основные признаки политического и социального развития узбекского языка; непосредственно раскрыты свободы, возможности и ограничения, связанные с удовлетворением потребности в общении на узбекском языке, с позиции его носителей.

В многоязычном языковом обществе рассмотрены статус узбекского языка, его взаимоотношения с пасту и дари, степень использования как третьего языка, а также отсутствие статуса государственного языка, языка нации или родного языка. Описаны литературный язык узбеков, разговорный язык и диалектные особенности.

Анализировано влияние социально-политических процессов Афганистана на узбекский язык, особенности использования в средствах массовой информации, издательствах, периодических изданиях, системе образования и повседневной жизни. Рассмотрены вопросы развития узбекского языка на основе создания национальной образовательной системы в Афганистане, системного обучения национальных кадров, совершенствования работы культурных учреждений и достижения использования узбекского языка в делопроизводстве.

**Практические результаты исследования:** Практические результаты исследования заключаются в следующем:

Языковая ситуация в Афганистане, историческое развитие узбекского языка, его социально-экономический статус и степень его сохранения до настоящего времени были систематически проанализированы на основе исторических этапов;

Изучены статьи и книги о узбекском языке в Афганистане, написанные на фарси, английском и пасту, переведены на узбекский язык, раскрыты направления и сущность исследования;

Процесс сохранения узбекского языка, область его применения, достижения и ограничения, проблемы были подвергнуты анализу;

Материалы и данные, привлеченные к исследованию, служат для выявления проблем в развитии узбекского языка и определения факторов его развития. Представленные в диссертации предложения и рекомендации увеличивают практическую и научную ценность работы.

**Вот перевод текста на русский язык:**

На основе результатов исследования, посвящённого развитию узбекского языка и проблемам его использования в государственной системе Афганистана:

Материалы, касающиеся языковой ситуации в Афганистане и этапов исторического развития узбекского языка, были использованы в рамках практического проекта «Создание учебного корпуса узбекского языка» (номер АМ-ФЗ-201908172), выполненного в 2019–2022 годах в рамках государственных научно-технических программ в Ташкентском государственном университете узбекского языка и литературы имени Алишера Навои (справка № 04/1-573 от 1 апреля 2022 года). В результате учебный корпус был дополнен материалами, отражающими положение, развитие и прогресс узбекского языка в Афганистане.

В многоязычном лингвистическом обществе раскрыта позиция узбекского языка, его взаимоотношения с пашто и дари, степень использования как третьего языка, отсутствие юридического статуса как государственного и родного языка; описаны формы узбекского языка в

лингвистическом сообществе: литературный язык, разговорный язык, диалектные разновидности; проанализировано влияние социально-политических процессов на узбекский язык в Афганистане, особенности его использования в средствах массовой информации, издательствах, периодических изданиях, в сфере образования и повседневной жизни;

Предложены вопросы развития узбекского языка в Афганистане на основе создания национальной образовательной системы, системного подхода к подготовке национальных кадров, совершенствования деятельности культурных учреждений и достижения использования узбекского языка в официальной деятельности.

Научные выводы, касающиеся исторического развития узбекского языка в Афганистане за последнее столетие, проблем его использования в государственной системе, а также его связи с социальной и культурной реальностью и современным состоянием, были использованы в практическом проекте «Нейминг на узбекском языке: создание нормативно-правовой базы» (номер А-ОТ-2019-10), выполненном в 2019–2022 годах в рамках государственных научно-технических программ в Ташкентском государственном университете узбекского языка и литературы имени Алишера Навои (справка № 04/1-574 от 1 апреля 2022 года). В результате материалы проекта были дополнены информацией о развитии узбекского языка и проблемах его использования в государственной системе Афганистана.

**Структура и объём диссертации:** Диссертация состоит из введения, трёх глав, заключения и списка использованной литературы. Общий объём составляет 140 страницу.

**E'LON QILINGAN ISHLAR RO'YXATI**  
**LIST OF PUBLISHED WORKS**  
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