

Mission Atlas Project

Afghanistan

Basic Facts

Demographics:

As of July 2004, the population of the Islamic Republic of Afghanistan was 28,513,677. The population growth rate is +4.92%.

Age structure stands 0-14 years 44.7%; 15-64 years 52.9%; 65+years 2.4% (2004 est.)

The birth rate stands at 44.27 births per 1000 population and the death rate 21.12 deaths per 1000 population. Infant mortality rate is 165.96 deaths per 1000 live births.

Life expectancy is 42.27 years for males and 42.66 years for females.

Less than 0.01% of the adult population is infected with HIV/ AIDS.

The urban/rural division stands at 22.18 urban with a 4.88% urban growth rate.

The largest cities are *Kabul* (2,716,000), *Kandahar* (419,654), *Herat* (329,954), *Baghlan* (264,359), *Tagab* (254,590).

Encarta Encyclopedia: Johnstone and Mandryk
www.odci.gov/cia/publications/factbook/geos/af.html

Language:

The official language of Afghanistan is *Pashtu*. However, only 35% of the population claims this as their primary language. About 50% of the people speak *Dari*. The Turkic languages of *Uzbek* and *Turkmen* are spoken by about 11% of the people. About 4% speak one of 30 minor languages such as *Balochi* and *Pashai*. There is a lot of bilingualism.

Society/ Culture:

82 people groups make up Afghanistan, however the *Pashtun* and *Tajik* make up the majority. Tajiks and Uzbeks typically live in the northern plains and valleys. The Pashtuns live mostly in the southern plateaus. The Hazara live in the central highlands.

The primary people divisions are:

Pashtun (42%)

Tajik (27%)

Hazara (9%)

Uzbek (9%)

Aimak (4%)
Turkmen (3%)
Baloch (2%)
Other (4%)

Afghanistan is made up of many different ethnic, linguistic, and tribal groups. Relations among Afghan ethnic groups that live in close proximity often have complex and hostile relationships. This complexity is made worse when several ethnic groups reside in the same region. Throughout history, stronger groups have attempted to dominate the weaker groups, often leaving the weaker groups with a choice of moving to a harsher, more marginal environment or submitting to the more powerful groups. While the stronger and weaker groups vary by region, the Pashtuns are usually considered the most prestigious ethnic group, both in their own eyes and in the eyes of other groups, and the Hazaras are almost always considered to be one of the lowest groups.

Which group a person belongs to is often indicated by house style, clothing, and food. For example, a man wearing a chapan, the loose open quilted coat of cotton or silk worn by adult men, indicates that he is from the north. In addition, the different patterns and colors of stripes on the chapan can indicate which region of the north he is from. Distinctive foods, such as the round bread that Uzbek women bake, as well as how different food are prepared, can indicate where a person is from.

Although there are many differences in the different people groups of Afghanistan, most families are patrilineal, where descent is traced through the male, and a low incidence of polygamy and have an even lower divorce rate. Most families also tend to have a high birth rate and women are generally expected to have their first child within their first year of marriage. Household may be either nuclear (a married couple and their children), extended (a multigenerational family), fraternal joint (two or more brothers and their wives and children), or compound (a husband and two or more wives and their kids).

Marriages tend to be arranged and it is common for the wife to go live with the husband's family. Arranged marriages often take into consideration ethnic group, family status, kin relationships, and economic benefits. A bride price is often paid to the family of the bride to be.

Afghans celebrate several religious ceremonies. Most take part in a month of fasting called Ramazan, Eid Al-Fitr, or Ramadan. Many start the month by wearing new clothes and going to prayer. Children often receive gifts during this time. At the end of the month, they take part in a three-day feast. This Id-e Ramazan is a time of joy where relatives get together. Another important celebration is Id-e Qorban or Eid Al-Adha. This feast celebrates Abraham's sacrifice of a sheep in place of his son as ordered by Allah. Usually during this celebration, families slay a sheep and give some of the meat to the poor. Another important celebration is the celebration of Mohammed's birthday, which is called Mawleed Al-Nabi. Ashura is the tenth day of the month Muharram according to the Islamic calendar. This is seen as a day of mourning of the martyrdom of

Hussein and his followers at the battle of Kerbala. National holidays that are not related to Islam are Jeshen and Nowroze. Nowroze is the first day of spring and also the new year celebration which is celebrated on March 21. Jeshen is a celebration of the Afghan independence day. It celebrates the end of the third Afghan war when Britain no longer had control of the country's foreign policy.

[http://www.gl.iit.edu/govdocs/afghanistan/People in Afgh.](http://www.gl.iit.edu/govdocs/afghanistan/People%20in%20Afgh.)
www.odci.gov/cia/publications/factbook/geos/af.html
www.plasma.nationalgeographic.com/mapmachine/profiles/af.html
www.afghan-web.com/culture

Government:

Afghanistan is an Islamic Republic. The country now operates under a presidential form of government with a bicameral legislature. On January 16, 2004 the country adopted a new constitution. According to this constitution, no law can be contrary to Islam. This new constitution includes social justice, protection of human dignity and human rights, national unity and equity among all ethnic groups, and UN cooperation. On October 9, 2004, Hamid Karzai became the first democratically elected president of the country. This was the country's first national election since 1969, when parliamentary elections were last held. He will serve with his two vice presidents for the 5 years. The former King Mohammed Zahir Shah returned to the country and now presides ceremonially over some events. He is given the title "Father of the Country," but he has no governing authority.

The new government is made up of an executive branch, a legislative branch, and a judicial branch. The executive branch is made up of the president and 27 ministers who are appointed by the president and approved by the National Assembly. As of 2004, the legislative branch was not in place yet. Elections are scheduled for the spring of 2005. The judicial branch consists of a nine-member Stera Mahkama (Supreme Court). These members are appointed for a ten year term by the president. There will also be high Courts and Appeals Courts, a Minister of Justice, an An Afghan Independent human Rights Commission.

On March 27, 2003, Afghan deputy defense minister Abdul Rashid Dostum, created an office for the North Zone of Afghanistan and appointed officials. Dostum is a powerful warlord and did this in spite of Karzai's orders that there be no zones in Afghanistan. Dostum claims that this is a necessary step to improve the affairs of the Northern provinces.

www.nationmaster.com/encyclopedia/Afghanistan#History
www.odci.gov/cia/publications/factbook/geos/af.html
www.myafghan.com/news2.asp?id=-272596069&search=3/28/2003

Economy:

The Gross Domestic Product of Afghanistan stood at \$20 billion in 2004. Although only 12% of Afghanistan's total land area is arable and less than 6% currently is cultivated, the primary economy is agricultural. Opium and wheat are the two most common agricultural products in Afghanistan; however other agricultural products include fruits, nuts, wool, mutton, sheepskins, and lambskins. Other natural resources that exist are natural gas, coal, copper, chromate, barites, sulfur, lead, zinc, iron ore, and salt. While Afghanistan has these resources, they have not been fully tapped into because of ongoing instability, remote and rugged terrain, and inadequate infrastructure and transportation.

Other industries include small scale production of textiles, soap, furniture, shoes, fertilizer, cement, hand-woven carpets, natural gas, coal, and copper. Afghanistan's opium trade may account for one third of the GDP.

About 50% of Afghanistan's exports go to Iran and Pakistan. Belgium, Russia, Germany, the United Arab Emirates, and the United States each receive about 5% of Afghanistan's exports. Afghanistan about 40% of its imports from Japan, Korea, and Pakistan. Other significant sources of imports come from Germany, India, Iran, Kenya, Turkmenistan, and the United States.

In 2002, 23% of the population was below the poverty line. In 1990, the employment breakdown was 80% agriculture, 10% industry, and 10% services. This may have changed, however, in the most recent war. Afghanistan was ranked among the lowest in the world in living standards, but its economy has improved significantly over the past two years due to international aid. In April 2004, donors from over 60 countries pledged \$4.5 billion for Afghanistan over the next year, and a total of \$8.2 billion over the next three years.

Due to years of drought and war, there are many humanitarian needs in Afghanistan. Education is one area that needs help. Since much of Afghanistan is illiterate, workers are needed to teach reading and writing. Teachers for other subjects are needed as well. There is also a need for teacher training, so that the teachers in Afghanistan can better teach their students. Adult education programs are needed. Continuing education classes in things such as photography, cosmetology, and computer are needed. Skills such as carpet making, embroidery, and handcrafts can be taught to give people, especially the women, more job opportunities.

Some groups are teaching women agricultural and animal husbandry skills since so many of the women are widows and have no source of income. They are being taught how to raise chickens in order to both sell and eat the eggs. They are being taught how to garden vegetables and how to can and preserve foods. They are also being taught how to raise donkeys for transportation and sheep and goats for food.

There are many health needs in the country. Many are unaware of basic hygiene and need to be taught the importance of things such as washing properly, brushing teeth, and taking care of children. Dentist and medical workers are much needed as there are few dental and medical resources available to most Afghans. About 20 civilians a day are injured by

land mines, so emergency and rehabilitation clinics are needed to help these victims, as well as prosthetic legs and arms. Vaccines are needed for the children who have little access to preventative healthcare.

Adequate heating is not available in many places and as a result many get sick or die during the winter. Food, blankets, and jackets are needed and need to be distributed to different areas of Afghanistan. People are needed to help with irrigation projects and building roads. It is estimated that there are over 28,000 orphans living on the streets in Kabul. People are needed to start and maintain orphanages. In addition, 2 out of 3 children have seen someone killed and many are dealing with post traumatic stress disorder. Counselors and social workers are needed to come help these children, as well as adults, cope with the violence and difficulty they've faced.

www.state.gov/r/pa/ei/bgn/5380.htm

www.womenofhope.com

www.odci.gov/cia/publications/factbook/geos/af.html

<http://www.imb.org/centralasia/pray/Tajiks.html>

<http://muslimministries.iteams.org/home.php>

Literacy:

Afghanistan has a total 36% literacy rate. As of 1999, 51% of males and 21% of females over the age of 15 could read and write.

www.odci.gov/cia/publications/factbook/geos/af.html

Land/Geography:

Afghanistan has a total area of 647,500 sq km. The country is slightly smaller than the state of Texas. The north and southwest is made up of mostly plains, with the rest of the country being made up of rugged mountains. It is a landlocked country that borders China, Iran, Pakistan, Tajikistan, Turkmenistan, and Uzbekistan. The Hindu Kush Mountains run northeast to southwest, and divide the Northern provinces from the rest of the country. The highest peaks are in the northern Vakhn (Wakhan Corridor)

www.odci.gov/cia/publications/factbook/geos/af.html

Brief History of Afghanistan

50,000 BCE-2,000 BCE

It is believed that northern Afghanistan was one of the earliest places to domesticate plants and animals. Archeologists have identified evidence of Stone Age technology and plant remains. Between 3,000 and 2,000 BCE, the first true urban centers of Afghanistan

developed in the cities of Mundigak, near what is now Kandahar, and Deh Morasi Ghundai, which may have been a capital for the early Indus Valley civilization. It is believed that Kabul was established between 2,000 and 1,500 BCE and there is archeological evidence of an early nomadic iron age during this time.

Achaemenid Rule, ca. 550-331 BC

Bactriana's capital, which is modern day Balkh, was the home of Zoroaster. Zoroaster founded the Zoroastrian religion and around 522 BC, Zoroaster died during an invasion near Balkh.

During the rule of Darius the Great, the Achaemenid (Persian) Empire expanded to its peak and included much of Afghanistan. This empire had constant tribal revolts from the Afghans living in Arachosia, which is present day Kandahar and Quetta. By the fourth century BC, Persian control of the outlying areas and the internal cohesion of the empire deteriorated. Although the outlying areas tended to resist Achaemenid rule, some areas, like the Bactriana, still fought on the Iranian side during the Battle of Gaugamela in 330 BC. During this battle they were defeated by Alexander the Great, however the people of Afghanistan were not subdued by Alexander and he faced constant revolts by the people.

Alexander and Greek Rule, ca. 330-150 BC

From the years 330-327 B.C. Alexander the Great swept through Afghanistan and the adjacent regions of the former Soviet Union. Within three years he had conquered the area. Although his expedition through Afghanistan was brief, Alexander left behind a Hellenic influence that lasted several centuries.

In 323 B.C., Alexander died and his empire fell apart. One of Alexander's commanders, Seleucus, founded the Seleucid dynasty and allowed Greek colonists and soldiers to enter the region of the Hindu Kush. About 30 years after Alexander's death, the Mauryan Empire developed in the northern part of India and took control of the southeastern areas of the Seleucid's land, the area that made up part of Afghanistan. When the Mauryans took over, they replaced Greek culture with Indian culture. It was during this time that Buddhism was introduced to the area.

In 323, a Greek ruled state was declared in Bactria, which is now Northern Afghanistan. Around 170 BC, Greco-Roman rule spread throughout most of Central Asia, but was defeated by two groups of nomadic invaders from Central Asia. These groups were the Parthians and the Sakas.

Central Asian and Sassanian Rule, ca. 150 B.C.-700 A.D.

In the third and second centuries BC, the Parthians, a nomadic people speaking Indo-European languages, entered into the Iranian Plateau and established control in most of what is Iran. About 100 years later, the Kushans, who were another Indo-European group

entered Afghanistan from the north and established an empire that would last for almost four centuries.

The Kushan Empire spread and become among the most powerful empires of its time. The empire spread from the Kabul River Valley and conquered parts of Afghanistan that had once been ruled by the Parthians. The empire reached from the Indus Valley to the Gobi desert and as far west as the Iranian Plateau.

By the beginning of the second century, the Kushan Empire reached its greatest geographic and cultural peak. It became a center of literature and art and also became a center of trade, especially in silk. It became part of a trade route into East Asia. Kanishka, who was the leader during this time was considered Kushans greatest ruler. He is believed to have made the capital close to what is now Peshawar and to have had a summer home not far from what is now Kabul. During his reign, Mahayana Buddhism, reached its peak in Central Asia.

During the third century, the Kushan Empire became fragmented and was easily taken over by the Sassanians, of the Iranian Dynasty, and the Guptas, of the Indian dynasty. These kingdoms were ununified and fell to the Hephthalites, or the White Huns. The White Huns destroyed the Buddhist culture and left most of the country in ruins. The Hephthalites are believed to have remained in control for about a century, until they were defeated by the Western Turks and an upraise of the Sassanians. From this time, until the rise of Islam, the areas of the Hindu Kush were dominated by small kingdoms under Sassanian rule with Kushan or Hephthalite rulers.

By the middle of the seventh century, the Buddhist culture and earlier Zoroastrian influence began to fade. Now there is little left that bears witness of these strong influences. Until recent years, Afghanistan had two of the largest Buddha's in the world. The two great Buddha's were carved out of sandstone and stood thirty-five and fifty-three meters high. They overlooked the ancient route through Bamian to Balkh and dated from the third and fifth centuries AD. However, in an attempt to rid the country of idols, the Taliban destroyed these statues. Archaeologists have located frescoes, stucco decorations, statuary, and rare objects from China, Phoenicia, and Rome that date back to the second century A.D.

Islamic Conquest, ca. 637-900AD

After the death of Mohammad, Islam spread the Middle East and Central Asia. Five years after the death of Mohammad, at the Battle of Qadisiya in 637AD, Arab Muslims defeated the Iranian Sassanians and began taking over the regions east of Iran. What is now the city of Heart was captured in 651AD and by 700AD the Arabs reached Qandahar. This raid brought local rulers under the control of the Umayyad caliphs. Between the seventh and ninth centuries, most of what is now Afghanistan and its surrounding countries converted from Zoroastrianism, Buddhism, Hinduism, and folk religions to Sunni Islam. The Abbasid Dynasty grew stronger and was able to subdue the

Arab invaders by the middle of the eight century. From 785-809, caliph Harun al Rashid and his son ruled the land. This was a time of peace and a time of growth and learning.

In the eighth and ninth centuries, many moved to the Hindu Kush to gain better land for grazing. These people began to take on much of the culture and language of the Pashtun tribes which were already living there. These people became the ancestors of who is now Afghanistan's Turkic-speaking population.

Semi-independent states began to emerge throughout the empire by the middle of the ninth century as the Abbasid rule began to deteriorate. One of the best known dynasties during this time was that of the Samanid. During this time, Iranian Muslim scholarship, Shia Islam predominated the area. This dynasty lasted until the middle of the tenth century when Turkish tribes from the north and the Ghaznavids from the south took on the faltering Samanid Dynasty.

Ghaznavid and Ghorid Rule, ca. 1030-1220AD

The Ghaznavid became the first great Islamic power in Afghanistan. This empire spread Islam throughout Afghanistan, Pakistan, and parts of India. Mahmud, the most famous of the dynasty's rulers carried out raids into India, looting Hindu temples and converting the people to Islam. Mahmud expanded the empire greatly, and established a capital in Ghansi. He started universities and saw many scholars arise. The caliph in Baghdad, which was Islam's intellectual center at the time, recognized Mahmud as the temporal heir of the Samanids. In 1030 Mahmud died and around 1130 Ghazni was captured and destroyed by the rulers of the Kingdom of Ghor. Ghor was southeast of Herat and had been previously destroyed by the Ghaznavids. The Ghaznavids were also attacked by the Seljuk Turks from the north and west. By 1186, the last of the Ghaznavids was driven out by the Ghorids in the Punjab.

Until about 1200 AD, the Ghorids ruled what is present day Afghanistan, eastern Iran, and Pakistan and the Seljuk Turks ruled western Iran and other parts of Central Asia. From 1200-1205, however, the Khwarazm Turks invaded from Central Asia and conquered most of the lands under Ghorid control. This empire was defeated by the Mongols in 1220.

Mongol Rule, 1220-1506

In 1220 Genghis Khan, overran Central Asia, destroying its cities and people. His empire spread from China to the Caspian Sea. While his power was great, Genghis Khan failed to loosen the grips of Islam on Central Asia. By the thirteenth century, even his descendants were Muslims.

The Mongols destroyed Buddhist monuments and buildings in Balkh, Herat, Peshawar, and in the Barman Valley. After Genghis Khan's death in 1227 Central Asia went through a period of fragmentation. This lasted until the 1380's with the rise of Timur Lenk. Timur, who was of both Turkish and Mongol descent claimed to be an ancestor of

Genghis Khan and by the late fourteenth century, he expanded his dynasty from India to Turkey. During this time there were 11 Mongol rulers in the area, however, the Karts, which was a Tajik dynasty, ruled in Herat and remained independent until 1381, when Timor ceased their power.

Timor's successors supported Islamic art, culture, and the sciences and several well known poets and artists arose under the royal patronage in Herat. The Timurid Empire came to an end around the turn of the sixteenth century. Another Mongol-Turkish ruler took over Herat and Muhammad Shaybani and his successors ruled the region around the Amu Darya for almost a century.

Mughal-Safavid Rivalry, ca. 1500-1747

Early in the sixteenth century, the Shaybani Uzbeks drove Barbur, who was a descent of both Timor and Genghis Khan, out of his father's kingdom in Ferghana. This is the land that straddles today's Uzbekistan, Tajikistan, and Kyrgyzstan. In 1504, after several unsuccessful attempts to regain this land, Babur crossed the Amu Darya and captured Kabul from the last of its Mongol rulers. In 1526, he invaded India. While the seat of the Mughal Empire was in India, Barbur considered Kabul a commercial and strategic center.

The Mughal Dynast lasted until the nineteenth century in India, however, its days of power were only from 1526-1707. During this time, several revolts against the Moghul government were attempted, lead by leaders such as Bayazid Roshan and Khushhal Khan Khattak. During the sixteenth and seventeenth centuries, most of the Hindu Kush area was fought over between the Mughals of India and the Safavids of Iran. These two powers fought over the Kabul-Qandahar axis because it was a main passage from Central Asia into India. This would allow them to block the invasion routs to India as well as allow them to better control the resistant tribes in the area. Control over Qandahar changed several times. As control of Qandahar changed hands, the local Pashtun tribes took advantage of the situation and accepted concessions from both sides. By the middle of the seventeenth century, the Mughals handed control of the land north of Kabul to the Uzbeks, who had already gained control of the western city of Herat and areas in northern Afghanistan. In 1748, the Mughals lost control of Qandahar to the Safavids.

By 1667, the Safavids and Mughals were losing power, and the Yusufzais, a Pashtun tribe, began revolts. In the early eighteenth century, the Hotaki, another Pashtun tribe, took over Qandahar. The Ghizali Pashtuns were able to capture the Safavi capital of Isfahan. They were eventually overpowered by the powerful Nadir Shah. Nadir Shah defeated Qandahar and Kabul in 1738, and forced many of the Pashtun tribes from their homelands. He went on to overpower a great Mughal army in India and massacred thousands of people around Delhi. He gained much wealth and returned to Iran with the Peacock Throne, which remained an important symbol of Iranian imperial strength until the end of the twentieth century.

Ahmad Shah and the Durrani Empire, ca. 1747-1826

In 1747, Nadir Shah was assassinated, and the Afghan people rose to power again. From this time, until the communist coup in 1978, Afghanistan was ruled by Pashtun rulers from the Abdali group of clans. It was under the leadership of Ahmad Shah Abdali that the people were able to retake Qandahar and that Afghanistan was enlarged and consolidated. During his rule, he defeated the Moghuls in the west and regained Herat from the Persians. Overtime, the empire controlled the Turkmen, Uzbek, Tajik, and Hazara tribes of northern Afghanistan. His empire became the greatest Muslim empire in the second half of the eighteenth century. Ahmad Shah adopted the title “Durr-i-Durrani” which meant “pearl of pearls, and the Abdali Pashtuns became known as the Durrani.

The Battle of Panipat in 1761 was the high point of Ahmad Shah’s and Afghan power. This battle between Muslim and Hindu armies ended in Ahmad Shah defeating the Marathas. After this, however, the empire began to unravel and by the end of 1761, the Sikhs had gained power over much of the Punjab. In 1762 Ahmad Shah destroyed the Sikh’s temples, desecrating the holy places with cow’s blood, and massacred many of their people. Within two year, the Sikhs rose again and Ahmad Shah lost power of the Punjab. The Sikhs remained in power of this area until 1849, when the British took over. Within fifty years of Ahmad Shah’s death, Afghanistan was in a civil war. By 1818 the Sadozai rules, which had succeeded Ahmad Shah, had power over little more than Kabul and its surrounding areas.

Ahmad Shah earned recognition as Ahmad Shah Baba, or "Father of Afghanistan." His leadership did much to balance tribal alliances and hostilities and in directing tribal energies away from rebellion into his frequent foreign invasion. Never before his reign and rarely since, has there been a ruler who was not only able to subdue the fragmented Afghan tribes but who was also able to pull them together into a nation.

From 1818 until 1826, when Dost Mohammad came to power, Ahmad Shah’s empire was chaos. Afghanistan no longer existed as a single nation, but fell into fragmented units, each ruled by a different Durrani leader.

THE GREAT GAME

The Rise of Dost Mohammad, ca. 1826-1838

The nineteenth century saw greater European involvement in Afghanistan and the conflict between the local Afghan leaders had global consequences. In 1826, Dost Mohammad took control of Kabul, where he declared himself *amir*. The first of the Muhammazzai rulers, Dost Mohammad was a part of what became known as the “Great Game.” The British and Russian empires both expanded closer and closer to one another until they met in Afghanistan and foreign governments repeatedly tried to impose a puppet government in Kabul. At the heart of the Great Game was the desire of Britain and Russia to subdue, subvert, or subjugate the small independent states that lay between them.

The British had been involved with India since 1612 and were well aware of Ahmad Shah's invasions in northern India. They feared what they thought was a strong Afghan force and by the end of the eighteenth century they had asked the Iranians to keep the Afghans in check. Also by the end of the eighteenth century, Britain began to fear that Napoleon's French army was capable of overtaking areas of Central Asia and northern India. In 1801 the British government signed an agreement with Iran to stop any Afghan or French moves into India by attacking their western flank. In 1807, Napoleon signed the Treaty of Tilsit with the tsar of Russia, which spoke of a joint invasion of India through Iran. This led the British to sign an agreement with Shuja in 1809. The British were concerned because the Russians had begun a steady advance southward from the Caucasus. At the same time, the Russians were threatened by the British as they had taken control of the Punjab, Sindh, and Kashmir.

In 1834, the Afghans lost Peshawar to the Sikhs, but in 1836 Dost Mohammad's forces were able to defeat the Sikhs under the leadership of Dost Mohammad's son Akbar Khan. He was unable, however, to regain control of Peshawar, so he contacted Lord Auckland, a British governor in India, for help. Auckland replied that the British government would ask Ranjit Singh to make peace with the Afghans if Dost Mohammad ended all relations with the Iranians and Russians and respected the independence of Peshawar and Qandahar. Auckland, however, refused to put the agreement in writing and Dost Mohammad severed his relations with the British and began negotiations with Vitkevich of Russia.

In 1838 Auckland signed an agreement with Ranjit Singh and Shuja stating that the British and the Sikhs would put Shuja in control of Kabul and Qandahar if he would accept Sikh rule of the former Afghan provinces already controlled by Ranjit Singh, and that Herat would remain independent. This plan was to replace Dost Mohammad with a British figurehead who would be controlled by the British government. By the end of the summer, however, it was decided that the British alone, without the help of the Sikhs, would put Shuja on the throne.

First Anglo-Afghan War, ca. 1838-1869

On October 1, 1838, Auckland issued the Simla Manifesto which laid out the reasons British intervention in Afghanistan was necessary. The manifesto stated that it was necessary to have trustworthy allies on India's western frontier in order to insure India's welfare. Auckland tried to convince the British that they would merely be supporting Shuja in regaining what was once his throne and that the British troops would withdraw as soon as Shuja was back in Kabul. The British denied that they were invading Afghanistan, however, in truth Shuja's retaking of Kabul depended entirely on British troops to suppress rebellion and on British funds to pay off the tribal chiefs for their support.

The British considered the First Anglo-Afghan War, which has been called "Auckland's Folly," a disaster. Although Dost Mohammad was easily replaced by Shuja, it soon became clear that Shuja's reign could only be maintained by the presence of British

troops. Soon, the British wanted to move their Kabul garrison to Bala Hissar, but Shuja refused to move. In addition, Shuja was not able to gather the support of the Afghan chiefs. It soon became clear that a dual control by Shuja and the British was not going to work. In 1841, the payoffs to tribal chiefs were curtailed and there was a major revolt by the Ghilzai.

By October 1841 Afghan tribes were seeking the support of Dost Mohammad's son, Muhammad Akbar. On January 1, 1842, the British decided to pull out of Afghanistan and an agreement was reached that would allow a safe exodus of the entire British garrison and its dependents from Afghanistan. The British did not wait for the Afghan escort to be put together and five days later began their retreat. They were attacked by Ghilzai warriors, who were not among those who had assigned the agreement, and almost all of the 15,000-16,000 British were killed. Shuja was assassinated in April 1842, only months after the British retreat.

In the fall of 1842, British forces from Qandahar and Peshawar briefly entered Kabul to rescue the few British prisoners and burn the Great Bazaar. When the British left, all that remained of their occupation was a destroyed market and thousands of dead Afghans. The loss of life and property experienced by the Afghans led to much resentment of foreign influence. This resentment has lasted well into the twentieth century. In 1843, the exiled Dost Mohammad returned to his throne until 1863.

In the three decades following the First Anglo-Afghan War, the Russians moved steadily southward toward Afghanistan. By 1865 Tashkent had been taken over by Russia, and three years later Samarkand also fell to Russia. In 1868 Amir Muzaffar al-Din, the ruler of Bukhara, signed a peace treaty that took his independence and by 1869 Russian control had expanded as far as the northern bank of the Amu Darya.

The Second Anglo-Afghan War, ca. 1848-1880

After returning to the throne, Dost Mohammad tried again to take Peshawar, but failed in the Second Anglo-Sikh War in 1848-1849. In 1855, the British signed the Treaty of Peshawar in an attempt to reopen diplomatic relations. The treaty committed each to be allies with each other's allies and enemies of each other's enemies and to respect each other's territorial integrity. During a conflict with the Iranians in 1857, an addendum was made, and British troops were allowed to have a presence in Qandahar. The Iranians had overtaken Herat but in 1863, Dost Mohammad and British troops were able to retake the city.

After Dost Mohammad's death, Sher Ali took over. In 1868, he gained control in Kabul, but soon realized the British were only willing to offer support with arms and funds. Relations between the British and Sher Ali diminished greatly over the next ten years. Britain came to see Afghanistan as a buffer state and in 1873, when the Russians took over the lands of the Khan of Kiva and Afghan fears were heightened, the British offered no assurances.

Tensions between Britain and Russia ended in June of 1878 at the Congress of Berlin. That same summer, Russia sent an uninvited diplomatic mission to Kabul. Although Sher Ali fought to keep them out, he failed, and on July 22, 1878 Russians envoys arrived in Kabul. On August 14 that summer, Britain demanded that Sher Ali accept their presence. This would lead to the Second Anglo-Afghan War.

Sher Ali refused to accept a British mission, and when British troops attempted to cross the Khyber Pass, they were refused passage by the Afghan authorities. On November 21, 1878, the British sent 40,000 men into Afghanistan at three points. Sher Ali appealed to the Russians for help, but no assistance was received from them. Sher Ali returned to Mazar-e Sharif, where he died in February of 1879.

Yaqub, Sher Ali's son, took power and on May 1879 signed the Treaty of Gandamak in order to keep the British from invading the rest of the country. This treaty relinquished control of Afghan foreign affairs to Britain in return for an annual subsidy and the hope of assistance in case of foreign aggression. The people of Afghanistan opposed the treaty and attempted an uprising, but were unsuccessful.

Abdur Rahman Khan, "The Iron Amir," 1880-1901

In 1880, Abdur Rahman takes the throne of Afghanistan, much to the delight of the British. Rahman was willing to accept the British control of Afghanistan's foreign relations and he was also capable of reuniting the divided Afghanistan. Shortly after his accession, Britain withdrew from Afghanistan and maintained its foreign relations from a distance. Rahman worked to modernize and control Afghanistan and created the modern state of Afghanistan, while the Russians and British determined the country's borders.

Abdur Rahman was able to achieve consolidation of Afghanistan in three ways. First, he was able to stop several rebellions and he followed up his victories with harsh punishment, execution, and deportation. Second, he was able to break the stronghold of Pashtun tribes by transplanting them to areas that were made up of mostly non-Pashtun tribes. Third, he created a system of provincial governates that were different from the old tribal boundaries. Governors had a great deal of authority in local matters and had access to an army in order to enforce tax collection and suppress rebellion. These governors were watched closely by an intelligence system. This system led to the erosion of tribal organization and land was now able to change hand outside of the clan and tribal limits.

Abdur Rahman had three goals in developing and modernizing Afghanistan. These were to subjugate the tribes, extend government control through a strong, visible army, and to reinforce the power of the ruler and the royal family. He made many technological advancements, however his foreign policy was still completely in foreign hands.

During Rahman's reign several borders were drawn. Russian gained control of Panjdeh and its surrounding areas. The British insisted Abdur Rahman accept sovereignty over the Wakhan Corridor in the far northeast of Afghanistan. The most significant boundary

drawn was the Durand Line in the Pashtun territories. This line cut through tribes and villages and became a foundation for disputes between the governments of Afghanistan and British India, and later Pakistan.

The reign of King Habibullah, 1901-1919

After Abdur Rahman's death, his oldest son, Habibullah, took the throne.

Habibullah was not as domineering as Abdur Rahman and the influence of religious leaders as well as the influence of Mahmoud Beg Tarzi, a cousin, increased during his reign. Tarzi founded an Afghan nationalist newspaper with Abdur Rahman's agreement and used the newspaper as a platform for rebutting clerical criticism of Western-influenced changes in government and society, for encouraging Afghan independence especially from British control of its foreign policy, and for other reforms. Tarzi's nationalism influenced a future generation of Asian reformers.

Upon Habibullah's succession to the throne, Lord Curzon, the British viceroy of India, demanded that Habibullah renegotiate the treaty reached between his father and the British. Habibullah refused and made known that if Britain did not see the old treaty as binding, he would no longer allow Britain to control Afghanistan's foreign policy. He also made known that he was interested in establishing diplomatic relations with Russia, Japan, Turkey, and the United States. In 1905, Britain negotiated the Anglo-Afghan treaty, which was little more than the one previously established during Rahman's reign.

Like all foreign policy developments effecting Afghanistan during this time, the conclusion of the "Great Game" between Russia and Britain occurred without Habibullah's participation. The 1907 Anglo-Russian Convention divided the region on the border of Iran into separate areas of Russian and British influence. In addition, they established foundations for Afghan neutrality. The 1907 St. Petersburg Convention ended Russian influence in Afghanistan and required Russia to consult with Britain directly on any matters related to Russian-Afghan relations. Britain agreed not to occupy or annex Afghan territories or interfere with the country's internal affairs.

During World War I, Afghanistan remained neutral. Turkey tried gaining Afghanistan's support by declaring the war to be a holy war. Habibullah viewed the war as an opportunity to play one side off against the other. He won an agreement from the Central Powers for a large payment and arms provision in exchange for attacking British India, while offering the British a resistance of Central Powers from an attack on India in exchange for Britain relinquishing control of Afghan foreign policy.

The Reign of King Amanullah, 1919-29

On February 20, 1919, Habibullah was assassinated and Amanullah, Habibullah's third son, took the throne. The 10 years of Amanullah's reign were a period of great reform and change in Afghanistan in both foreign and domestic politics. During the month long

Third Anglo-Afghan War Afghanistan won complete independence. Despite his newly independent foreign policy, Amanullah's relations with the British and the Soviets remained the most important aspects of Afghan foreign policy during his reign. The Great Game tensions over Afghanistan had subsided greatly and remained subdued until the Bolshevik Revolution in 1917. Facing many internal and external challenges in Moscow, the Bolshevik leaders could not immediately subjugate their Muslim subjects, who made up about 15 percent of the population. In their efforts to placate the Muslims within their borders, the Soviet leaders were wanted to establish good relations with neighboring Muslim states. The relationship between Afghanistan and Russia was very conditional. The Soviets valued Afghanistan only as a tool for dealing with Soviet Muslim minorities and for threatening the British. Throughout the 1920s the bashmachi, who were rebellious Muslims, revolted against the growing Soviet rule in Central Asia. Although Amanullah was sympathetic with the revolts, he wanted aid from Russia. In 1921 he signed a Treaty of Friendship which would bring much aid to Afghanistan. Russia gave Afghanistan 13 airplanes, pilots, transport and communication technicians, and helped them to lay down telephone lines.

Amanullah also brought about many domestic reforms. In 1921 the Afghan air force was established, based on a few Russian planes and pilots. While he had raised the pay substantially as soon as he took power, he lowered it later, intending to make up for the lower pay with increased benefits such as better food and shelter. In addition, he increased the length of service from two years to three and made changes in recruitment which prevented the tribal leaders from controlling who joined the army. Amanullah's social and educational reforms included the adoption of the solar calendar; requirement of Western dress in parts of Kabul and a few other areas, the discouragement of the veiling and seclusion of women, abolition of slavery and forced labor, the introduction of secular education which included education for girls, adult education classes, and education for nomads. Political and judicial reforms included Afghanistan's first constitution established in 1923, universal national registration and issuance of identity cards, the establishment of a legislative assembly, the creation of a court system and of secular penal, civil, and commercial codes, the prohibition of blood money; and abolition of subsidies and privileges for tribal chiefs and the royal family. Sharia (Islamic law) was to be only the residual source of law, however, it regained its prominence in 1923 after the Khost rebellion. The religious leaders, who had become influential under Amanullah's father, were unhappy over the religious reforms.

These religious leaders found common cause with tribal leaders, whose power Amanullah had systematically undermined through his efforts to create a modern administrative and political system. In addition, the loyalty of the army had been eroded by the measures the Amanullah had taken to create a professional army and in 1928 Amanullah's regime started to unravel.

King Muhammad Nadir Shah, 1929-33

Muhammad Nadir Shah took power in 1929 and quickly abolished most of Amanullah's reforms. He sought to modernize Afghanistan, however, he was far less extreme than

Ammanullah. He improved road construction and methods of communication. He also forged commercial links with the same foreign powers that Ammanullah had established diplomatic relations with in the 1920s, and he initiated a banking system and long-range economic planning. From almost no existing army at all, by 1933, Nadir Shah had created a 40,000-strong force. Although his rein was only four years, Nadir Shah was able to reunite a fragmented Afghanistan.

King Muhammad Zahir Shah, 1933-73

After Nadir Shah's assassination, Zahir Shah, Nadir Shah's son, became Afghanistan's final king. For his first thirty years on the throne, he was very influenced by his uncles and cousins. In 1934, Afghanistan joined the League of Nations. In 1937, the Treaty of Saadabad reinforced regional ties with Iran, Iraq, and Turkey.

Afghanistan joined the League of Nations in 1934, the same year the United States officially recognized Afghanistan. The conclusion of the Treaty of Saadabad with Iran, Iraq, and Turkey in 1937 reinforced Afghanistan's regional ties to neighboring Islamic States.

The Helmand Valley Project, a cooperative irrigation project, drew Afghanistan into a closer relationship with the United States. He also oversaw the opening of relations with Pakistan when it was a newly created state. Pakistan inherited the Pashtuns from the formerly British-ruled side of the Durand Line. These Pashtuns sought an independent or semi-independent statehood, an issue that would have a great impact on Afghan politics.

Early Links with the Soviet Union

Although Afghanistan had established ties with the Soviet Union in 1919, Afghanistan's ties to the Soviet Union grew from the Pashtunistan and related issues. By the 1950s, the United States had begun to develop a strong relationship with Pakistan. In 1950 Pakistan stopped transshipments of petroleum to Afghanistan for about three months, presumably to retaliate for the Pashtun attacks across the border by Afghan tribes. As a result, the Afghan government signed a major agreement with the Soviet Union. The Soviets offered aid in construction of petroleum storage facilities, oil and gas exploration in northern Afghanistan, as well as permission for the free transit of goods to Afghanistan across Soviet territory.

Daoud as Prime Minister, 1953-63

Daoud became Prime Minister in 1953. Despite his desire to correct this pro-Western bias, Daoud continued supporting the Helmand Valley Project and continued with the emancipation of women. In 1959, at the fortieth year celebration of national independence, he had all the wives of the ministers appear at the public celebration unveiled.

Daoud sought to balance the pro-Western orientation of previous governments by improving relations with the Soviet Union while at the same time not sacrificing U.S. economic aid. He also saw pursuing the Pashtunistan issue a priority. Daoud saw the rivalry between the Soviet Union and the United States for local allies as an opportunity to play one against the other which would result in aid and development assistance for Afghanistan. Daoud strengthened Afghanistan's ties with both the Soviet Union and the United States. Despite Afghanistan's refusal to join the United States in the Baghdad Project, the United States continued providing aid to Afghanistan, however the US was hesitant in providing the country with any military assistance. As a result, Daoud sought military aid from the Soviet Union and in 1955 he received about \$25 million of military materiel. The United States provided training for Afghan officers, however, it did not attempt to provide for Afghanistan's military the way the Soviet Union did.

In 1953 and 1954, Daoud put more effort in to the Pashtunistan issue. He offered payments to tribesmen on both sides of the border to subvert the Pakistani government. In 1955 the situation became more critical when politics forced Pakistan to abolish the four provincial governments of West Pakistan and form one provincial unit. In 1960 Daoud sent troops across the border in an attempt to press the Pashtunistan issue, but Afghan military forces were deterred by the Pakistan military. The propaganda war during this time was relentless.

On September 6, 1961, Afghanistan and Pakistan severed relations and traffic between the two countries came to a halt, which hurt Afghanistan's economy. Trade suffered and foreign exchange reserves were seriously depleted during this time. In March of 1963, King Zahir Shah sought Daoud's resignation on the basis that Afghanistan's economy was deteriorating as a result of his Pashtunistan policy. Although Daoud controlled the armed forces and had the power to resist the king's request, he resigned. Muhammad Yousuf, a non-Pashtun, became prime minister.

The King Rules: The Last Decade of Monarchy, 1963-73

Although new leadership could not provide the immediate transformations the public wanted, the new government actively sought change. Almost immediately his new government appointed a committee to draft changes in the constitution and had reached an agreement with Pakistan on the reestablishment of diplomatic and trade relations. The greatest achievement of this new government was the 1964 constitution.

This new constitution barred the royal family, other than the king, from politics and government and emphasized individual, as opposed to tribal rights. In addition, the constitution stated that state religious rituals be conducted according to the Hanafi rite and it identified Islam as "the sacred religion of Afghanistan." Religious leader were still not satisfied because while Article 64 stated that there be no laws that were "repugnant to the basic principles" of Islam, Article 69 defined laws as resolutions passed by the houses of parliament and signed by the king and allowed Sharia to be used only when no such law existed. The new constitution incorporated the religious judges into the judicial

system, but it also established the supremacy of secular law, which brought unrest among the religious leaders.

While predominant power remained in the hands of the king, the new constitution provided for a constitutional monarchy with a bicameral legislature. In 1965 national elections were held. After a student sit in and demonstrations that led to government troops killing three civilians, the king nominated Mohammad Hashim Maiwandwal as the new prime minister.

On January 1, 1965, the People's Democratic Party of Afghanistan (PDPA) was founded. This party was made up of diverse leftist groups that joined together in an attempt to gain parliamentary seats in the elections. Four members of the PDPA won parliamentary seats. The 1969 parliamentary elections resulted in a parliament that was more consistent with the distribution of power in Afghanistan. Most of the urban liberals who made up the previous parliament were replaced by conservative landowners and businessmen and far fewer Pashtuns.

Between 1963 and 1973, Afghanistan had five different prime ministers. The government became more unstable and there was a growing polarization of politics as the left and the right groups gained more support. In addition to political unrest, in 1972, a two year drought and famine killed about 100,000 Afghans. While other countries provided relief and donations, these were mishandled and Afghan confidence of the government eroded. Daoud saw the country's instability and dissatisfaction as his opportunity to execute a coup d'état. In 1973, while the king was temporarily out of the country, Daoud and the PDPA took power with very little resistance. Daoud abolished the monarchy, declared himself President, and established the Republic of Afghanistan.

Daoud's Republic, July 1973- April 1978

Daoud was welcomed by the country, however, his support quickly diminished. While the PDPA had aided and collaborated with Daoud in exchange for government posts, as Daoud became more powerful, he broke off all ties with the party and began persecuting them. By 1974 Daoud began to purge leftists from the parliament and he replaced them with relatives and other loyal figures. By the end of 1975 Daoud had completely purged leftist officers, and Daoud established a new political party, the National Revolutionary Party. In 1977 Daoud's new constitution established a presidential, one party system of government. This new constitution, however, failed to bring about political stability.

In addition to severing ties with the PDPA, Daoud failed to carry out his promised economic and social reforms. By 1978, most key political groups had been alienated and Muslim fundamentalists were being repressed. While Daoud had once been very active over the Pashtunistan issue, many felt betrayed by an agreement he made with Pakistan, in which he agreed not to aid Pashtun militants in Pakistan. Daoud gathered power into his own hands and dissent was not tolerated. Once source reports that during Daoud's reign, there were hundreds of arrests, five political executions, which had not happened in more than 40 years, and failed coup attempts in 1974, 1975, and 1976.

In addition to internal opposition to Daoud, Daoud's relationship with the Soviet Union during the time of his presidency. In 1974, Daoud began seeking economic support from other countries and lessening its dependence on the Soviet Union. He gained financial assistance from Oil rich, Muslim countries like Iraq, Saudi Arabia, and Kuwait. He also formed a military training program with India. By 1977, the Soviet Union had become aware of his purge of the leftist and his removal of Soviet advisers from Afghan military units. Daoud's refusal to cooperate with the PDPA and growing ties with Iran, Saudi Arabia, and the United States brought concern and disapproval from the Soviet Union. They began criticizing his new cabinet which they felt was anti-communist.

On April 19, 1978, between 10,000 and 30,000 Afghan communist gathered at a funeral for a prominent Parchami ideologue who had been murdered. Taraki and Amin were leaders present at the rally and delivered speeches that fueled opposition to Daoud. Daoud was threatened by this demonstration of communist unity, and ordered the arrest of PDPA leaders. The of Taraki took him a week, and Amin was placed under house arrest where he sent complete orders for the coup from his home using his family as messengers. On April 27, 1978, a coup d'état began with troops moving into the military base at Kabul International Airport. Within the next twenty-four hours rebels fought units loyal to Daoud in and around Kabul and by the next day, Daoud and most of his family were shot in the presidential palace. This was the end of two hundred and thirty-one years of royal rule by Ahmad Shah and his descendants had ended.

After the coup, Taraki was named president and Karmal was appointed as his deputy Prime minister. Tensions rose as the new Democratic Republic of Afghanistan emerged. During the first 18 months, the PDPA brutally imposed a Marxist-style "reform" program. Thousands of members of the intelligentsia and religious leaders were imprisoned, tortured, or murdered. Afghan traditions were challenged as decrees forced changes in marriage customs. In 1978 a revolt began in the Nuristan region and in 1979, Hafizullah Amin took power from Taraki. Amin worked against any perceived enemies of the PDPA and the party morale began to crumble.

The Soviet Invasion

The Soviet Union saw the coup in 1978 as an opportunity to gain control in Afghanistan. In December of 1978, The Soviet union signed a friendship treaty with Afghanistan and gave military aid to the country. Afghanistan's military began to collapse as it became more dependent on Soviet equipment and advisors. Tension between Hafizullah and Amin rose as Amin refused Soviet advice on how to stabilize and consolidate his government. On December 24, 1979, Soviet air and land troops began moving into Kabul under the pretext of a field exercise. Two days later, the forces killed Amin and installed Babrak Karmal as Prime Minister.

Although 120,00 Soviet troops sought to establish control, as much as 80% of Afghanistan's countryside remained outside of the new government's control. Afghanistan freedom fighters, the mujahidin, opposed the communist regime and made it

impossible to establish a local government outside of the bigger cities. In 1984 the mujahidin began receiving weapons and training from the United States, China, Egypt, and Saudi Arabia. By late 1985, the mujahidin were active in its attacks against the government. The Soviet Union was unable to rebuild the Afghan army and was forced to send more of its own forces to fight the resistance. During this time, more than five million Afghan's fled to Pakistan and Iran. Many of those who fled organized into guerrilla groups to fight the Soviet troops.

In May 1986, Karmal was replaced by Muhammad Najibullah, who was the former chief of the Afghan secret police, KHAD. He was very dependent on Soviet support and divisions within the PDPA contributed to him being ineffective. While he offered to allow Islam a greater role as well as to legalize the opposition groups, he was met with resistance by the mujahidin.

On April 14, 1988, at talks in Geneva, Pakistan and Afghanistan reached an agreement providing for the withdrawal of Soviet troops from Afghanistan in nine months. This agreement created a neutral Afghan state and called for United States and Soviet Union noninterference in Afghan internal affairs. The accords allowed for the repatriation of the Afghan refugees, giving them the right to return without fear or persecution. The treaty was not well-received by many mujahidin groups. These groups demanded Najibullah's departure in return for advising their refugee followers to return to Afghanistan. Despite mujahidin opposition, on February 15, 1989, the last Soviet troops withdrew from Afghanistan. It is believed that at least 40,000 to 50,000 Soviets were killed during the fighting that occurred during Soviet occupancy, and many more were wounded, committed suicide, and were murdered. The exit of Soviet troops did not, however, did not bring peace or resettlement, as Afghanistan continued in civil war.

The Islamic State of Afghanistan

Fighting continued between the communist and the mujahidin after the Soviets withdrew from Afghanistan. Mohammad Najibullah's government survived with Soviet backing until the fall of the Soviet Union in 1991. On April 18, 1992 Ahmed Sha Massoud and Abdul Rashid Dostrum overthrew the government.

A Peshawar based mujahidin group sought to establish an Islamic Jihad council to rule in Kabul while the new government was being established. Mojaddedi was to be chair of the council, however in May 1992, Burhanuddi Rabbani formed the leadership council on his own, undermining Mojaddedi's authority. While Mojaddedi surrendered power to the Leadership Council which elected Rabbani as President, fighting between those loyal to Rabbani and those who supported Gulbuddin Hekmatyar's Hezb-i- Islami broke out in August of 1992.

In March of 1993, the Islamabad Accord was signed, appointing Hekmatyar as Prime minister. The Jalalabad Accord was signed shortly after that calling for militias to be disarmed. Neither of these agreements had a lasting effect. Hekmatyar's Hezb-i-Islami

forces joined with the Shi's Hezb-i- Wahdat militia and fought with Rabbani and Masood's Jamiat forces. Jamiat forces were often supported by Sayyaf's Ittehad-i-Islami and Abdul Rashid Dostram's forces.

Heavy fighting broke out in Kabul and in northern Afghanistan, and on January 1, 1994, Dostrum switched sides. This fighting led to more refugees fleeing to neighboring countries and thousands of Afghans were killed. Rabbani and Massoud controlled much of Kabul and the northeast, while local warlords ruled the rest of the country.

Rise of the Taliban

A movement of former mujahidin arose in response to the anarchy and warlordism in the country as well as the lack of Pashtun representation in the government in Kabul. This new movement became known as the Taliban. Many Taliban members were from rural Pashtun backgrounds. Many were educated in the madrassas, or Islamic schools that had sprung up in the Afghan refugee camps in Pakistan. The Taliban was made up of zealous Muslims dedicated to removing warlords, providing order, and to restoring and maintaining Islam on the country. The Taliban was supported by Pakistan and in 1994 was strong enough to capture Qandahar from a local warlord and from there expand its control throughout Afghanistan. In 1995, the Taliban captured Herat and by September 1996, they were able to capture Kabul and declare Afghanistan an Islamic Emirate. By the end of 1998, about 90% of Afghanistan was under Taliban rule. The only opposition to the Taliban was from a small Tajik part of the country in the northeast.

During the rule of the Taliban, the Afghanistan saw massive human right violations, especially against women and girls. The Taliban imposed extreme interpretations of Islam on the people, many of which were derived from rural Pashtun traditions. Women were not allowed to work outside the home or to gain an education. They were not allowed to leave their homes without an accompanying male relative and were forced to wear the burka. Women were banned from wearing white socks. Men were forced to grow beards and buzkashi, the Afghan national sport, was outlawed. In an effort to purge the country of any signs of secular or Western influence, television and in some places music was banned. The Taliban persecuted minority populations, especially the Shi'a Hazara people and killed noncombatants on several occasions. In August of 1998, the Taliban captured Mazar-i- Sharif and massacred thousands of civilians. In January of 2001, the Taliban tortured and kill many Hazara civilians in Yakaolang. In 2001, the Taliban destroyed historic statues in the Kabul Museum and blew up the two large Buddhist statues from the 5th century outside the city of Bamiyan and declared the destruction of all pre-Islamic statues in Afghanistan.

During the rule of the Taliban, the country suffered from widespread poverty, which was made even worse by a drought. During this time an estimated three to four million Afghans died from starvation alone. Civil strife continued as the country continued deteriorating from a devastated infrastructure and the ubiquitous use of landmines. In February of 1998, over 4,000 Afghans died in an earthquake in northeastern Afghanistan. Villages were destroyed and thousands were left homeless. In February of 1999, another

earthquake hit Afghanistan, this time in the eastern regions, affecting over 30,000 people, and killing between 60 to 70 people.

From the mid- 1990's on, the Taliban provided a base and sanctuary for terrorist organizations. Osama bin Laden, a Saudi national who fought with them against the Soviets, made his base in Afghanistan and provided both financial and political support for the Taliban. Bin Laden and al Qaeda were responsible for the bombing of U.S. Embassies in Nairobi and Dar Es Salaam in 1998 and in August of 1998, the United States attacked terrorist camps in Afghanistan.

U.S. Invasion of Afghanistan

On September 9, forces working on behalf of the Taliban and believed to be associated with al Qaeda assassinated the Northern Alliance Defense Minister Ahmed Sha Massoud. Bin Laden claimed responsibility for the September 11 attacks on the United States. The United States those partnered with the anti-terrorist coalition demanded that the Taliban expel bin Laden and al Qaeda. On October 7, after repeated refusal to cooperate, a campaign was launched, targeting terrorist facilities and Taliban assets. The campaign began with about a month of bombing, which seemed to have little effect on the Taliban, so the United States and neighboring countries sent in ground forces. As mosques, aid agencies, hospitals, and other civilian building were damaged by Us bombing, criticism stirred among the International community. However, on November 9 Mazar-i- Sharif was captured by the Northern Alliance and the Taliban disintegrated rapidly. On November 13, 2001, Kabul fell and the Taliban was confined in the north to Kunduz, which fell on November 26. The Taliban retreated to Kandahar and finally fell there in December, however, remnants of the Taliban and al Qaeda continued to show resistance.

Rebuilding Afghanistan

An interim government was established at a meeting in Bonn, Germany, and plans were set in place for a new permanent government. On December 22, 2001 Hamid Karzai was appointed chairman of the new interim government and this authority held power until the Loya Jirga, or Grand Council, met in June of 2002. During this meeting, the council decided on a Transitional authority that would be headed by Karzai and would now be called the Transitional Islamic State of Afghanistan. On January 4, 2004, a new constitution was drafted and ratified by the Constitutional Loya Jirga. According to this constitution, no law can be contrary to Islam. This new constitution includes social justice, protection of human dignity and human rights, national unity and equity among all ethnic groups, and UN cooperation. On October 9, 2004, Hamid Karzai became the first democratically elected president of the country. This was the country's first national election since 1969, when parliamentary elections were last held. Karzai will serve with his two vice presidents for the 5 years. The former King Mohammed Zahir Shah returned to Afghanistan and now presides ceremonially over some events. He has been given the title "Father of the Country," but he has no governing authority.

On March 27, 2003, Afghan deputy defense minister Abdul Rashid Dostum, created an office for the North Zone of Afghanistan and appointed officials. Dostum, a powerful warlord and did this in spite of Karzai's orders that there be no zones in Afghanistan. Dostum claims that this was a necessary step to improve the affairs of the northern provinces.

Several things have slowed the process of rebuilding Afghanistan. In March 2002, a series of earthquakes struck Afghanistan, killing over 1,800, injuring more than 4,000, and resulting in the loss of thousands of homes. Another problem has been removing the five to seven million unmapped, buried landmines, and estimated 750,000 pieces of unexploded ordnance, or UXO, which have been found throughout the country. Afghanistan is believed to be the most heavily mined country in the world and mine related injuries account for almost 150 injuries a month. More than 200,000 Afghans have been disabled by landmines or UXO injuries. Violence has continued with numerous bombs in Kabul, targeting international peacekeepers and an unsuccessful assassination attempt of Karzai in September of 2002.

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Christian History

Christianity in Afghanistan goes back many centuries. In 400AD a Bishop was appointed over Heart and in 424 he attended the council of Seleucia. In the late middle ages, there was a Nestorian bishop in Kabul. The church in Afghanistan survived for almost a century, until it was eliminated in the 14th century by Timur. Until 1898, there was a small Armenian church, of about twelve, in Kabul, but the church was destroyed and the members were exiled. The primary religions early in Afghanistan's history were Zoroastrian, Buddhism, and Hinduism. Since the Islamic Conquest, however, Afghanistan has been primarily Muslim. In the 1900's a small group of missionaries

attempted to bring the Gospel to Afghanistan, however, they were, for the most, unsuccessful in breaking the strongholds of Islam. Today, there may be around 7,075 Christians living in Afghanistan. Proselytizing is illegal in Afghanistan, and those caught trying to convert others to Christianity are punished, killed, or jailed. Most of the believers that do exist in Afghanistan became believers through associations with western diplomats and aid workers over the past 200 years. While the government does not openly persecute Christians, Afghan believers face informal execution or excommunication by their own families or clans. Christian churches have not been allowed to meet openly since 1976.

<http://www.backtojerusalem.com/BTJ%20newsletters/BTJ%20newsletter%20No.2.pdf>
Barrett, Kurian, and Johnson. *World Christian Encyclopedia*. 2nd edition. Volume 1.
<http://www.christian-oneness.org/announcements>

Non-Christian Religions

Afghanistan is an Islamic republic. About 80% are Sunni Muslim and 19% are Shi'a Muslim. Most Sunni Muslim in Afghanistan are of the Hanafi school of jurisprudence. Sizable minorities of Twelver (Imami), Shia Muslims, and Ismaili Muslims.

One source estimates the following break down of religions in Afghanistan between 2000 and 2025.

Muslims	98.1% (22,296,095)
Zoroastrians	1.3% (304,454)
Hindus	0.4% (79,521)
Baha'is	0.1% (23,075)
Christians	0.0% (7,075)
Sikhs	0.0% (4,022)

www.odci.gov/cia/publications/factbook/geos/af.html

Encarta Encyclopedia: Johnstone and Mandryk

Barrett, Kurian, and Johnson. *World Christian Encyclopedia*. 2nd edition. Volume 1.

Christian cults and sects

There has been a small group of Jehovah's Witnesses that have met in secret since 1957. Today, they remain completely underground. A Seventh-day Adventist Church also exists and began around 1960.

Barrett, Kurian, and Johnson. *World Christian Encyclopedia*. 2nd edition. Volume 1.

Catholics/ Orthodox Churches

The Catholic population in Afghanistan does not belong to a diocese. They are under the work of the Work of Spiritual Assistance to Catholics in Afghanistan. Spiritual oversight has been granted to Barnabite priests under the Roman Congregation for the Oriental

Church. According to Barrett, Kurian, and Johnson, there has been a priest in Kabul since 1932. An Italian priest serves as chaplain to the expatriate community at the Italian embassy. In the past, a Lutheran congregation, as well as an Anglican congregation served the German and British communities in Afghanistan. The Anglican church in Afghanistan began around 1970, the Catholic Church officially began in 1933, and the Russian Orthodox Church began in 1977. The German-Speaking Protestant church is mostly made up of Lutherans, and began around 1960.

Barrett, Kurian, and Johnson. *World Christian Encyclopedia*. 2nd edition. Volume 1.

Protestants/ Evangelicals/ Pentecostals

The International Community Christian Church, which served the expatriate community, constructed Afghanistan's first Protestant church building in 1970, however, it was destroyed in 1973. As of 2000, there were an estimated 2,300 Protestants in Afghanistan. There was an estimated 800 evangelicals as of the middle of 2000. There are currently no ecumenical councils. The International Assistance Mission began in 1966 and is an interdenominational body comprised of workers from about 10 countries and 26 sending agencies. The Assemblies of God began around 1972. The Community Christian Church of Kabul was established in 1952, but the church was destroyed in 1973. Isolated radio churches exist and are made up of numerous radio listeners.

People Groups in Afghanistan

23945

Afshari, Azeri (45,000)

The Afshari ascend from the Turkic people and belong to the Azerbaijani people cluster. Their language is Southern Azerbaijani however, most also speak either Eastern Farsi or Pashto. These people are sometimes called the Afshar, Afshari, Shachsewenen, or the Southern Azerbaijani. Most Afshari in Afghanistan reside north of Kabul or in the Chandaul quarter of Kabul. Some Afshari also reside in Heart.

They are primarily Sunni Muslim. Currently about 0.04% of them claim to be born again believers. There are only portions of the bible translated in their language, however there are radio broadcasts being put out in their language.

www.joshuaproject.net

www.realafghan.com/histroy/language.htm

23938

Aimaq, Char (219,110)

The Char Aimaq are scattered throughout Afghanistan and northern Iran. The Char Aimaq is the most numerous group among the Aimaq groups. Many of the Char Aimaq living in Afghanistan live in remote villages in the central and western part of the country. These villages are found in a continuous area reaching from Badghis, northeast of Herat, to Ghor, which is in the western part of central Afghanistan. They speak Aimaq which is a Turkic language.

The Char Aimaq, which means "four western tribes," is actually a group of smaller tribes. The Jamshidi, Taimani, Timuri, Char Hazara, and Firozkohi as well as several smaller nomadic tribes are all Char Aimaq tribes. Over the years, they have linked themselves together through marriage and alliances for protection against foreign invasion and they have also been moved, split, and combined by the governments of the areas in which they reside. As the Char Aimaq have joined with other people groups, they have produced a mixed heritage which has caused them much racial discrimination. Most of the Char Aimaq are believed to be descendants from the soldiers of Genghis Khan and many have Mongoloid features.

At one time, the Aimaq were completely nomadic, however, today most are only semi-nomadic. Due to drought and erosion, many became farmers and grow wheat, grapes, barley, rice, oats, melons and in some places vegetables. While farming is common among the Char Aimaq, the wealth of a man in these tribes is still determined by the size of his herds. Some tribes stay in towns and live in brick huts while they are farming, while other tribes live in yurts. In some tribes, the main occupation of the women is carpet weaving. Patterns are passed down from generation to generation and each tribe has a unique pattern.

Compared to other groups in Afghanistan, women hold a higher position among the Char Aimaq. In some tribes, girls do not marry until they are 18 and some have been known to reject the groom chosen for them by their fathers. Among the Taimani and Firozkuhi, it is not uncommon for a future groom to move to the compound of his future bride's parents to serve for a period of two years before the wedding ceremony is performed.

The Char Aimaq are almost all Sunni Muslims of the Hanafite branch. The Hanafite branch of Islam claims to be the purest form of Islam and often opposes Christianity, seeing it as a "corrupted monotheism." Some of the Timuris are Shi'a Muslims. While the Char Aimaq are Muslims, tribalism is still very strong. Feuds tend to be settled by tribal authorities rather than by government authorities and the traditional concepts in tribal law of shame and honor is stronger than Islamic or state law.

There are few, if any known believers and churches among. There are currently no Bible translations or Jesus films available in the Aimaq language. At this there is at least one known group working with these people. While there are daily broadcasts in Dari, Farsi, and Hazaragi, it is not known whether the Aimaq in Afghanistan receive these broadcasts, as many are in remote villages.

<http://www.joshuaproject.net>

<http://www.imb.org/centralasia/pray/Aimaq.html>

<http://encycl.opentopia.com/term/Aimaq>

http://www.sclink.net/synapse/about/fullstory_public.cfm

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23938

Aimaq-Firozkohi (217,030)

The Firozkohi, whose name means “mountain of turquoise,” are a branch of the Char Aimaq people. They live in the central mountain regions of Afghanistan. The Firozkohi speak Farsi, with some Aimaq vocabulary.

The Jamshidi, Taimani, Timuri, Char Hazara, and Firozkohi as well as several smaller nomadic tribes are all Char Aimaq tribes. Over the years, they have linked themselves together through marriage and alliances for protection against foreign invasion and they have also been moved, split, and combined by the governments of the areas in which they reside. As the Char Aimaq have joined with other people groups, they have produced a mixed heritage which has caused them much racial discrimination. Most of the Char Aimaq are believed to be descendants from the soldiers of Genghis Khan and many have Mongoloid features.

At one time, the Firozkohi were completely nomadic, however, today they are a semi-nomadic people that roams freely across the rugged mountain ranges. They only travel during certain seasons. The 1950's and 1960's brought drought and erosion, which led many of the Firozkohi to become farmers. Since they live in one of the most fertile areas of Afghanistan, they are able to grow rice, cotton, and grapes. They also practice dry farming and grow wheat and melons. Conditions for herding in the areas in which they reside tend to be optimal for herding and many raise fat-tailed sheep. They depend on these herds to provide them with meat, milk, fat, cheese, and animal skins for making tents. The Firozkohi primarily live in yurts which are circular, domed, tents that they build out of sheep skin. The main occupation for Firozkohi women is carpet weaving. Patterns are passed down from generation to generation and each tribe has a unique pattern. At times, the money earned from carpet sales may be the only way a Firozkohi family survives.

The Firozkohi society is both patriarchal, which means male-dominated, and patrilineal, which means they trace ancestral descent through the male lineage. The nuclear family, which generally consists of a man, his parents, his wife or wives, and their children, is the most important unit within the Firozkohi society. When a girl marries, she becomes part of the husband's immediate family.

Compared to other groups in Afghanistan, women hold a higher position among the Char Aimaq. In some tribes, girls do not marry until they are 18 and some have been known to reject the groom chosen for them by their fathers. Among the Taimani and Firozkuhi, it is not uncommon for a future groom to move to the compound of his future bride's parents to serve for a period of two years before the wedding ceremony is performed.

The Char Aimaq are almost all Sunni Muslims of the Hanafite branch. The Hanafite branch of Islam claims to be the purest form of Islam and often opposes Christianity, seeing it as a "corrupted monotheism." While the Char Aimaq are Muslims, tribalism is still very strong. Feuds tend to be settled by tribal authorities rather than by government authorities and the traditional concepts in tribal law of shame and honor is stronger than Islamic or state law.

There are no known believers or churches among the people Firozkohi. There are currently no Bible translations or Jesus films available in the Aimaq language. At this there is at least one known group working among these people. While there are daily broadcasts in Dari, Farsi, and Hazaragi, it is not known whether the Aimaq in Afghanistan receive these broadcasts, as many are in remote villages.

<http://www.joshuaproject.net>

<http://www.imb.org/centralasia/pray/Aimaq.html>

<http://encycl.opentopia.com/term/Aimaq>

http://www.sclink.net/synapse/about/fullstory_public.cfm

23938

Aimaq- Hazara (169,030)

The Aimaq-Hazara are a branch of the Char Aimaq people. They live in the central mountain regions of Afghanistan. Due to centuries of oppression of the Hazara people, some Aimaq Hazara are officially classified as Tajik or Persian. Successive governments, which were usually Pashtun dominated, divided the Aimaqs and the Hazaras politically. By listing them as separate nationalities, the governments reduced the official Hazara population in the national percentage. They speak Farsi, with some Aimaq vocabulary.

The Jamshidi, Taimani, Timuri, Char Hazara, and Firozkohi as well as several smaller nomadic tribes are all Char Aimaq tribes. Over the years, they have linked themselves together through marriage and alliances for protection against foreign invasion and they have also been moved, split, and combined by the governments of the areas in which they reside. As the Char Aimaq have joined with other people groups, they have produced a mixed heritage which has caused them much racial discrimination. Most of the Char Aimaq are believed to be descendants from the soldiers of Genghis Khan and many have Mongoloid features.

At one time, the Aimaq Hazara were completely nomadic, however, today they are a semi-nomadic people that roams freely across the rugged mountain ranges. They only travel during certain seasons. The 1950's and 1960's brought drought and erosion, which led many of the Aimaq Hazara to become farmers. Since they live in one of the most fertile areas of Afghanistan, they are able to grow rice, cotton, and grapes. They also practice dry farming and grow wheat and melons. They are also considered semi-sedentary. Conditions for herding in the areas in which they reside tend to be optimal for herding and many raise fat-tailed sheep. They depend on these herds to provide them with meat, milk, fat, cheese, and animal skins for making tents. While they are farming,

the Aimaq Hazara stay in towns and live in brick huts, however, during the spring and summer months, they travel through the mountains and live in tents.

Compared to other groups in Afghanistan, women hold a higher position among the Char Aimaq. In some tribes, girls do not marry until they are 18 and some have been known to reject the groom chosen for them by their fathers.

The Aimaq Hazara are almost all Sunni Muslims of the Hanafite branch. The Hanafite branch of Islam claims to be the purest form of Islam and often opposes Christianity, seeing it as a "corrupted monotheism." They are very devout Muslims.

There are no known believers among the Aimaq Hazara. There are currently no Bible translations or Jesus films available in the Aimaq language. At this there is at least one known group working among these people. While there are daily broadcasts in Dari, Farsi, and Hazaragi, it is not known whether the Aimaq in Afghanistan receive these broadcasts, as many are in remote villages.

<http://www.joshuaproject.net>

<http://www.imb.org/centralasia/pray/Aimaq.html>

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23938

Aimaq-Jamshidi (95,990)

The Aimaq-Jamshidi are a branch of the Char Aimaq people. They live in the central mountain regions of Afghanistan. They speak Farsi, with some Aimaq vocabulary.

The Jamshidi, Taimani, Timuri, Char Hazara, and Firozkohi as well as several smaller nomadic tribes are all Char Aimaq tribes. Over the years, they have linked themselves together through marriage and alliances for protection against foreign invasion and they have also been moved, split, and combined by the governments of the areas in which they reside. As the Char Aimaq have joined with other people groups, they have produced a mixed heritage which has caused them much racial discrimination. Most of the Char Aimaq are believed to be descendants from the soldiers of Genghis Khan and many have Mongoloid features.

At one time, the Aimaq Jamshidi were completely nomadic, however, today they are a semi-nomadic people that roams freely across the rugged mountain ranges. They only travel during certain seasons. The 1950's and 1960's brought drought and erosion, which led many of the Aimaq Jamshidi to become farmers. Since they live in one of the most fertile areas of Afghanistan, they are able to grow rice, cotton, and grapes. They also practice dry farming and grow wheat and melons. Conditions for herding in the areas in which they reside tend to be optimal for herding and many raise fat-tailed sheep. They

depend on these herds to provide them with meat, milk, fat, cheese, and animal skins for making tents. While they are farming, the Aimaq Jamshidi stay in towns and live in brick huts, however, during the spring and summer months, they travel through the mountains and live in tents. While they used to live in yurts, they have replaced these with a particular type of black tent used by the Pashtun.

The Aimaq Jamshidi society is both patriarchal, which means male-dominated, and patrilineal, which means they trace ancestral descent through the male lineage. The nuclear family, which generally consists of a man, his parents, his wife or wives, and their children, is the most important unit within the Aimaq Jamshidi society. When a girl marries, she becomes part of the husband's immediate family.

The Aimaq Jamshidi are almost all Sunni Muslims of the Hanafite branch. The Hanafite branch of Islam claims to be the purest form of Islam and often opposes Christianity, seeing it as a "corrupted monotheism."

There are no known believers among the Aimaq Jamshidi. There are currently no Bible translations or Jesus films available in the Aimaq language. At this there is at least one known group working among these people. While there are daily broadcasts in Dari, Farsi, and Hazaragi, it is not known whether the Aimaq in Afghanistan receive these broadcasts, as many are in remote villages.

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<http://encycl.opentopia.com/term/Aimaq>

http://www.sclink.net/synapse/about/fullstory_public.cfm

Weeks, Richard. Muslim People: A World Ethnographic Survey. Westport, CT: Greenwood Press, 1978.

23938

Aimaq- Taimani (424,050)

The Aimaq-Taimani are a branch of the Char Aimaq people. The Taimani are named after Taiman, who they believe to be their founder. Taiman was a Karkar Pashtun who built a coalition in 1650 in the mountains of Ghor, the area around which the Aimaq Taimani reside. They live in the central mountain regions of Afghanistan. They speak Farsi, with some Aimaq vocabulary.

The Jamshidi, Taimani, Timuri, Char Hazara, and Firozkohi as well as several smaller nomadic tribes are all Char Aimaq tribes. Over the years, they have linked themselves together through marriage and alliances for protection against foreign invasion and they have also been moved, split, and combined by the governments of the areas in which they reside. As the Char Aimaq have joined with other people groups, they have produced a mixed heritage which has caused them much racial discriminated. Most of the Char Aimaq are believed to be descendents from the soldiers of Genghis Khan and many have Mongoloid features.

At one time, the Aimaq Taimani were completely nomadic, however, today they are a semi-nomadic people that roams freely across the rugged mountain ranges. They only travel during certain seasons. The 1950's and 1960's brought drought and erosion, which led many of the Aimaq Taimani to become farmers. Since they live in one of the most fertile areas of Afghanistan, they are able to grow rice, cotton, and grapes. They also practice dry farming and grow wheat and melons. Conditions for herding in the areas in which they reside tend to be optimal for herding and many raise fat-tailed sheep. They depend on these herds to provide them with meat, milk, fat, cheese, and animal skins for making tents. While they are farming, the Aimaq Taimani stay in towns and live in brick huts, however, during the spring and summer months, they travel through the mountains and live in tents.

The Aimaq Taimani society is both patriarchal, which means male-dominated, and patrilineal, which means they trace ancestral descent through the male lineage. The nuclear family, which generally consists of a man, his parents, his wife or wives, and their children, is the most important unit within the Aimaq Taimani society. When a girl marries, she becomes part of the husband's immediate family. Among the Taimani, it is not uncommon for a future groom to move to the compound of his future bride's parents to serve for a period of two years before the wedding ceremony is performed.

The Aimaq Taimani are almost all Sunni Muslims of the Hanafite branch. The Hanafite branch of Islam claims to be the purest form of Islam and often opposes Christianity, seeing it as a "corrupted monotheism."

There are a few known believers among the Aimaq Taimani, however, they make up such a small percentage of the population, that the people groups is still considered 0% evangelical. There are currently no Bible translations or Jesus films available in the Aimaq language. At this there is at least one known group working among these people. While there are daily broadcasts in Dari, Farsi, and Hazaragi, it is not known whether the Aimaq in Afghanistan receive these broadcasts, as many are in remote villages.

<http://www.joshuaproject.net>

<http://www.imb.org/centralasia/pray/Aimaq.html>

<http://encycl.opentopia.com/term/Aimaq>

http://www.sclink.net/synapse/about/fullstory_public.cfm

23938

Aimaq, Timuri (108,510)

The Aimaq-Timuri, or the Teymur, are a minority tribe of the Char Aimaq people. They mostly reside in northeastern Iran, however some are found in the central mountain regions of Afghanistan. The largest concentration of the Teymur is in the Khorsan province, which is south of Mashhad. They speak Farsi, with some Aimaq vocabulary.

The Jamshidi, Taimani, Timuri, Char Hazara, and Firozkohi as well as several smaller nomadic tribes are all Char Aimaq tribes. Over the years, they have linked themselves together through marriage and alliances for protection against foreign invasion and they

have also been moved, split, and combined by the governments of the areas in which they reside. As the Char Aimaq have joined with other people groups, they have produced a mixed heritage which has caused them much racial discrimination. Most of the Char Aimaq are believed to be descendants from the soldiers of Genghis Khan and many have Mongoloid features.

At one time, the Teymur were completely nomadic, however, today they are a semi-nomadic people that roams freely across the rugged mountain ranges. They only travel during certain seasons. The 1950's and 1960's brought drought and erosion, which led many of the Teymur to become farmers. Since they live in one of the most fertile areas of Afghanistan, they are able to grow rice, cotton, and grapes. They also practice dry farming and grow wheat and melons. Conditions for herding in the areas in which they reside tend to be optimal for herding and many raise fat-tailed sheep. They depend on these herds to provide them with meat, milk, fat, cheese, and animal skins for making tents. While they are farming, the Teymur stay in towns and live in brick huts, however, during the spring and summer months, they travel through the mountains and live in tents.

In the past, the head of the Teymur tribe has been a khan who was able to trace his ancestry to the founder of the tribe. Recently, however, the Iranian government has been working to replace the patrilineal ruling system with village councils. While some power still resides with the khans, the more dominating power resides in Teheran, the capital of Iran.

The nuclear family, which generally consists of a man, his parents, his wife or wives, and their children, is the most important unit within the Teymur society. When a girl marries, she becomes part of the husband's immediate family.

The Teymur are almost all Sunni Muslims of the Hanafite branch. The Hanafite branch of Islam claims to be the purest form of Islam and often opposes Christianity, seeing it as a "corrupted monotheism." Some of the Teymur, however, have been forced by the Iranian government to convert to dominant Shiite beliefs. There are currently no Bible translations or Jesus films available in the Aimaq language. At this there is at least one known group working among these people. While there are daily broadcasts in Dari, Farsi, and Hazaragi, it is not known whether the Aimaq in Afghanistan receive these broadcasts, as many are in remote villages.

<http://www.joshuaproject.net>

<http://www.imb.org/centralasia/pray/Aimaq.html>

<http://encycl.opentopia.com/term/Aimaq>

http://www.sclink.net/synapse/about/fullstory_public.cfm

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American (10,000)

Most of the American population in Afghanistan are development and government workers. They speak English. Their primary religion is Christianity, with 84.50 % of

them are Christian adherents; however, only 30% claim to be evangelical Christians. Scripture, the Jesus Film, the God's Story video, Christian radio broadcasting and audio recordings, along with many other ministry tools are available in their language.

<http://www.joshuaproject.net>

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Amulah (7,200)

The Amulah are of the Nuristan people cluster. They designate themselves by the local geographical names of the five major north-south valleys and the thirty east-west lateral valleys that lead into the major valleys in which they live. Little is known about the Amulah people. They reside in the eastern part of Afghanistan bordering Pakistan. They are in the region of Pech Valley, northwest of Asadabad in the Kunar province. The areas in which they reside are very rugged and are often only accessible by foot. They speak Ashkun, which is classified as a member of the Nuristani sub-family of Indo-Iranian languages.

The Nuristani people are farmers, dairymen, and herd. The women do much of the farming and grow wheat, barley, corn, millet, peas, and in the southern areas, they grow grapes and mulberries. Men farm, but also hunt and tend to the livestock. Livestock usually consists of goats, and in some places cattle and sheep. The Nuristani people in the highest northern regions live in homes built of stone or clay, while those in the forested regions live in mainly of wood houses that are several stories, stepwise above each other.

The Nuristani may sometimes be called Nuri, Kaffir, and Kafir which is translated "Infidel" in Arabic. Some tribes of the Nuristan people are nominally Sunni Muslims and continue in many of their traditional practices. They are known to be very loyal to their own people and value their independence.

The predominant religion among the Amulah is Islam. There are no known believers or churches among these people. There are currently no Bible translations or Jesus films available in the Ashkun language. There are Christian audio recordings in this language. At this time, there is at least on known agency targeting these people.

<http://www.sabawoon.com/afghanpedia/People.Nuristani.shtm>

<http://countrystudies.us/afghanistan/47.htm>

[www.gl.iit.edu/govdocs/afghanistan/People in Afgh.](http://www.gl.iit.edu/govdocs/afghanistan/People%20in%20Afgh.)

<http://www.joshuaproject.net>

24025

Ansari (1,570)

The Ansari tribe, which is a branch of the Urdu Muslim people cluster, is found mostly in northeastern India, Bangladesh, and Pakistan, however smaller groups of the Ansari can be found in eastern Afghanistan, Bhutan, and Nepal. They are also known by the names

Vankar, Tari, Sheikh Mohmandi, Shaikh Momin, and Sale, Momin, Meman, Marwadi, Kuchchak, Karikar, Kabirpanthi, Dewang, Garana, Julaha, Jolha, and Jola . Urdu is the language of the Ansari.

The Ansari are an offshoot of an Arab tribe of Medina. Tradition holds that their origins can be traced to Haroon, the brother of the prophet Musa who was a descendent of Ibrahim. They lived in Medina and gave shelter to Muhammad in his first religious war against Mecca. They were given the name Ansari, which in Arabic means, “one who helps.”

Today, the Ansari are mainly Muslim, but originally they were Hindus. Many Ansari practice a syncretistic form of Islam or “Folk Islam,” incorporating many Hindu beliefs and practices into their daily lives. Although most Ansari follow this superstitious form of Folk Islam, there are also some communities who are very orthodox and just follow the main teachings of the Koran. Islam is their primary religion. In Afghanistan, 0% of these people are Christians and no church planting has been recently conducted. The Bible, Jesus Film, Christian Radio Broadcasting, Audio recordings, Jesus Film, and the God’s Story video are all available in their language.

Singh. People Groups of India, Vol. 4.

http://www.occ.org/ministries/reach/projects/india_project.asp

<http://www.joshuaproject.net>

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Arab, Tajiki (5,220)

The Tajiki Arab in Afghanistan mostly reside in northeastern Afghanistan. Many can be found in refugee camps in Pakistan along the Pakistan- Afghanistan border. During the violence that existed during the Soviet Union’s invasion of Afghanistan, more than one million Tajiks fled to Pakistan. These people go by many names and are sometimes called Arab, Tajiki, Balkh Arab, Central Asian Arab, Tajiki, or Arab speaking.

Their language is Arabic, Tajiki spoken. This is a dialect of Farsi that is mixed with some Uzbek vocabulary. Some scholars have reported, however, that there are Arabic speaking communities in the Balkh region of Afghanistan.

The Arabs living in Konduz Province are pastoralists-nomads who migrate from river valleys to mountains. Many raise fat tailed sheep, but some of the wealthier men also raise the karakul sheep which provides karakul lambskins. Afghanistan is known for the karakul lambskins. The Arabs also farm cotton and wheat. Most live in small villages in stone or mud houses with flat roofs.

Historically, the Central Asian Arabs lived in the plains in the north of Afghanistan that used to be called Turkistan. One scholar, Barfield, reports that these Arabs have not had contact with Middle Eastern Arabs since the time of Timur in the late 1300’s and early 1400’s.

The Arabs in Afghanistan are Muslim, mostly from the Hanafite sect of Islam. Islam is an important aspect of daily life and often dictates what the people eat, how they behave, and how they dress, especially the women. They observe important Islamic rituals, such as the ones related to birth, death, puberty, and marriage. The call to prayer is observed by many of the Arabs of Afghanistan. About 0.20% of the population of the Arabs in Afghanistan claim to be Christian adherents, however the actual number of evangelical believers is unknown. There are few, if any, churches among them and there are no Bibles or Jesus films available in their language. There are no known agencies targeting these people at this time. There are some Christian audio recordings available in the language.

<http://www.joshuaproject.net>

[www.gl.iit.edu/govdocs/afghanistan/People in Afgh.](http://www.gl.iit.edu/govdocs/afghanistan/People%20in%20Afgh)

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Arora, Hindu (990)

The Arora Hindu of Afghanistan are sometimes called the Rora, Rod, Ror, or Vaishya people. They reside in the Indus Valley. They speak Saraiki. Little is known about the Arora of Afghanistan. The Arora may be descendants of the Kandaharis who lived in Kandahar and Kabul. Traditionally, the Vaishya were merchants and farmers.

Hindus have been in Afghanistan for many centuries. Before Islam, Hinduism and Buddhism were the dominant faiths of the ancestors of the present day Pathans who lived in the Eastern and Southern parts of Afghanistan. Around 654 CE Arab forces started attacking the Hindu groups around Kabul. Some believe that the name of the Hindu Kush mountains, which means "Hindu slaughter" or "Hindu killer" came about after a great massacre of the Hindus.

The Arora are Hindus. There are no known Arora Christians or churches at this time. They have the Bible, or portions of it, in their language as well as Christian radio, the Gospel on audiocassette, God Story Video, and the Jesus film.

<http://www.joshuaproject.net>

[http://www.hindunet.org/hindu_history/modern/hindu_kush.](http://www.hindunet.org/hindu_history/modern/hindu_kush)

<http://www.afghanhindu.info>

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Ashkuni, Wamayi (10,430)

The Ashkuni are of the Nuristan people cluster. They are sometimes called Ashkund, Wamayi, or Wamais. They designate themselves by the local geographical names of the five major north-south valleys and the thirty east-west lateral valleys that lead into the major valleys in which they live. Little is known about the Ashkuni people. They reside in the eastern part of Afghanistan bordering Pakistan. They are in the region of Pech Valley, northwest of Asadabad in the Kunar province. The areas in which they reside are

very rugged and are often only accessible by foot. They speak Ashkun, which is classified as a member of the Nuristani sub-family of Indo-Iranian languages.

The Nuristani people are farmers, dairymen, and herd. The women do much of the farming and grow wheat, barley, corn, millet, peas, and in the southern areas, they grow grapes and mulberries. Men farm, but also hunt and tend to the livestock. Livestock usually consists of goats, and in some places cattle and sheep. The Nuristani people in the highest northern regions live in homes built of stone or clay, while those in the forested regions live in mainly of wood houses that are several stories, stepwise above each other.

The Nuristani may sometimes be called Nuri, Kaffir, and Kafir which is translated “Infidel” in Arabic. Some tribes of the Nuristan people are nominally Sunni Muslims and continue in many of their traditional practices. They are known to be very loyal to their own people and value their independence.

The predominant religion among the Ashkuni is Islam. There are few, if any, known believers or churches among these people. There are currently no Bible translations or Jesus films available in the Ashkun language. There are Christian audio recordings in this language. At this time, there is at least one known group working among these people.

<http://www.sabawoon.com/afghanpedia/People.Nuristani.shtm>

<http://countrystudies.us/afghanistan/47.htm>

[www.gl.iit.edu/govdocs/afghanistan/People in Afgh.](http://www.gl.iit.edu/govdocs/afghanistan/People%20in%20Afgh.)

<http://www.joshuaproject.net>

http://www.ethnologue.com/show_country.asp?name=Afghanistan

23949

Baloch, Western (284,900)

The Western Baloch of Afghanistan are a subgroup of the Baluch community. About six million Baloch live in the Balochistan province of Pakistan, and the southern border of Afghanistan and southeastern Iran. Alternative names for this people group include Baloch; Baluch, and Sarawani. The Baluch groups are named and distinguished according to their languages, which are divided into three branches. These are Eastern, Western, and Southern Baluchi. Baluchi is an Indo-Iranian language that is related to Kurdish. Until recently, the Baluch language was unwritten, and today many of the Baluch people cannot read or write. History and their code of living was passed down through poetry, songs, and stories.

The Baluch was once a nomadic tribe. Today, the Baluch are farmers and herders. Women are often given the task of threshing and separating the harvest, while men do most of the plowing and planting of crops. Women also weave rugs. Drug addiction has become wide spread among the Baluch youth.

Land among the Baluch is not privately owned, rather it belongs to the whole tribe. They are a patriarchal society and are organized into clans and tribes. Clan membership is determined by family ties and tribe membership is determined by territory. All Baluch

tribes share common political and social behaviors. Many Baluch live under a sort of feudal system in which absolute loyalty is owed to the tribal chief, or sadar. In the more urban areas, student leaders, poets, writers, and politicians are gaining authority. Democracy is not practiced by the Baluch.

Marriages among the Baluch are similar to others marriages among other groups in Afghanistan. They are usually arranged between the bride's father and the future groom. The groom must pay a "bride price" of livestock or cash to the bride's family. When the woman marries, she becomes part of the groom's immediate family and is put under his authority. Unlike other Muslim groups in Afghanistan, Baluch marriages are almost always monogamous and lifelong. A Baluch is not allowed to marry outside of the Baluch community.

The Baluch are known as strong, sensitive people. They live by an honor code, which is called Baluchmayar. Baluchmayar stresses the importance of hospitality, loyalty, mercy, offering refuge to strangers, and honesty. This code is passed down from generation to generation through songs and poetry. Children are taught this code from an early age as they watch the adults in the community and are reprimanded when they do not act according to the code.

The Baluch are Sunni Muslims, however they do not practice Sharia law in dealing with social violations. In this group, authority belongs to the tribal leaders. In the past, feuds would develop between groups if one group violated another group resulting in death. These feuds have hurt the tribe's economy and stature. The Islam practiced by the Baluch is mixed with folk practices. Shrines are visited and amulets are worn as a part of their attempt to influence God's favor. Many fear evil spirits and take precautions to keep spirits from harming them.

All of the New Testament is translated in Baluchi. Gospel recordings have been made in several Baluchi dialects, however, these cassettes have not been widely distributed. Portions of Scripture, the Jesus Film, and Christian audio recordings have been translated into this language. There are no known believers or churches among the Western Baluch of Afghanistan.

http://www.ksafe.com/profiles/p_code/890.html

<http://www.peopleteams.org/baloch/default.htm>.

<http://www.tcoletribalrugs.com/article9baluch.html>

24025

Bania (4,170)

The Bania are among the Rajasthan people cluster. They are found throughout Pakistan, northern India, and Afghanistan. Their name is derived from a Sanskrit word that means "trading." Other names common to the Bania are Arayia, Vaisya, Arya Vysya, Bandekara, Baniyan, Baqal, Chetti, Gupta, Komati, Kumuti, Lalaji, Mahajan, Mahajan, Vania, Padayachi, Sahukar, Sarak, Shetti, Vaisya, Vani. The Bania are a tribe of the Urdu speaking Muslims that reside in Afghanistan. These Urdu speaking Muslims often come

together and have a sense of group identity based on Islam, the common Urdu language, Persian cultural tradition, and the tradition in northern India of Muslim supremacy. Urdu is an Indian- Iranian language that come from the Hindi language. It contains many Persian and Arabic words and is written in a Persian script.

Urdu speaking Muslims can be found in many aspects of society. They care found among the poor and the rich, the educated and illiterate, landlords and religious leaders. There is no way to generalize their lifestyles.

In the more rural areas, Urdu Muslims live in mud huts that have a separate living space for the women. Women are generally responsible for taking care of the home and children. Some practice Purdah, which is the seclusion of women. Women often live separately from their husbands and do not go outside the home without a male family member. They are often required to cover their entire body, with only a small screen around the eyes. This is done to protect the honor of both her husband, and her father's family.

The Bania are Muslims. Currently 0.23% of the population is Christian adherent and 0.20% of the Bania people are evangelical. There are few, if any, churches among the Bania at this time. They have the Bible in their language as well as Christian radio, the Gospel on audiocassette, God Story Video, and the Jesus film.

<http://www.ad2000.org/profiles/gypsy3.htm>

<http://www.adoptapeople.com/Profiles/clusters/8007.htm>

<http://www.joshuaproject.net>

<http://www.strategicnetwork.org/index.php?loc=pe&pe=655&>

23952

Bashgali, Kati (15,000)

The Bashgar, Kati people are from the Indo-Iranians affinity block, and the Nuristan people cluster. Their name is derived from the Bashgal Valley, where many reside. Alternative names for this people group include Bashgali, Bashgar, Bashgari, Kafar, Kafari, Kamtoz, Kati, and Nuristani. They speak Brahui, which is also known as Kati, and can be found along the Afghanistan and Pakistan border. They make up less than one percent of Afghanistan's population.

The Nuristani people are farmers, dairymen, and herd. The women do much of the farming and grow wheat, barley, corn, millet, peas, and in the southern areas, they grow grapes and mulberries. Men farm, but also hunt and tend to the livestock. Livestock usually consists of goats, and in some places cattle and sheep. The Nuristani people in the highest northern regions live in homes built of stone or clay, while those in the forested regions live in mainly of wood houses that are several stories, stepwise above each other.

The Bashgari live in villages, where land is owned by the male head of the family, and grazing rights are inherited the sons. Kinship ties are strong and relative support each other's needs.

Some tribes of the Nuristan people are nominally Sunni Muslims and continue in many of their traditional practices. They are known to be very loyal to their own people and value their independence.

These people are primarily Sunni Muslims. However, before Islam was introduced, the Nuristani people held to a more folk religion. They believed the world was divided into pure and impure. Gods determined the destiny of people. These gods could be influenced by people through sacrifices and purification rites. Shamans acted as leaders and intermediaries for the people in the villages. Today, however, 99.9% are Muslims. There are less than 0.10% Christian adherents, and 0% evangelical Christians living among them. They have no Bible translation or Jesus film available in their language. Christian audio recordings are available in their language.

<http://www.sabawoon.com/afghanpedia/People.Nuristani.shtm>

<http://countrystudies.us/afghanistan/47.htm>

[www.gl.iit.edu/govdocs/afghanistan/People in Afgh.](http://www.gl.iit.edu/govdocs/afghanistan/People%20in%20Afgh.)

<http://www.joshuaproject.net>

http://www.ethnologue.com/show_country.asp?name=Afghanistan

24025

Brahman (2,400)

A Brahman is a learned priest. The Sanskrit word translates as the ‘possessor of Brahma.’ Their stories declare they originated from the face of Prajapati. It is the highest level of the four varnas or social classes. Others include the Kshatriya (warrior), vaishya (peasants and merchants), shudra (manual laborers), and pariah (out castes, untouchables). The Brahmans are found throughout India, Pakistan, Nepal, Sri Lanka, Bangladesh, and a small population resides in Afghanistan. The Brahman in Afghanistan speak Urdu.

Most continue their rules of ritual purity. They consume vegetarian diets. Plowing or handling impure material such as leather or hides is forbidden. They serve as custodians of Brahmanical Hinduism. In India, some serve as the priestly class while others work in traditional functions such as cooks or genealogists. They are consulted for reading the meaning of omens, and on auspicious dates and events they officiate all ceremonial functions. However, the Brahman have moved in a dynamic way from their traditional occupation of priests to their more modern occupations. Only 55.9% of priests are Brahmans. On the other hand, 91.4% of those in government in India are Brahman. Further, 57% of those in business in India are Brahman. Brahmans in Afghanistan, however, face much opposition. Hindus have been in Afghanistan for many centuries. Before Islam, Hinduism and Buddhism were the dominate faiths of the ancestors of the present day Pathans who lived in the Eastern and Southern parts of Afghanistan. Around 654 CE Arab forces started attacking the Hindu groups around Kabul. Some believe that the name of the Hindu Kush mountains, which means “Hindu slaughter” or “Hindu killer” came about after a great massacre of the Hindus.

Because of their background as priests they participate in many rituals like pre delivery

ritual, post-delivery pollution, naming ceremony, mundane (head shaving ceremony), and anaprasan ceremonies for women, marriage rituals, cremating the dead, and ancestor worship. They participate in these rituals more than those tribes around them. Brahmins are subject to rigid dietary restrictions. Most Brahmins are vegetarian and abstain from alcohol and smoking. In addition to regulating what they can eat, Brahmin dietary restrictions regulate who can prepare their food and who they can eat with. They consider themselves to occupy the top spot in Hindu society. In Hindu societies, others concede this position to them.

Traditionally, Brahmin men wear a *dhoti*. A single piece of white cotton wrapped around the waist. The last half of the piece of cotton is brought between the legs and tucked into the back of the waist. The chest is left bare and often a red turban is worn as well. The women wear the *sari*, traditional Hindu dress. Orthodox Brahmins continue to wear the traditional dress, but many Brahmins have adopted the dress of the culture around them.

There are few, if any know Christians or churches among the Brahmins of Afghanistan. Bibles, Jesus films, radio broadcasts, and Christian literature are all available in their language.

<http://www.admin.northpark.edu/dkoeller/Classes/WHI/HinduBuddh.N.html>

<http://www.joshuaproject.net>

<http://www.kat.gr/kat/history/Rel/Hin/Brahmin.htm>

23954

Brahui, Kur Galli (282,000)

The Brahui, also known as the Kur Galli or the Kalat, live in Pakistan, Afghanistan, Iran, with a few in India. In Afghanistan, they reside in Registan, which is in the southeastern part of Afghanistan, near the border of Pakistan. One explanation of the name Brahui says that it is a corruption of the word, *Barohi*, which means “mountain-dweller” or “highlander”. It is not clear where the Brahui originated, but some suggest that Brahui designates status and they are actually the same as the Baluchi. They are distinguished from the Baluch and the Pashtun by their language, which is a Davidic language called Brahui. The language is titled as unwritten, but has been put into the Urdu script.

In the past, they overthrew a dynasty of Hindu kings to rise to power in the 1600s. Under Nasir Khan in the 1700s, their confederacy was at its pinnacle. Now, 29 tribes make up this confederacy. They are known as a fierce tribe and are believed to submit to no law except that of retaliation.

The Brahui are a nomadic shepherds. They sometimes have to travel 45 miles between wells in search of water. At times, they have to travel into Iran to find pastures for their flock. During the cold, winter months, the Brahui live in the plains. To help survive, the Brahui live in khalks. These are cooperating households that combine their herds into one flock and are looked after by a professional shepherd. This allows the men to go to local villages to work on farms.

Marriages are arranged through the families, however the desires of couple is considered in the process. Cross cousin arrangements are preferred. Men may have multiple wives, but due to expenses, this is limited in practice. Divorce is rare. Upon marriage, the wife moves in with the husband and his family.

Tribes are based on patrilineal descent as well as political allegiance. Each tribal unit has a sadar who is the authoritarian chief. This person is sought in settling disputes and in the past was able to collect taxes.

The Brahui are Sunni Muslim. Many of these beliefs are mixed with folk practices. The Brahui are 0.10% Christian adherent and evangelical. There are few, if any, churches among them. Portions of the Bible, the Jesus Film, Christian broadcasting, and audio tapes are all available to the Brahui.

<http://www.joshuaproject.net>

http://www.adoptapeople.com/Profiles/p_code3/8.htm

http://www.peopleteams.org/Brahui/lives_culture.htm#distribution

Weeks, Richard. Muslim People: A World Ethnographic Survey. Westport, CT: Greenwood Press, 1978.

23955

British (600)

Most of the British living in Afghanistan are workers from Britain. They speak English. Their primary religion is Christianity with 78.93% of them professing to be Christians, however, only 12.50% are considered evangelical Christians. Scripture, the Jesus Film, the God's Story video, Christian radio broadcasting and audio recordings, along with many other ministry tools are available in their language.

Many of the British are in Afghanistan working in relief and development. These people will be found in the larger cities. The British of Afghanistan are also known as Anglo-Pakistanis, Anglophones, Euroneseans, Scots, Scottish and White.

<http://www.joshuaproject.net>

24025

Changar (1,980)

The Changar reside in Afghanistan and India and are among the Rajasthan people cluster. They are also known as the Chagar, Changgar, Chhanggar, or the Chungar. They are one tribe or the Urdu speaking Muslims which reside in Afghanistan. These Urdu speaking Muslims often come together and have a sense of group identity based on Islam, the common Urdu language, Persian cultural tradition, and the tradition in northern India of Muslim supremacy. Urdu is an Indian- Iranian language that come from the Hindi language. It contains many Persian and Arabic words and is written in a Persian script.

Urdu speaking Muslims can be found in many aspects of society. They are found among the poor and the rich, the educated and illiterate, landlords and religious leaders. There is no way to generalize their lifestyles.

In the more rural areas, Urdu Muslims live in mud huts that have a separate living space for the women. Women are generally responsible for taking care of the home and children. Some practice Purdah, which is the seclusion of women. Women often live separately from their husbands and do not go outside the home without a male family member. They are often required to cover their entire body, with only a small screen around the eyes. This is done to protect the honor of both her husband, and her father's family.

The Changar are Muslims. Currently, there are few, if any Changar Christians or churches. They have the Bible in their language as well as Christian radio, the Gospel on audiocassette, God Story Video, and the Jesus film.

<http://www.ad2000.org/profiles/gypsy3.htm>

<http://www.adoptapeople.com/Profiles/clusters/8007.htm>

<http://www.joshuaproject.net>

<http://www.strategicnetwork.org/index.php?loc=pe&pe=655&>

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Darwazi, Badakhshani (10,430)

The Darwazi, or Badakhshani, are of the Tajik people cluster. They primarily live in the town of Darwazi, which is on the banks of the Amu Darya River in northern Afghanistan. Some, however, may also live in Tajikistan. The Darwazi make up less than 1% of Afghanistan's population. They speak Darwazi, which is an Indo-Iranian language. There is a very low literacy rate among them.

The Darwazi are nomadic. Many are shepherds, however some make a living by the crafts of woodworking, weaving, pottery, blacksmithing, and basket making. They live in villages and support one another during difficult times. Houses are often built on hill slopes, near water. Women often are responsible for the home, as well as some farming. Males are responsible for herding.

The Darwazi are said to be 100% Sunni Muslims. There are few, if any, Christians or churches among them. There are no known agencies currently targeting the Darwazi people. There are some Christian audio recordings available in their language, however there are no Bibles, Jesus films, or radio broadcasts for the Darwazi.

<http://www.joshuaproject.net>

http://www.ethnologue.com/show_country.asp?name=Afghanistan

23964

Domari, Gypsy (6,900)

The Domari are Gypsies. Gypsies are sometimes called Barake, Churi-Wali, Dom Gypsy, Ghagar, Ghorbati, Ghorbati Gypsy, Haleb Gypsy, Helebi, Indian Gypsy, Karachi, Kowli,

Kowli Gypsy, Kurbat, Luli Gypsy, Middle East Gypsy, Mussulman Gypsy, or Nawar. The Domari speak a dialect of the Gypsy language Romany called Domari. It is related to the North Indo- Aryan language and contains many Arabic words.

These people originated in India and often worked as musicians, entertainers, and metal workers. They were discriminated against, and in most places today, they continue to be looked down upon. After moving to Persia, they were separated into two groups. The Romany-speaking European Gypsies traveled north, while the Middle Eastern Gypsies, who became known as the Domari, traveled south.

The Domari typically have dark skin and eyes and are considered outsiders wherever they are. Many are nomadic. It is not uncommon for them to have two or more occupations and will travel to wherever there is a need for their particular skill. Men will often be skilled in making sieves, drums, bird cages, reed mats, cloth, shoes, or kitchen utensils, and the women sell the crafts made. In some places, men and women make money telling fortunes. Many times, women and children must beg or steal food in order to survive. There are some Gypsy villages and communities in the Middle East and some are able to live in cities. Gypsies are often thought of as dirty, as many of them practice poor sanitation and hygiene. Many do not wear shoes and children are often poorly cared for. They use the same carts for their shops that they use for their transportation. Health care and education are often not very good among the Gypsies.

Gypsies often marry in their teens. Having more than one wife is acceptable, but occurs rarely. They hold to a strict social code that was derived from their Hindu background and they value justice, fidelity, morality, courtesy, and friendliness. Purity is of utmost importance among Gypsy women and a woman must prove that she has never been with a man before she can be given in marriage. Any immorality can lead to a person being cast out of the community.

The Domari in Afghanistan are Muslims. Some, however, believe some of the Gypsy traditions, such as the belief that snakes, lizards, and ghosts can harm humans, and in the curse of "the evil eye." There are currently no Christian resources in the Domari language and no known groups working among them, however, they are 0.01% evangelical.

<http://www.joshuaproject.net>

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Farsiwan (866,330)

Farsiwans, or Persians, are of the Indo- Iranian affinity block. They are also known as Parsiwan or Pasiban. They reside in the western part of Afghanistan, near the Iranian border. They speak Dari, or Zoroastrian.

The Farsiwans are twelver Shi'ites. There are few, if any, Christians or churches among them. There is a "God's Story" video available in their language, however the Bible,

Jesus film, Christian audio recordings, and radio broadcasts are not available in their language.

[www.gl.iit.edu/govdocs/afghanistan/People in Afgh.](http://www.gl.iit.edu/govdocs/afghanistan/People%20in%20Afgh.)
<http://www.joshuaproject.net>

23953

Garwi, Bashkarik (1,200)

The Garwi, Bashkarik people of Afghanistan are of the Kashmiri people cluster. They are also known as the Bashkarik, Garwer, Garwi, Kohistani, and Rajkoti. They are a subgroup of the Kohistani people. The Kohistani live in northern Pakistan, along the upper banks of the Swat and Panokora Rivers, and a small population lives in Afghanistan along the Indus River in the Kohistan district along the border. Their language is Kalami, a Dardic language, which is an Indo- Aryan language, however, many are bilingual in Pashto.

The Kohistani people have been dominated by the Pashtun and have either been forced from their land or the Pashtun have bought their land. Because of the terrain and the harshness of the mountains, the Kohistani people tend to be isolated. They usually live in small, independent communities. Kohistani people often have houses at four to five different locations at the higher altitudes. During the summer, they reside together in more compact villages along the rivers. These villages are made up of farmers as well as tenant farmers, hired farm workers, blacksmiths, and carpenters who also speak Pashto.

The Kohistani people are mostly farmers and shepherds. They plant wheat, barley, maize, millet, rice, and occasionally other vegetables on terraced fields and irrigate the crops by water channels, which must be constantly maintained. Only one annual crop can be farmed each year, so the Kohistani people must also rely on a type of herding that moves their dairy goats and cattle from one place of grazing to another each season. This is known as “transhumant” herding.

The Kohistani people are Muslims. They used to be Buddhists and then Hindu, before being converted to Islam during the Islamic conquest. Although the people are Sunni Muslims, they still continue with some of their more traditional practices, such as using a shaman to cure the sick, control the destiny of men, and to communicate with the gods. They practice “folk Islam” with believes in a world affected by demons and spirits.

There are few if any believers or churches among the Kohistani people. There are also no Christian resources available in their language.

<http://www.joshuaproject.net>
<http://www.journals.dartmouth.edu/webobjbin/WebObjects/Journals.woa/1/xmlpage/1/document/530>

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German (1,880)

The Germans living in Afghanistan are also known as German speaking Brazilians, High German, Saxon, Transylvanian, or Volga Germans. Their primary language is Standard German. They are 78% Christian adherent, however the percentage of the Germans that are evangelical are unknown. They have the Bible, Jesus films, Christian audio recordings, and Christian radio broadcasts available to them.

<http://www.joshuaproject.net>

23970

Grangali (24,000)

The Grangali, also called Nangalami, are of the Nuristan people cluster. They live in the towns of Grangali and Zemiaki along the south bank of the Konar, or Peck, River, east of Kabul. Other names for these people are Gelangali or Jumiaki. They speak Grangail, an Indo-Iranian language. Only five to fifteen percent of the Grangali in the mountain valleys are literate.

The Nuristani people are farmers, dairymen, and herd. The women do much of the farming and grow wheat, barley, corn, millet, peas, and in the southern areas, they grow grapes and mulberries. Men farm, but also hunt and tend to the livestock. Livestock usually consists of goats, and in some places cattle and sheep. The Nuristani people in the highest northern regions live in homes built of stone or clay, while those in the forested regions live in mainly of wood houses that are several stories, stepwise above each other.

The Nuristani may sometimes be called Nuri, Kaffir, and Kafir which is translated "Infidel" in Arabic. Some tribes of the Nuristan people are nominally Sunni Muslims and continue in many of their traditional practices. They are known to be very loyal to their own people and value their independence. The Grangali are said to be 100% Sunni Muslim. There are no known Christians or churches among them. There are no known agencies groups working among them. There are Christian audio recordings available in their language, however there are no Bibles, Jesus Films, or radio broadcasts available to them.

<http://www.sabawoon.com/afghanpedia/People.Nuristani.shtm>

<http://countrystudies.us/afghanistan/47.htm>

[www.gl.iit.edu/govdocs/afghanistan/People in Afgh.](http://www.gl.iit.edu/govdocs/afghanistan/People%20in%20Afgh.)

<http://www.joshuaproject.net>

http://www.ethnologue.com/show_country.asp?name=Afghanistan

http://afghan4you.oblcrew.com/languages_of_afghanistan.htm

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Guhjali, Wakhi (10,430)

The Guhjali, also known as the mountain Tajiks, are of the Tajik people cluster. They are also called the Guhiali, Khik, Vakhan, Wakhani, Wakhi, Wakhigi, or Wakhs. The Guhjali are found in China, Pakistan, Tajikistan, and Afghanistan. In Afghanistan, they are found in small, remote villages in the lower altitudes in the Wakhan Corridor and upper Badakshan. They mostly reside in 64 villages on the left bank of the Panj River in the Wakhan Corridor. The Kirghiz live in the high mountain valleys of the area, while the Wakhi lived in the lowlands areas. Relations between the two groups are often tense, yet both groups are economically dependent on each other. The Kirghiz depend on the Wakhi for grain, while the Wakhi depend on the Kirghiz for animals. The center of the areas where they reside is Khandud. Many have scattered and are refugees now. They speak Wakhi, and Indo- Iranian language. The literacy rate is below 1%.

The Guhjali are Ismaili Shi'a Muslims. Some, however, are Imami Shi'a and Sunni. There are few, if any, Christians or churches among them. There are no known groups working among them. There are Christian audio recordings available in their language, however there are no Bibles, Jesus Films, or radio broadcasts available to them.

<http://realafghan.com/history/language.htm#WAKHI>
<http://www.joshuaproject.net/peopctry.php>
http://www.ethnologue.org/show_language.asp?code=wbl
[www.gl.iit.edu/govdocs/afghanistan/People in Afgh.](http://www.gl.iit.edu/govdocs/afghanistan/People%20in%20Afgh)
<http://www.country-studies.com/afghanistan/wakhi,-farsiwan.html>

23956

Gujur Rajasthani (2,000)

The Gugur people are of the Rajasthani people cluster. They are found in Afghanistan, Pakistan, and the northeastern part of India. They believe that their ancestors were White Huns who traveled to India around 465 AD. Another belief states that they fled the Mughal rulers forcing them into Islam. They originated in India, however had to flee to Pakistan and Afghanistan when the Hindu Gujurs converted to Islam and caused an uprising among neighboring Hindus. They speak Gujarati, an Indo- Aryan language, as their primary language, however, the Gujar in Afghanistan also speak Dari or Pashto.

The Gujurs are often poor, illiterate, and face social discrimination, especially in the Kunduz area. They are known to be generous and hospitable. The Gujur are often divided between the Muslim Gujur and the Hindu Gujar. The Muslims, which are the Gujar that live in Afghanistan, are often nomadic. During the summer months, they travel with their goats to the eastern valleys. They often live in poor, windowless, one room homes during the growing seasons. Many in Afghanistan live like the Gypsy groups. They earn a living as traveling menders of household goods, tradesmen, musicians, and sometimes fortune tellers. Some are forced into begging and crime in order to survive.

The Gujur are made up of hundreds of clans. The Gujur society is both patriarchal, which means male-dominated, and patrilineal, which means they trace ancestral descent through

the male lineage. Marriages are usually arranged and marriage outside the clan is permitted.

Overall, they are Sunni Muslim, however many still share some of the Hindu customs. For this reason, they are often rejected by other Muslims. About 0.03% of the Gujur are Christian adherents. The Bible, Jesus Film, God Story Video, and Christian radio is not available in their language, however some Christian audio recordings have been translated into their language.

<http://www.joshuaproject.net/peopctry.php>

<http://www.hri.ca/fortherecord2003/documentation/other/asia1.htm>

23957

Hazara (1,848,215)

The Hazara people reside primarily in Central Afghanistan. They are a Turko- Mongol people whose Mongolian features immediately distinguish them from other groups in Afghanistan. The Twelver Shia Hazara live in Hazarajat, which is in the middle of Afghanistan. Ismaili Hazaras tend to live in the Hindu Kush area. They are sometimes called Afghan Persian, Berberi, Khawari, or Teymur. The primary language of the Hazara is Hazaragi, which is a variation of Dari, their trade language.

Hazaras are of low ranking in ethnic status, usually just above Gypsies, and are often discriminated against. Many other groups in Afghanistan are not allowed to marry Hazaras. The Hazara have been the targets and victims of several massacres, including in the ones in May of 2000 and January of 2001. The Hazara people living in Kabul make a living with unskilled labor occupations and some jobs have become known as “Hazara occupations.”

The health of the Hazara people is possibly the worst of all the other groups in Afghanistan. The yurts are often unsanitary and eye trouble from dust storms is often a problem among the Hazara who travel. Many of the children have worms and it is estimated that over 50% of the Hazara may have tuberculosis.

The Hazaras value generosity and family. Men attempt to build their reputations with generosity, possessing a government job, or reciting the Quran or poetry. Men are the head of households among the Hazara. At times, the Hazara form compound households, putting the senior wife in the husband’s position until the oldest son reaches maturity. This often leads to an intense, unpeaceful situation in the home. Hazara daughters and fathers often form a close bond and sisters and brothers are often very close. Hazara’s tend to marry first cousins to avoid having to pay a bride price. The Hazara people enjoy storytelling, wrestling, and a game which is similar to baseball. They also play Buzkashi.

The main occupation of the Hazara is farming. Unfortunately, more than 30 million unmapped landmines are in the country, many of them on Hazara farmland. In addition to landmines, drought has made surviving even more difficult and now even small wheat crops are almost impossible to sustain. In the past, the Hazara would only grow enough

crops to meet their needs and many would seek jobs in Southern Afghanistan or Northern India during the winter months. From May to September, about one third of the Hazara in the villages lead their herds into the highlands. During this time, they live in circular tent dwellings called yurts.

Villages are usually small, with only 30-100 houses in each. Since the Hazar- Afghan war, a system of self rule has been replaced by government control. The Hazara people have experienced many feuds and raids. Some of the feuds led Ismaili Shi to convert to Twelver Shi and vice versa in order to form political alliances. In order to win a court case, some Hazaras have converted to Sunni Islam. In the past, Abdur Rahman declared jihad against the Shia Hazaras.

While some Hazaras are Sunni Muslims, the Hazaras are the largest Shi group in Afghanistan. Most of the Hazara are "Twelvers" or Imami Shi'ites. Other Hazaras, who have strong ties with the Tajik people, are Ismaili Shi'ites. They are often called the "Twelvers." The Sayyid is an Islamic leader among the Hazara who serves the religious needs of the community. Boys receive one or two years of formal education with the teachings centered on Islam. Girls usually do not receive formal education.

About 0.03% of Hazaras claim to be evangelical. There may be a few churches among them, however the believers fear persecution from their surrounding Muslim groups, so the exact number is unknown. While no Bible in their language has been made available to them, there are Jesus Films, radio broadcasts, and Christian audio cassettes in their language.

<http://www.joshuaproject.net/peopctry.php>
[www.gl.iit.edu/govdocs/afghanistan/People in Afgh.](http://www.gl.iit.edu/govdocs/afghanistan/People%20in%20Afgh.)
<http://www.imb.org/centralasia/pray/Hazara.html#>
<http://www.hazaranet.com/who.html>
<http://www.hrw.org/reports/2001/afghanistan>

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Indus Kohistani (30,260)

The Indus Kohistani people are of the Kashmiri people cluster. They are found on the banks of the Swat and Panikora Rivers in northern Pakistan and on the Afghanistan and Pakistan border, along the Indus River. They are also known as the Galo, Kohiste, or the Maiyon. They speak Kohistani, a Daridic language, as well as Pashto.

The Kohistani people have been dominated by the Pashtun and have either been forced from their land or the Pashtun have bought their land. Because of the terrain and the harshness of the mountains, the Kohistani people tend to be isolated. They usually live in small, independent communities. Kohistani people often have houses at four to five different locations at the higher altitudes. During the summer, they reside together in more compact villages along the rivers. These villages are made up of farmers as well as tenant farmers, hired farm workers, blacksmiths, and carpenters who also speak Pashto.

The Kohistani people are mostly farmers and shepherds. They plant wheat, barley, maize, millet, rice, and occasionally other vegetables on terraced fields and irrigate the crops by water channels, which must be constantly maintained. Only one annual crop can be farmed each year, so the Kohistani people must also rely on a type of herding that moves their dairy goats and cattle from one place of grazing to another each season. This is known as “transhumant” herding.

These people only marry within their tribe, which is called endogamy. The line of descent is traced through the men. Women usually work on the farm and are not secluded.

The Kohistani people are Muslims. They used to be Buddhists and then Hindu, before being converted to Islam during the Islamic conquest. Although the people are Sunni Muslims, they still continue with some of their more traditional practices, such as using a shaman to cure the sick, control the destiny of men, and to communicate with the gods. They practice “folk Islam” with beliefs in a world affected by demons and spirits.

There are few if any believers and no churches among the Kohistani people. The Bible, Jesus Film, God Story Video, and Christian radio is not available in their language, however some Christian audio recordings have been translated into their language

<http://www.joshuaproject.net>

<http://www.journals.dartmouth.edu/webobjbin/WebObjects/Journals.woa/1/xmlpage/1/document/530>

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Irani (82,650)

The Irani people of Afghanistan are of the Persian people cluster. They are also called Baghdadi, Balochi, Ebhele, Farsi, Parsiwan, Persian, and Qazilbash. They speak Western Farsi, an Indo-Iranian language. Farsi is an Indo-Iranian language and is one of the oldest languages still in use today.

The Irani people descend from the Persian groups that settled in Iran around 1000 BC. The Persians became the rulers of the Achaemenid dynasty during the sixth century BC. The Persians were ruled by many dynasties over the centuries. Some of the ethnic Persians were the Sassanids, the Buwayhids, and the Samanids. Unethnic Persians that ruled were the Seleucids, Seljuk Turks, Mongols, and the Safavids.

Many are farmers, however some rely on crafts such as hand woven items, rugs, and pottery to make a living. Irani society is both patriarchal, which means male-dominated, and patrilineal, which means they trace ancestral descent through the male lineage. Irani women are generally submissive to their husbands in public, however, in private are given more freedom in the decision making. The men are responsible for defending family honor, especially concerning the purity of their daughters and sisters. Marriages are often arranged and marriages between cousins are preferred.

In more urban areas, the Persians are divided into five social classes. Former villagers who came into the towns make up the lowest group and are often unskilled laborers who live on the outskirts of towns. Real estate investors, merchants, and other businessmen make up the higher class. The ulama is the social class that is made up of priests and clergymen.

Until the Arab invasion, the Persian people were primarily Zoroastrian. Zoroastria stresses the struggle between the forces of good and evil. In the sixteenth century, Shia Islam became the national religion of Islam. Most Persians today are of the Ithna Ashari branch of Shia Islam. The Irani are 0.12% Christian adherent and 0.1% evangelical. The Bible, Jesus Film, God Story Video, Christian radio, audio recordings, and web recordings have been translated into their language.

<http://www.joshuaproject.net>

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Italian (1,250)

The Italians living in Afghanistan speak Italian. They are 77% Christian adherent and 0.20% evangelical. They have the Bible, Jesus films, Christian audio recordings, and Christian radio broadcasts available to them.

<http://www.joshuaproject.net>

23958
Jat (1,425)

The Jat are scattered around the world. They mostly inhabit portions of northern India and southern Pakistan and can also be found in Moldova, the Ukraine, Nepal, Sri Lanka, and Afghanistan. They are also known as Jat Gypsy, Jati, Jatu, Langah, Marth, Musali, and Nath. Jakati is the dominant language among the Jat in Afghanistan, but they speak thirty-two different languages among them.

Myth holds that they came from the matted hair of Shiva. Another story tells of them being descendents of Jata, one of the sons of Brahma. Scholars argue over their origins. Many agree that they came to India between 200 BC and 400 AD. During the tenth century, they fought against Mohammad Gazni. One theory argues that they might be the predecessors of the Gypsies. The word "jat" might have come from the term for cattle grazers and camel breeders. In the seventh century, they are mentioned as a pastoral community. However, over the years, the Jat have risen in authority and power. For instance, during World War I, they were recruited into the British-India army. Previous to that combat, they worked in the Persian army. Their proverb is, "Men may come and men may go, but I go on forever." Because of this great tradition of history, they place high importance on ancestry.

The Jat are known as brave and hardworking people. They are known as fierce fighters.

They are often farmers or nomadic herdsmen. The men work in the fields and the women are responsible only for the home. Villages are often compact and have homes, cattle sheds, a village square, and a well or pond. Nomadic Jats live in huts made of reed mats and wood. Jats are usually not allowed to marry other ethnic groups since they take so much pride in their ancestry.

The Jat are Sunni Muslims of the Hanafi school, however in some places they practice “folk Islam” and worship local saints. There are no known Christians or churches among the Jat. The Bible, Jesus Film, God Story Video, and Christian radio are not available in their language, however some Christian audio recordings have been translated into their language.

<http://www.adoptapeople.com/Profiles/clusters/8083.htm>
<http://www.joshuaproject.net>

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Jew, Dari Speaking (170)

The Jews in Afghanistan make up a very small part of the population and are the second smallest people group within the country. They are Dari, Zoroastrian speaking, and their secondary language is often Southern Pashto. They practice Judaism and there are no known believers or churches among them. There are currently no groups working to reach them. There are no Bible translations, radio broadcasts, Jesus Films, or Christian audio recordings translated in their primary language, however the God’s story video has been translated for them.

<http://www.joshuaproject.net>

23959

Kamviri (6,100)

The Kamiviri, sometimes called the Shekhani, are a people of the Nuristan people cluster. They are also known as Kamdeshi, Lamertiviri, and Kamik people. They are found in Afghanistan and Pakistan. They designate themselves by the local geographical names of the five major north-south valleys and the thirty east-west lateral valleys that lead into the major valleys in which they live. Little is known about the Kamiviri people. They reside in the eastern part of Afghanistan bordering Pakistan. They live mostly in the Lower Bashgal Valley, usually around Kamdesh and Kishtoz villages. The areas in which they reside are very rugged mountain valleys and are often only accessible by foot. They speak Kamviri, which is classified as a member of the Nuristani sub-family of Indo-Iranian languages.

The Nuristani people are farmers, dairymen, and herd. The women do much of the farming and grow wheat, barley, corn, millet, peas, and in the southern areas, they grow grapes and mulberries. Men farm, but also hunt and tend to the livestock. Livestock usually consists of goats, and in some places cattle and sheep. The Nuristani people in the

highest northern regions live in homes built of stone or clay, while those in the forested regions live in mainly of wood houses that are several stories, stepwise above each other.

The Nuristani may sometimes be called Nuri, Kaffir, and Kafir which is translated “Infidel” in Arabic. Some tribes of the Nuristan people are nominally Sunni Muslims and continue in many of their traditional practices. They are known to be very loyal to their own people and value their independence.

The predominant religion among the Kamviri is Islam. There are few, if any, known believers or churches among these people. There are currently no Bible translations or Jesus films available in the Kamviri language. There are Christian audio recordings in this language. At this time there is no known group working among these people

<http://realafghan.com/history/language.htm#KAMVIRI>

<http://www.sabawoon.com/afghanpedia/People.Nuristani.shtm>

<http://countrystudies.us/afghanistan/47.htm>

[www.gl.iit.edu/govdocs/afghanistan/People in Afgh.](http://www.gl.iit.edu/govdocs/afghanistan/People%20in%20Afgh.)

<http://www.joshuaproject.net>

http://www.ethnologue.com/show_country.asp?name=Afghanistan

23960

Karakalpak (2,800)

The Karakalpak, which is translated black hat, are of the Kazakh people cluster which descend from the Turks. They are sometimes called the Black Hat, Kara- Kalpak, or the Karapapakh people. They are found mostly in Uzbekistan, with about 92% of them living in the Karakalpak Republic in Uzbekistan. They are, however, also found in Iran, Turkey, Kazakstan, Afghanistan, and Turkmenistan. In Afghanistan, they mostly reside north of Jalalabad south of Mazar-i-Sharif. The Karakalpak people speak Southwestern Karakalpak, which is similar to Uzbek. A written language was not available until 1925, after the Karakalpak Republic was founded.

They are believed to have descended from Iranians and Mongolians. They were Turks who became dominated during the Mongolian invasion. When fighting with the Russians, the Karakalpak were known as fierce fighters and were known for their proficiency in taking people captive. They used to be a loose allegiance of semi-nomadic tribes, however, in the 1920’s they established the Karakaloak Republic, also known as Karakalpakstan, in Uzbekistan. This republic is a combination of the Khivan Khanate and Khorezum People’s Republic. The tribes are divided into clans which are called uru. The uru are then divided into family groups called Koshes, which all share a common male ancestor. These groups are very loyal to each other and share land.

They often live in small villages with less than 50 houses. Many Karakalpak are farmers and herders. In many places, women and children are responsible for harvesting the crops, while the men are responsible for planting the crops and herding the animals. In

some places, both men and women are able to work in factories. The families are patrilineal, which means their descent is traced through the male lineage. Big families are seen as ideal and usually consist of as many as four generations within the same household. The Karakalpaks place a strong emphasis on sharing meals together and believe the time spent together at meals will keep their relationships close. Karakalpak girls often marry young, and the groom must pay a bride price to the girl's family. After they marry, the girl is expected to leave her home and live with her husband's family. Unlike several other groups in Afghanistan, if a woman's husband dies, she is entitled to half of the inheritance, and the rest goes to the man's sons.

The Karakalpaks are mostly Sunni Muslim of the Nanafi sect. They tend to be orthodox in their beliefs, and they are known for being the most and pious and observant of the religious customs among all the other nationalities within Central Asia. The Karakalpak republic in Uzbekistan is one of the major centers of Sufism.

There are few, if any, known believers and no churches among the Karakalpak people. There are no known groups working among them. They have a Bible translation or parts of the Bible, the Jesus Film, and Christian audio recording available in their language, however, there are no radio broadcasts available to them.

<http://www.joshuaproject.net>

http://www.ozturkler.com/data_english/0007/0007_10.htm

<http://karakalpak.homestead.com/>

http://www.ethnologue.com/show_country.asp?name=Afghanistan

Weeks, Richard. Muslim People: A World Ethnographic Survey. Westport, CT: Greenwood Press, 1978.

23961

Kazakh (2,800)

The Kazakh are a Turkic people. They are also known as Hazake, Mazax, Qazaq, or Qazaqi people. They are the second largest Muslim group within Central Asia. While most live in Kazakstab, they are also found in Mongolia, Ukraine, Russia, China, Afghanistan, Azerbaijan, Turkmenistan, Kyrgyzstan, Uzbekistan, Turkey, Tajikistan, Iran, Germany, Belarus, and with smaller populations in a few other countries. They speak Kazakh which belongs to the Turkic branch of the Ural-Altai language family. Their written language is based on the Arabic alphabet.

As clan joined together for protection, the Kazak became a distinct ethnic group in the late fifteenth and early sixteenth centuries. During the nineteenth century, Russia claimed Kazakstan, and during the Russian Civil War, during the 1920's-1930's, about half of the Kazak population was killed. During this time, many fled to parts of China and Mongolia. Since the 1960's, however, many have returned to Kazakstan.

They used to be nomadic shepherds, however, they lost much of their land during the Soviet rule and were forced to do collective farming. They lived in yurts, dome shaped

tents. Many times, poor, individual families cannot survive without living with a clan. In cities, outside of Afghanistan, western dress is common among the Kazak, however, within Afghanistan, the Kazak's dress more like other groups within their region. A common sport among the Kazakhs is a sport called "girl chasing" in which a young man and a young woman on separate horses, chases the man and if she catches him, lashes him lightly with a whip.

Kazakh society is both patriarchal, which means male-dominated, and patrilineal, which means they trace ancestral descent through the male lineage. In some places, however, this gradually changing and shifting legal authority over to the heads of collective farms. This has caused a breakdown in the overall traditional family structure. The nuclear family, which generally consists of a man, his parents, his wife or wives, and their children, is the most important unit within the Kazakh society. Traditionally, feudal lords and tribal chiefs practiced polygamy and marriages were arranged. Richer men could marry up to four wives, while the poorer could not afford the bride price to even marry. This changed, however, and families began exchanging their daughters as each other's daughter-in-law without asking for gifts. When a girl marries, she becomes part of the husband's immediate family.

The Kazaks are known as warm-hearted, sincere, and hospitable people. In some places, a guest will be presented with a sheep's head. As a sign of appreciation, the guest cuts a slice off the right cheek and puts it back on the plate. They are known for their handmade embroideries, which usually consist of flower and animal horn patterns on a black, red, and purple velveteen. They have a rich heritage of literature which has been handed down orally. Some play a two stringed instrument called a Combra.

The Kazakh people of Afghanistan are mostly Sunni Muslims, however, many combine the Islamic practices with their traditional folk religions, which involves worship of spirits and fire, animism, and ancestor worship. Many consult Shamans, priests, to cure the sick, communicate with spirits, and manipulate the spirits to control events.

There are few, if any, Christians among the Kazakhs in Afghanistan. There is one group working among them. There are Bibles, Jesus Films, Christian audio resources, and radio broadcasts available in their language.

<http://www.joshuaproject.net>

<http://www.chsource.org/Kazak.htm>

<http://www.china.org.cn/e-groups/shaoshu/shao-2-kazak.htm>

24025

Khatri, Sikh (1,770)

The Khatri are a people groups with an undefined people cluster. They are also known as Arora Khatri, Bhiya Kshatriya, Chhatri, Katri, Khakar, Khakha, Khattri, Khakhar,

Khakha Khatri, Patnulkaran, Patnulkarar, or Sethara. They are found mostly in India, but a small population resides in Pakistan and Afghanistan. They speak Urdu.

They are believed to be a trading and business caste that originated in Punjab. In India, they are one of the most progressive and advanced communities. They often marry within their own community.

Their primary religion is Sikhism, which most Khatri take very seriously. Sikhism originally formed as a sect of the Hindu community. There are few, if any known believers among them. There is a Bible, Jesus Film, Christian audio recordings, radio broadcasts, and the God's Story video in their language.

<http://www.joshuaproject.net>

<http://www.history.upenn.edu/coursepages/hist086/material/Regional.html>

<http://jmm.aaa.net.au/articles/10597.htm>

23962

Kho (6,000)

The Kho, which means “people,” are of the Kashmiri people cluster of the “northern tribes.” The northern tribes include the Badeshi, Burushas, Koali, Punjabi, Shina, Shumashti, and the Kho. They reside in the mountains around the borders of China, Pakistan, India, and Afghanistan. These northern tribes are believed to be the original inhabitants of this area, however the Pashtun have dominated them, either taking or buying their land from them. The Kho people take much pride in their history and language and claim to have remained, for the most, independent throughout most of its history. The Kho are also known as the Black Kafir, Chitrali, Chitralis, Citrali, Khowar, Koh, Qashqari, or the Qasqari. They speak Khowar.

The Kho, as well as the other northern tribes, are known as brave, quiet, peace loving people. Most live in rugged mountain regions, where farming is very difficult. They are mostly farmers and shepherds. Their primary crop is grain, however in the more irrigated areas they are able to raise barley, wheat, maize, millet, and rice. They can only rely on one annual crop, so they must rely on transhumant herding, which means they have to transfer their livestock from one place to another for grazing. During the summer, the livestock is herded to alpine areas. It is only during the winter that the Kho live together in compact villages. Many families have houses in four or five different areas at higher altitudes.

The Kho are an isolated group due to the rugged terrain and political borders. Portable drinking water, sewage disposal, and drainage facilities are available for less than 8% of the northern tribe's population, which has led to many health problems. Poor nutrition is also a problem in the area.

The Kho are divided into three social classes. The upper class is the ruling nobility, the middle class tend to be landowners, and the lower class work as tenant farmers or hired

laborers. Most only marry within their own group. While the societies tend to be patrilineal, where the line of descent is traced through the men, the women are not as secluded as other groups within the country are. The women do much of the farm work.

The Kho people of Afghanistan are mostly Sunni Muslims, however, many combine the Islamic practices with their traditional folk religions, which involves worship of spirits and fire, animism, and ancestor worship. Many consult Shamans, priests, to cure the sick, communicate with spirits, and manipulate the spirits to control events. There are no known Christians or churches among the Kho. The Bible, Jesus Film, God Story Video, and Christian radio are not available in their language, however some Christian audio recordings have been translated into their language.

<http://www.joshuaproject.net>

<http://www.ishipress.com/munnings.htm>

http://www.ethnologue.com/14/show_language.asp?code=KHW

46626

Kurdi, Southern (23,000)

The Southern Kurds are found mostly in Iran, Iraq, Kuwait, Afghanistan, Pakistan, and some in the United Kingdom and the United States. They have no politically recognized homeland, which has sometimes led them to be called “the Orphans of the Universe,” however they have a strong ethnic identity. They are the largest ethnic group in the world without a country of their own. They are from an area sometimes called Kurdistan, which refers to a region covering southeastern Turkey, northeastern Syria, northern Iraq, and western Iran. Their native language is Kurdi, however, many speak Dari or Turkmen as their first language. They are also known as the Carduchi, Kurd, Kurdish, Sorani, and Sorani Kurd.

The Kurds have a rich history and consider themselves to be descendants of the Medes, which are mentioned in the Old Testament. Two of the most famous Kurds are King Darius, mentioned in the Old Testament book of Daniel, and Saladin, who retook Jerusalem in 1187 from the Crusaders. Like Saladin, the people in general, resist subjugation by other nations. They were conquered by the Arabs in the 7th century and have desired independence from their various rulers since that time.

The Kurds are often persecuted. In Turkey, where almost half of all the Kurds live, the government has continued to refuse to recognize them as a separate ethnic group. In addition, until recent times, they made it illegal to speak Kurdish in public. The Iranian government has a history of persecuting this group, as does the Iraqi government. In Iraq, Kurdish villages have been destroyed, they were assaulted by chemical weapons, and many were forced into detention camps. They have fled to areas surrounding their former localities, seeking refuge. A small community of Kurds have been in Afghanistan for more than four hundred years when they were put there during the Persian rule as border guards against Turk and Mongol invaders. Today, many of the

Kurds live in Kabul and Herat, and many have fled to Iran. Currently Kurds campaign for an independent nation.

Today, most make a living by farming and raising livestock. Some live in permanent homes, however, some are still semi-nomadic. They move to the mountains during the summer and travel to the plains during the winter months. The Kurds are diverse and have differing tribal associations, lifestyles, and religious practices depending on where they live. The Kurds are tribal people. In the absence of a national Kurdish state and government, individual tribes are the highest source of authority for the people. In Kurd society, there is a clear division of labor by age and sex. Marriages are usually arranged and it is not uncommon for first cousins to marry. Upon marriage, the wife usually moves into the husband's household. Family is very important to the Kurds. Men are the ones who make the decisions and women are under the authority and protection of the men. A woman's honor is very important, so she must dress very modestly. Kurds value family loyalty and honor.

Traditionally, Kurds practiced a religion called Yazdanism, then later practiced Zoroastrianism. Today the Kurds are primarily Sunni Muslims. About 0.01% of the Kurd population in Afghanistan is evangelical. They have the Bible, Christian radio broadcasting, Gospel audio recordings and the Jesus film available in the Kurdi language.

<http://www.joshuaproject.net>

<http://www.xs4all.nl/~tank/kurdish/htdocs/facts/society.html>

<http://mm.iteams.org/asia/kurds.php>

23963

Kyrgyz (780)

The Kighiz are found in Afghanistan, China, Uzbekistan, Turkmenistan, Kazakstan, Kyrgyzstan, Russia, Tajikistan, the Ukraine. In Afghanistan, they are mostly found in Badakhshan, in the Wakhan Corridor. They occupied the high mountain valleys of the area, while the Wakhi lived in the lowlands areas. Relations between the two groups are often tense, yet both groups are economically dependent on each other. The Kirghiz depend on the Wakhi for grain, while the Wakhi depend on the Kirghiz for animals. This is one of the most remote areas of Afghanistan and there are no roads open year round through this area. They Kirghiz became a distinct nationality in the fourteenth century and settled where they are today in the fifteenth century. They are also called Kara, Ke'erkzi, and Kirgiz.

The Kirghiz speak Kirgiz, a Kirghizian language belonging to the Turkic group. This is divided into the northern and southern groups. Yensei is a Kirghiz script which was lost. Now Kirghiz have adapted a new script based on the Arabo- Persian alphabet.

The Kirghiz are a nomadic people and travel almost all year round. Many of the Kirghiz practice high altitude pastoralist, raising fat tailed sheep, yaks, goats, camels, and horses. They are able to manage the high altitude living by their multilayered clothing and

housing styles. They live in Yurts, round tents that can be heated by fire. The more wealthy Kirghiz live in stone and mud homes.

The Kirghiz are a patrilineal society, where the line of descent is traced through the males. The more wealthy Kirghiz may practice polygamy. Many also follow levirate marriage customs, such as a widow with a least one child is entitled to a husband from the same lineage as her deceased spouse. Contrary to Islam, the women often receive no inheritance, and instead of the sons getting an equal portion of the inheritance, they receive an inheritance based on their birth order. Usually the oldest son inherits the father prestige, political standing, and pasture lands, while the youngest son inherits the family yurt and the herd. In many places, the khan is the judge, mediator, and political and economic leader.

Marriages in Kirghiz society are usually arranged, sometimes even before birth. A gift, such as a roasted sheep, is often presented to the bride-to-be, and gifts are often given from the groom-to-be's family to that of the future bride's. The family is usually composed of three generations, with married couples living with the husband's family. Household decisions are made by all adult members of the household, and no one member can impose his or her will on the rest of the house. Men are usually responsible for herding horses and cattle, cutting wood and grass, and other heavy household chores, while women usually hold the responsibility of milking, shearing, and grazing the animals.

The Kirghiz are very hospitable. All visitors, strangers or friends, are offered the best at the meal. In many places, mutton from the sheep's head shows a high respect for the guest. A guest must leave food in his bowl to show that the host has been generous and that he has received more than his fill of food. When a guest arrives on horseback, the host unsaddles the guest's horse, and then puts saddles it back up when the guest leaves. Anyone moving his tent is entertained by his neighbors a gift of farewell or welcome.

Dependence on alcohol, tea, and opium is a growing problem among the Kirghiz. The diet among the Kirghiz herdsmen usually consists of animal byproducts, as well as some cabbages, onions, and potatoes. They often drink goat's milk, yogurt, and tea with milk and salt. The more wealthy eat beef, mutton, horse, and camel meat with flour and rice. Butter is stored in dried sheep and cattle stomachs. Almost all Kirghiz play a musical instrument the komuz. They have songs that express people's anger, joys, sorrows, and losses and sing for almost every occasion, including songs to say goodbye to a guest. They are known for their epic poem called "Manas" which tells a story of a hero whose descendants are the Kirghiz people. They have many taboos, some of which include where one can use the bathroom, how they speak to each other, and an abhorrence of cursing or lying.

The Kirghiz are Sunni Muslim, however they tend to hold to their more traditional, pre-Islamic practices. They have continued with their old practice of ancestor worship and Islam is not a big part of everyday life among the Kirghiz. Most do not have their own mosques and are unfamiliar with the Islamic holidays. It is possible that only a few

among them actually know the basic tenants of Islam. They are about 0.01% Christian adherent and evangelical. They have portions of the Bible, Jesus Film, God's Story Video, Christian audio recordings, and radio broadcasts translated in their language.

<http://www.china.org.cn/e-groups/shaoshu/shao-2-kirgiz.htm>

<http://www.chsource.org/Kirgiz.htm>

<http://www.orientaltravel.com/people/Kirgiz.htm>

<http://www.joshuaproject.net>

[www.gl.iit.edu/govdocs/afghanistan/People in Afgh.](http://www.gl.iit.edu/govdocs/afghanistan/People%20in%20Afgh.)

23967

Malakhel (3,000)

The Malakhel are of the Nuristan people cluster. They designate themselves by the local geographical names of the five major north-south valleys and the thirty east-west lateral valleys that lead into the major valleys in which they live. Little is known about the Malakhel people. They reside in Logar, southwest of Kabul. They are in the region north of Baraki. The areas in which they reside are very rugged and are often only accessible by foot. They speak Malakhel, which is an unclassified language. The literacy rate for those speaking Malakhel is less than one percent and the literacy rate for the secondary languages many be between five and fifteen percent.

The Nuristani people are farmers, dairymen, and herd. The women do much of the farming and grow wheat, barley, corn, millet, peas, and in the southern areas, they grow grapes and mulberries. Men farm, but also hunt and tend to the livestock. Livestock usually consists of goats, and in some places cattle and sheep. The Nuristani people in the highest northern regions live in homes built of stone or clay, while those in the forested regions live in mainly of wood houses that are several stories, stepwise above each other.

The Nuristani may sometimes be called Nuri, Kaffir, and Kafir which is translated "Infidel" in Arabic. Some tribes of the Nuristan people are nominally Sunni Muslims and continue in many of their traditional practices. They are known to be very loyal to their own people and value their independence.

The predominant religion among the Malakhel is Islam. There are few, if any, known believers or churches among these people. There are currently no Bible translations or Jesus films available in the Malakhel language. There are Christian audio recordings in this language. At this time, there are no known groups working among these people.

http://www.ethnologue.com/show_language.asp?code=mld

<http://www.sabawoon.com/afghanpedia/People.Nuristani.shtm>

<http://countrystudies.us/afghanistan/47.htm>

[www.gl.iit.edu/govdocs/afghanistan/People in Afgh.](http://www.gl.iit.edu/govdocs/afghanistan/People%20in%20Afgh.)

<http://www.joshuaproject.net>

http://afghan4you.oblcrew.com/languages_of_afghanistan.htm

23968

Moghal (4,500)

The Moghal people are of the Urdu Muslim people cluster and are believed to have originated in Mongolia. They are found mostly in northern India and Bangladesh, however there are smaller populations of them residing in Afghanistan and Nepal. In Afghanistan, they live primarily in two villages near Herat, Kundur and Karez-i-Mulla. In most places they speak Urdu, however in Afghanistan they speak Mogholi, a nearly extinct language. In northern Afghanistan, many are now speaking Pashto. Many in Afghanistan also speak Dari. There are about 200 Mogholi speakers left out of an ethnic group of a few thousand. They are sometimes called the Turk people.

The Moghal people tend to marry within their own tribes and prefer cross cousin marriages. They follow the same marriage rules as other Muslims living near them. Both sons and daughters receive an inheritance based on the laws of the Quran. They used to be known as soldiers in some places, however today, they are mostly farmers.

Outside of Afghanistan, the Moghal are divided into Shiite and Sunni sects, however in Afghanistan they are primarily Sunni Muslims. They are about 0.01% evangelical. There are no resources available to them in Mogholi and no known groups working among them.

<http://www.joshuaproject.net>

http://www.ethnologue.com/14/show_language.asp?code=MLG

<http://www.lucknow4jesus.org/people/people1.asp>

00000

Mongolian (210)

The Mongolian population in Afghanistan is very small. The Peripheral Mongolians are found in Mongolia, China, Afghanistan, Kyrgyzstan, Taiwan, and some in the United States. In Afghanistan, they mostly live in two villages near Herat. They are sometimes called the Chinese Mongolian, Hahl Mongol, Hanl, Khalka, Meng Zu, and Menggu. Their main language is Periphera Mongolian an Altaic language that is a variant of Halh.

The thirteenth century, Genghis Khan united all of the Mongol tribes and his armies conquered all of Asia and European Russia. About one third of the Mongols lived in what is now Mongolia, and the other two thirds lived in the Inner Mongolian region that now belongs to China. Today, they are mostly farmers and herders. In China, the Mongolians traditionally married young, with the girls averaging 13-14 years of age and the boys only a few years older. Today, however, most marry in their twenties.

Most of the Mongolian in Afghanistan are Buddhists. There are few, if any known believers or churches among them. They have portions of the Bible, Jesus Film, God's

Story Video, Christian audio recordings, and radio broadcasts translated in their language.

<http://www.joshuaproject.net>

<http://www.rosettaproject.org/live/search/detailedlanguagerecord?ethnocode=MVF>

23969

Munji (3,900)

The Munji are of the Kashmiri people cluster and are, for the most, only found in Afghanistan. They reside in northeastern Afghanistan in the Munjan and Mamalgha Valleys. This is a very remote area of Afghanistan and is separated by a mountain pass. Some have fled to Chitral, Pakistan, but plan to return to Afghanistan when it becomes more peaceful. They are also called the Munjiwar, Munjhan, Munjani, or the Munji-Yidgha. They speak Southern Munji. The Munji population is between ten to fifteen percent literate.

The Munji are Muslims. There are few if any known believers or churches among them. There are no resources available to them in Southern Munji and no known groups working among them.

<http://www.joshuaproject.net>

http://stp.ling.uu.se/~kamalk/indo_iran%20lang.html

http://www.ethnologue.com/show_country.asp?name=Afghanistan

http://afghan4you.oblcrew.com/languages_of_afghanistan.htm

<http://www.probertencyclopaedia.com/WP.HTM>

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Mussali (2,090)

The Mussali are of the Punjabi people cluster. They are found in India and Afghanistan. These people speak Eastern Punjabi, an Indo-Aryan language. The primary religion of the Mussali is Islam and few, if any, local Christians exist in this community. The Bible, Christian radio, audio recordings, and the Jesus Film have been translated into their language.

<http://www.joshuaproject.net>

<http://www.probertencyclopaedia.com/WP.HTM>

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Narisati, Arandui (10,430)

The Narisati, Arandui are of the Kashmiri people cluster. They are known as the Gawar-Bati Narisati, Arandi, as well as the Birkot, Gabr, Gawar, Nursut people. They are primarily found in Pakistan and Afghanistan. Many live in mountain valleys in southern Chitral, Arandu, and several villages along the Kunar River south of Arandu. There are

about eight or nine Narisati villages in the Kunar Valley. These people are further divided into three subgroups, the Sniardai, Sultana, and Afghanis, the Arandui live in the southern part of northern Pakistan's Chitral district, which is situated among some of the world's largest mountain peaks; the lowest elevation in the area being 3577ft. This district is cut off from the rest of the country during six months of the year due to snow. Deep valleys and powerful rivers are mixed in between the mountainous slopes. Embroidery, finger rings, rugs, woodwork, and fruit are items common to the area.

This people group of Afghani origin is unreached with gospel. Sunni Islam is the practiced religion and there are no known Christian believers among them. Gawar-Bati is their heart language in which there are not currently any translations of the Bible, Jesus Films, Christian audio recordings, or Christian radio broadcasts. Many are bilingual in Pashto, in which there are Christian resources available.

<http://www.joshuaproject.net>

http://afghan4you.oblcrew.com/afghan_languages.htm

<http://www.pdg.org.pk/Culture.htm>

<http://www.chitral.sdnpk.org/>

<http://www.chitral.sdnpk.org/history.htm>

<http://www.christusrex.org/www1/pater/ethno/Pakn.html>

<http://www.teluq.quebec.ca/diverscite/SecArtic/Arts/2002/rahman/txt.htm>

23981

Ormuri (4,900)

The Ormuri, also called Urmuri or Baraki, are of the Nuristan people cluster. They reside in Afghanistan and Pakistan. They designate themselves by the local geographical names of the five major north-south valleys and the thirty east-west lateral valleys that lead into the major valleys in which they live. Little is known about the Ormuri people. They are divided into two main branches. The Logar reside in Baraki-Barak in Logar, southwest of Kabul. They are in the region north of Baraki. The Kani Guram reside in Pakistan. They speak Ormuri, also called Baraki or Bargista, which is a disappearing language. Only 50 out of 2,000 to 5,000 ethnic group members speak this language. The population is between five and fifteen percent literate.

The Nuristani people are farmers, dairymen, and herd. The women do much of the farming and grow wheat, barley, corn, millet, peas, and in the southern areas, they grow grapes and mulberries. Men farm, but also hunt and tend to the livestock. Livestock usually consists of goats, and in some places cattle and sheep. The Nuristani people in the highest northern regions live in homes built of stone or clay, while those in the forested regions live in mainly of wood houses that are several stories, stepwise above each other.

The Nuristani may sometimes be called Nuri, Kaffir, and Kafir which is translated "Infidel" in Arabic. Some tribes of the Nuristan people are nominally Sunni Muslims and continue in many of their traditional practices. They are known to be very loyal to their own people and value their independence.

The predominant religion among the Ormuri is Islam. There are few, if any, known believers or churches among these people. There are currently no Bible translations or Jesus films available in the Ormuri language. There are Christian audio recordings in this language. At this time, there are no known groups working among these people.

http://www.ethnologue.com/show_language.asp?code=mld
<http://www.sabawoon.com/afghanpedia/People.Nuristani.shtm>
<http://countrystudies.us/afghanistan/47.htm>
[www.gl.iit.edu/govdocs/afghanistan/People in Afgh.](http://www.gl.iit.edu/govdocs/afghanistan/People%20in%20Afgh.)
<http://www.joshuaproject.net>
http://afghan4you.oblcrew.com/afghan_languages.htm

23982

Pahlavani (2,300)

The Pahlavani are of the Persian people cluster. They are found in Afghanistan, mainly in the Chakhansoor Province. Their primary language is Pahlavani, which is similar to Dari. The literacy rate of their primary language is less than one percent. The Pahlavani are primarily Shia Muslims. There are few, if any, Christians or churches among them and there are currently no Christian resources translated in Pahlavani.

<http://www.joshuaproject.net>
http://afghan4you.oblcrew.com/languages_of_afghanistan.htm
http://www.ethnologue.com/14/show_language.asp?code=PHV

23987

Parachi (8,600)

The Parachi people are of the Pathan people cluster. They are mostly found in Afghanistan in villages in Nijrau and Tagau, Pachaghan, Shutul north of Kabul, Ghujulan, and in the Hindu Kush Valley near Kabul. They speak Parachi, which is similar to Ormuri. Parachi was spoken in the Panshir Valley, but most who live there now speak Tajiki Persian. Almost all Parachi speakers are bilingual. The literacy rate in their primary language is less than one percent, while the literacy rate in their second language is between five and fifteen percent. They are Sunni Muslims. There are few, if any, known believers or churches among them. There are currently no Bible translations or Jesus films available in the Parachi language. There are Christian audio recordings in this language. At this time, there are no known groups working among these people.

<http://www.joshuaproject.net>
http://iranianlanguages.com/newiranian/dialects_afghanistan.htm
http://www.ethnologue.com/show_country.asp?name=Afghanistan

00000

Parsee (10,430)

The Parsee people, which literally means inhabitant, are of the Indo-Iranian affinity block. Alternate names for this group are Fasli, Kadini, Shahenshahi, Shahinshahi, Zardast, Zarrushti, and Zarushti. They are found in Iran, Afghanistan, Pakistan, China, Bangladesh, Canada, India, Kazakstan, Tajikistan, Sri Lanka, Uzbekistan, the United States and the United Kingdom. Sindhi is the primary of three spoken languages; the other two being Eastern Punjabi and Dari-Parsi, mostly the language spoken among them in Afghanistan.

This people group traces its origin to the Persian Kings of the Old Testament including King Darius, Cyrus, and Xerxes who aided in the rebuilding of the Temple. In the Old Testament, Cyrus is noted as the only Gentile whom called “anointed”. The magi who came to worship at Jesus’ birth are also believed to have been Parsee. Because of their ancient heritage, which is dated at before 3000 BC, they are very proud and cling to their identity of royal heritage. They are know as the Zoroastrian Iranians who refused to adopt Islam during the Arab conquest.

Parsee communities are tightly knit closed groups that view themselves as superior to all other religious groups and races. Parsee women who marry outside their people group are no longer considered Parsee. One must be born Parsee and must participate in the blood covenant ritual to truly be Parsee. This ritual takes place just before children reach puberty. The child is bathed and then offered bull’s urine, considered to be the blood of their god, by the temple priest and thus establishes a covenant allowing their soul to be one with god. Then the child is given a white shirt and a band of the covenant that is tied around the waste. These articles are never to be removed and are to born the rest of their lives as a reminder of the covenant. The Parsee people hold to a code of conduct which is summarized as, “good thought, good word, good deeds.”

Their primary religion is Zoroastrianism. Zoroastrianism has fire as it’s supreme deity of worship believing it to be the son of god. All religious rituals and rites of passage are performed with burning fire present, and it is often lit by sandalwood and oil. Fires burn continuously in homes, and the temple fire is forbidden to burn out. Fire worship may include one falling prostrate before the flames. They do hold to the belief in a Wise Creator god, wisdom is the most valued character trait by Zoroastrians. Guardian angles, who are treated more like a magical genii to disperse wishes, are also primary to religious beliefs, conscience is the most important of such angels. Resurrection and salvation are part of their religious terminology though they differ in meaning from Christian definitions. Ancestor worship is an emphasized aspect of worship. Pictures of deceased loved ones hang in homes and are prayed and bowed to. August marks a time dedicated to ancestor worship during which forgiveness is sought and the spirits are asked to join the people. Demons manifest themselves in the likeness of lost family members.

The Parsee people celebrate six seasonal festivals known as Gahambars. Each festival last five days and is a time of worship dedicated to Ahura Mazda. After worship, there are assemblies of feasting, fellowship, and acts of goodwill. Upon a baby’s birth, mother and child are confined with a lamp to ward off demons. Children are often given three

names, the first a personal name, the second is the father's name, and the third is the family name.

Parsees respect other faiths systems and gods. The Bible is treated honorably as a religious text and Christ is also seen in positive light and as a Messiah, though multiple idols may be worshiped. There are few if any know believer among the Parsee in Afghanistan. There are no known groups working among them.

<http://www.joshuaproject.net>

http://www.urbana.org/_articles.cfm?RecordId=381

<http://www.feltd.com/parsee3.html>

http://www.ijfm.org/PDFs_IJFM/14_2_PDFs/04_Parsees.pdf

Gibb, H.A.R & Kramers, J.H. *Shorter Encyclopedia of Islam*. Ithaca, NY: Cornell University Press, 1974.

Gall, Timothy. *Worldmark Encyclopedia of Cultures and Daily Life*. Volume 3. Detroit, MI: Eastwood Publications, 1998.

23989

Parya, Laghmani (1,400)

The Parya, or Laghmani, people are of the Tajik people cluster. They are found in the Hissar Valley in Tajikistan, in the Surkhandarya Valley in Uzbekistan, and some in Afghanistan, in the Laghman province, which is northeast of Kabul. Their heart language is Parya which may either be a dialect of Marwari which is related to Punjabi, or the Laghman dialect of the Southeastern Pashayi of Afghanistan. Parya is the exclusive language spoken in Parya homes and Tajik or Uzbek men who marry Parya women must learn the language and become assimilated into the community. Many Parya are bilingual, with Tajiki being their second language.

The Parya are originally from Laghman, however they spread to Tajikistan and Uzbekistan in 1880. They often refer to themselves as Changgars. The Parya are mostly farmers. Many work on collective farms and grow rice as their primary crop. They also grow some fruits and corn. The Parya are Sunni Muslims. There are few, if any known Christians among them. They have no resources available to them in Parya.

http://www.ethnologue.com/show_language.asp?code=paq

<http://www.joshuaproject.net>

23990

Pashayi, Northeast (10,430)

The Northeast Pashayi, also called the Pashi, are of the Kashmiri people cluster. They live in Afghanistan, mostly in the valleys of the Hindu Kush in northeastern Afghanistan. They tend to live in valleys located near major river systems. The Northeastern Pashayi mostly live in the Kunar Province, in the side valleys between the Kunar and Pech Rivers. Very few people actually refer to themselves as Pashayi, rather they call

themselves Safi, kohistanis, or Nuristanis. Pashayi, a Dardic language, is their primary language and has many dialects. The northeastern Pashayi speak the northeastern dialect of Pashayi, which is unintelligible to other Pashayi speakers.

It is believed that the Pashayi once inhabited the northeastern plains of Afghanistan, however were forced to move to the mountains as the Pashtun invaded their areas. The Pashayi are mostly rice farmers, for those living at lower elevations, and wheat and maize farmers and herders, for those living at the higher elevations.

Pashayi are tribal people. They are often lead by a village council which is the authority on issues affecting the entire village. The council is composed of extended family members from each family unit. Personal disputes are left to be resolved by the individual who was hurt in some way, which often leads to feuds. The Pashayi value masculinity and honor more than anything else. The idea of an ideal man among the Pashayi is a man who is a proud warrior, one who is loyal to his family, one who is dangerous to his enemies, and a man who is always prepared for a feud when necessary.

The Pashayi culture has a rich tradition of songs and folklore which is passed down by oral tradition. Songs are often sung about their culture and traditionally, around harvest time, the young people in the village travel to other villages to sing the songs they'd composed throughout the year. Every Pashayi man carries a knife or a gun.

The Pashayi converted to Islam in the late sixteenth century. They are Sunni Muslims of the Hanafite sect. Many Pashayi have some Folk Islamic practices, and it is not uncommon for Pashayi men to leave their communities to study under Pakistani or Afghani holy men. Shrines dedicated to saints are found throughout their areas. There are few, if any, know believers or churches among them. There are currently no Bible translations or Jesus films available in the Northeast Pashayi language. There are Christian audio recordings in this language. At this time, there are no known groups working among these people.

<http://www.joshuaproject.net>

<http://www.afghan-network.net/Culture/languages.html>

http://www.ethnologue.com/show_country.asp?name=Afghanistan

23966

Pashayi, Northwest (10,430)

The Northwest Pashayi, also called the Laurowan, Pashai, and Pasyayi, are of the Kashmiri people cluster. They live in Afghanistan, mostly in the valleys of the Hindu Kush in northeastern Afghanistan. They tend to live in valleys located near major river systems. The Northwest Pashayi mostly live in the area between Gulbahar and Nuristan Provinces along the Alingar River, especially in the Alisheng Valley and the valleys that are north of Sarobi. Very few people actually refer to themselves as Pashayi, rather they call themselves Safi, Kohistanis, or Nuristanis. Pashayi, a Dardic language, is their primary language and has many dialects. The northwestern Pashayi speak the

northwestern dialect of Pashayi, which is unintelligible to other Pashayi speakers. The literacy rate for their first language is less than one percent and the literacy rate for their second language is between five and fifteen percent.

It is believed that the Pashayi once inhabited the northeastern plains of Afghanistan, however were forced to move to the mountains as the Pashtun invaded their areas. The Pashayi are mostly rice farmers, for those living at lower elevations, and wheat and maize farmers and herders, for those living at the higher elevations.

Pashayi are tribal people. They are often led by a village council which is the authority on issues affecting the entire village. The council is composed of extended family members from each family unit. Personal disputes are left to be resolved by the individual who was hurt in some way, which often leads to feuds. The Pashayi value masculinity and honor more than anything else. The idea of an ideal man among the Pashayi is a man who is a proud warrior, one who is loyal to his family, one who is dangerous to his enemies, and a man who is always prepared for a feud when necessary.

The Pashayi culture has a rich tradition of songs and folklore which is passed down by oral tradition. Songs are often sung about their culture and traditionally, around harvest time, the young people in the village travel to other villages to sing the songs they'd composed throughout the year. Every Pashayi man carries a knife or a gun.

The Pashayi converted to Islam in the late sixteenth century. They are Sunni Muslims of the Hanafite sect. Many Pashayi have some Folk Islamic practices, and it is not uncommon for Pashayi men to leave their communities to study under Pakistani or Afghani holy men. Shrines dedicated to saints are found throughout their areas. There are few, if any, known believers or churches among them. There are currently no Bible translations or Jesus films available in the Northwest Pashayi language. There are Christian audio recordings in this language. At this time, there are no known groups working among these people.

<http://www.joshuaproject.net>

<http://www.afghan-network.net/Culture/languages.html>

http://www.ethnologue.com/show_country.asp?name=Afghanistan

23990

Pashayi, Southeast (16,900)

The Southeast Pashayi, also called the Darai-Nur, Pashai, and Pasyayi, are of the Kashmiri people cluster. They live in Afghanistan, mostly in the valleys of the Hindu Kush in northeastern Afghanistan. They tend to live in valleys located near major river systems. The Southeast Pashayi mostly live in the Upper and Lower Darrai Nur Valley, Damenche, and Shale. They are found in the Nangarhar Province and in the southern part of the Laghman Province. Very few people actually refer to themselves as Pashayi, rather they call themselves Safi, kohistanis, or Nuristanis. Pashayi, a Dardic language, is their primary language and has many dialects. The Southeastern Pashayi speak the Southeast

dialect of Pashayi, which is unintelligible to other Pashayi speakers. . The literacy rate for their first language is less than one percent and the literacy rate for their second language is between five and fifteen percent.

It is believed that the Pashayi once inhabited the northeastern plains of Afghanistan, however were forced to move to the mountains as the Pashtun invaded their areas. The Pashayi are mostly rice farmers, for those living at lower elevations, and wheat and maize farmers and herders, for those living at the higher elevations.

Pashayi are tribal people. They are often led by a village council which is the authority on issues affecting the entire village. The council is composed of extended family members from each family unit. Personal disputes are left to be resolved by the individual who was hurt in some way, which often leads to feuds. The Pashayi value masculinity and honor more than anything else. The idea of an ideal man among the Pashayi is a man who is a proud warrior, one who is loyal to his family, one who is dangerous to his enemies, and a man who is always prepared for a feud when necessary.

The Pashayi culture has a rich tradition of songs and folklore which is passed down by oral tradition. Songs are often sung about their culture and traditionally, around harvest time, the young people in the village travel to other villages to sing the songs they'd composed throughout the year. Every Pashayi man carries a knife or a gun.

The Pashayi converted to Islam in the late sixteenth century. They are Sunni Muslims of the Hanafite sect. Many Pashayi have some Folk Islamic practices, and it is not uncommon for Pashayi men to leave their communities to study under Pakistani or Afghani holy men. Shrines dedicated to saints are found throughout their areas. There are few, if any, known believers or churches among them. There are currently no Bible translations or Jesus films available in the Southeast Pashayi language. There are Christian audio recordings in this language. At this time, there are no known groups working among these people.

<http://www.joshuaproject.net>

<http://www.afghan-network.net/Culture/languages.html>

http://www.ethnologue.com/show_country.asp?name=Afghanistan

23990

Pashayi, Southwest (112,690)

The Southwest Pashayi, also called the Tagau, Pashai, and Pasyayi, are of the Kashmiri people cluster. They live in Afghanistan, mostly in the valleys of the Hindu Kush in northeastern Afghanistan. They tend to live in valleys located near major river systems. The Southwest Pashayi mostly live the Tagau Valley, north of Sarobi, northeast of Kabul. Very few people actually refer to themselves as Pashayi, rather they call themselves Safi, Kohistanis, or Nuristanis. Pashayi, a Dardic language, is their primary language and has many dialects. The Southwestern Pashayi speak the Southwest dialect of Pashayi, which is unintelligible to other Pashayi speakers. . The literacy rate for their first language is less

than one percent and the literacy rate for their second language is between five and fifteen percent.

It is believed that the Pashayi once inhabited the northeastern plains of Afghanistan, however were forced to move to the mountains as the Pashtun invaded their areas. The Pashayi are mostly rice farmers, for those living at lower elevations, and wheat and maize farmers and herders, for those living at the higher elevations.

Pashayi are tribal people. They are often lead by a village council which is the authority on issues affecting the entire village. The council is composed of extended family members from each family unit. Personal disputes are left to be resolved by the individual who was hurt in some way, which often leads to feuds. The Pashayi value masculinity and honor more than anything else. The idea of an ideal man among the Pashayi is a man who is a proud warrior, one who is loyal to his family, one who is dangerous to his enemies, and a man who is always prepared for a feud when necessary.

The Pashayi culture has a rich tradition of songs and folklore which is passed down by oral tradition. Songs are often sung about their culture and traditionally, around harvest time, the young people in the village travel to other villages to sing the songs they'd composed throughout the year. Every Pashayi man carries a knife or a gun.

The Pashayi converted to Islam in the late sixteenth century. They are Sunni Muslims of the Hanafite sect. Many Pashayi have some Folk Islamic practices, and it is not uncommon for Pashayi men to leave their communities to study under Pakistani or Afghani holy men. Shrines dedicated to saints are found throughout their areas. There are few, if any, know believers or churches among them. Only 0.01% of the population claims to be Christian adherents. There are currently no Bible translations or Jesus films available in the Southwest Pashayi language. There are Christian audio recordings in this language. At this time, there are no known groups working among these people.

<http://www.joshuaproject.net>

<http://www.afghan-network.net/Culture/languages.html>

http://www.ethnologue.com/show_country.asp?name=Afghanistan

23767

Pashtun, Southern, Afghani (10,000,000)

The Pashtun is the largest people group in Afghanistan. The Pashtun, also known as the Pathan, Pukhtun, Afghan, or Pushtun, make up about 38% of the country's people, most residing in the southeastern, southern, and western regions of Afghanistan, with a few groups in the north part of the country. In Afghanistan, the Pashtun inhabit an area that extends from north of Jalalabad to Qandahar and westward to Sabzawar. While there are approximately 7.5 million Pashtun residing in Afghanistan, an even larger population of about 14 million Pashtuns resides in Pakistan. The Pashtun in Pakistan extend from Dir and Swat southward, and also in parts of the Punjab and in Baluchistan. There are also

groups of Pashtuns residing in Xinjiang, China, eastern Iran, and some other Persian Gulf states.

The primary language of the Pashtun is Pashto. Pashto belongs to the eastern subgroup of the Iranian branch. The language consists of approximately 20 dialects that are usually divided into two main groups. The northeastern dialect is known as “hard” and the southwestern is known as “soft”. Like other Persian languages, Pashto is written in an adapted form of the Arabic alphabet. Pashto has a tradition of prose and poetry, some dating back as far as the seventeenth century. The language is still developing and since the 1940’s has tended to pick up more and more of the eastern dialect group.

Because of the educational shutdown, Afghanistan has one of the lowest literacy rates in the world, with an estimated literacy rate of about 15%. The literacy rate is especially low for Pashto. For those over the age of 15, 88% of males and 99% of females cannot read or write. School is mandatory for children between 7 and 15, but only about 20% of the country’s children ever attend school. Of the 20% who start school, only 7% of those students progress onto secondary school and of those 7%, only 25% of those graduate. In looking at this, less than 1% of Afghanistan’s population has a secondary education. During Taliban rule of the Pashtun areas, females were generally allowed to attend a religious school up to age 11, and any further education must take place in the home or in secret schools.

The Pashtun are a tribal people and consists of about sixty different tribes, and are usually divided between the Durrani and Ghilzay confederacies and among many tribes along the Pakistani border. The Durrani are mostly found in Afghanistan, in the cities of Herat and Kandahar, on into the Baluchistan region of Pakistan, in the city of Quetta and surrounding areas. The Ghilzai are mostly found north of Kandahar among the cities of Ghazni, Jalalabad, and into Pakistan’s northwest region. These two groups share family ties, but tend to be antagonistic towards each other. The Durrani and Ghilzay groups are usually further divided into many subgroups or sub-tribes, most of which have the suffix “zai” or “khil” added to them.

Family is very important to the Pashtuns. The family in Pashtun culture is an extended family. Extended families often live together in the same house or in separate houses clustered together. Even in the larger cities, smaller villages are made up of extended families. The core of the Pashtun social structure is the kalay, or village. The average kalay is a small socio-economic group that is usually formed from between 50 to 200 individuals. The kalay are related through established reciprocal relationships where they share tools, goods, services, and favors, as well as being related by blood. It usually consists of a few extended families that are directly related to a common ancestor. Pashtuns trace their descendants through the male line. Each tribal group claims a common male ancestor and is then divided into subtribes, clans, lineages, and families. This genealogy is important because it is what establishes inheritance and obligations, as well as social caste. Wealth is generally shared in a Pashtun family and for the appearance in society, poorer family members will be helped by wealthier members. The reputation of the entire family often depends on the reputation of individual family

members. For this reason, an individual's behavior is a matter of interest for all family members. One family member can ruin or elevate the reputation of an entire family.

The Pashtun family generally consists of a man, his wife, his sons and their spouses and children, and his unmarried daughters. When the father dies, the sons determine whether to stay together or divide the family assets. Authority among brothers is determined less by age and more by economic skill and personal social standing. When a father dies, all male heirs are to be considered equal in the inheritance. Brothers many times will choose either to own things jointly or to be compensated financially for their share. Wives and daughters do not receive an inheritance.

The families are patriarchal, and women are usually confined to work within the home. Women are responsible for the care of the home and for the disciplining of the children. The oldest male member of the family, usually the grandfather, is in charge of the finances. The grandmother usually is in charge of overseeing all of the housework assignments.

In the home, women have a good bit of authority. Pashtun women are usually strong and hard working. For the Pashtuns, the role of the woman is to take care of the household. Some women may have a small garden and a few chickens. They may also sew or weave and make rugs and felt. Nomad women have more freedom and usually make tents. Outside of the home, women have little place. Women must remain veiled and must not be alone in public. They are kept separate from men and play little part in society. Women can take no part in public decision-making.

According to Islamic law, divorce for a man is very easy. To divorce his wife, a man must simply say "I divorce you" three times in front of witnesses. A woman, on the other hand, must appear before a judge and present reasons for requesting a divorce. Although divorce is allowed, it is very rare. If a woman remarries after divorce, the man loses the bride price as well as his honor.

According to Islam, polygamy is allowed, however, monogamy is prevalent in Afghanistan. A man may take up to four wives, but he must care and provide for each of them equally. In some cases, the women live together in the same house, and in others, a separate house is built for each wife and her children.

Children are valued in Pashtun culture. The birth of the first child calls for a full day of celebration. A name is given to the child on the third day by the father's brother. If the father dies, the uncle is responsible for caring for the child. Six nights after the baby is born, friends and relatives visit and bring gifts. Girls are not mistreated, but the needs of the boys are always put first. Children stay with the woman and are nursed until the next child is born or until the child is too old for nursing. They may be breast fed for more than two years, but weaning may sometimes be very sudden. When children are born, they are bound tightly to a wooden cradle with a drain for urine, or they may be carried by the mother in a shawl. The children are cared for by a large group of female relatives and surrounded by a lot of affection, but they are not picked up or comforted when they

cry or are hurt. Childhood is short, and children are quickly taught to take care of themselves and work. Physical punishment is often used, but younger children get away with more than the older children do. As the children grow older, they move freely from the women's part of the house to the public areas, where they learn the ways of living in a group setting.

Children are taught to respect and obey the elderly. They are also taught the values of independence, individual initiative, and self-confidence. Boys are taught the duties of hospitality and caring for guests as well as caring for livestock or keeping a shop. Girls begin learning to help their mothers as soon as they can stand. Both young girls and boys are taught the values of honor and shame and when to show pride as well as when to show honor. Boys are circumcised at the age of seven in a ceremony that usually involves a feast and activities like wrestling. After a boy's circumcision, he begins to wear a turban. It is at this point that they are seen by the society as men. There is no rite of passage for girls, but by age 9 or 10, girls know the skills necessary to be a wife and mother. Some of these duties include grinding wheat and corn, cooking, fetching water, cleaning and sewing.

Marriages are almost never for love, rather they are arranged by the families. Many times a girl will be promised to a boy at a very young age. Marriage is considered an obligation. The average age for marriage of boys is 18-20, and for girls, the average age is 16-18. An ideal marriage is between paternal cousins. Marriages will take place between the groom and a daughter of one of his father's brothers. However, some families try to gain socially by marrying outside of the family. It is not uncommon for a woman of a lower social class to marry a man of a higher social class.

The process of a marriage is much different from the Western culture. First, women meet discretely to discuss the union. The Pashtun are a proud people and want to avoid the risk of a public refusal. After this meeting, the two families meet and discuss the financial aspects of the marriage. The trousseau, dowry, and the bride price is decided in this step. After this is complete, the official engagement begins. During this time, female relatives of the groom bring gifts to the home of the bride. The bride is given sweets to eat before the wedding. The wedding is a three-day event that involves much feasting and dancing. This party is paid for by the family of the groom, and during this time, the marriage contract is signed, there is reading from the Quran by the local Mullah, and there is the tossing of sugared almonds and walnuts onto the bridegroom. The bride is escorted to her new home with an elegant procession. For many Afghani women, this is the one time they are treated with such honor. The lavishness of a Pashtun wedding is seen as an indicator of status and wealth.

Tribal custom is the most important aspect of Pashtun political organization. Second to these customs is Islamic law. There are two major principles of social organization among the Pashtun, honor and taxes. In areas where honor is most important, there is no central political authority. In areas where taxes are most important, land ownership gives status and the political authority is centralized by the upper class. In the past, the role of the government was to collect taxes, so there was little cooperation among the people.

Pashtuns in both Pakistan and parts of Afghanistan wanted to form a new country called “Pashtunistan”. Major decisions are made by jirgas. Jirgas are made up of tribal, ethnic, and religious leader. Another function of the jirgas is to settle disputes. It is said that most disputes among Pashtuns are over zar, zam, and zamin, which means gold, women, and land.

Every Pashtun lives by a set of standards called the Pashtunwalli, or “the way of the Pashtun”. These are unwritten laws or codes belonging to the Pashtuns, but followed by almost all Afghans. Pashtunwalli is centralized even more than Islam. Several things make up this code, most revolving around honor and self-pride.

One of the most important codes is known as Melmatia, which is being a good and generous host. The Pashtuns are generous hosts and as a guest of a Pashtun, your protection is guaranteed. The only way harm will come to the guest of a Pashtun is over the dead body of the host. The Pashtun extend their lives and an old Afghan proverb says, “The first day you meet you are friends. The next day you meet you are brothers.” Mosques are generally open as shelter for travelers. In addition, many families will have a guest home set aside. To host a guest is an honor and shows status. Many compete for the reputation of being the most hospitable. Hosts will try to outdo their neighbors and many times, hospitality will include lavish entertainment, which is beyond the means of the host. This generous hosting, however, puts the person being hosted in a debt to the host. It creates a relationship of dependence. Gracious hospitality must be offered to anyone who sets foot on a Pashtun’s property, it can even be imposed upon those who do not ask for it. There is one account of a woman seeing a visitor on her property and running two miles from her house with a glass of lemonade. This was so that no one could say that she had given her guest nothing when she was on her land.

Tied in with Melmatia is Nanawati. This providing shelter or refuge for anyone who asks for it. Anyone who begs for mercy in battle is to be spared. All wrongs, except murder, must be forgiven when forgiveness is asked for by a woman, a Sayyed, or a Mullah. Also, anyone who takes refuge in a mosque or shrine must have his life spared. Those seeking refuge cannot simply settle, however. They must become dependents of a Khan, or landlord, who they then owe unconditional loyalty and protection.

Badal, which is also very important to the Pashtuns means revenge, or avenging blood with blood. As mentioned earlier, the major causes of feuds are women, gold, and land. In Pashtun society, people do not forget the past. Wrongs done are usually bottled up until an opportune time to seek revenge. If a Pashtun kills another man who has killed a relative, this is not a crime, but an honorable act. Failure to take revenge is seen as weak or dishonorable. Under Pashtunwalli, a Pashtun is free to settle losses by a direct reciprocal revenge.

Ghayrat, another aspect of Pashtunwalli, is upholding personal and family honor. This is held so high, that often business deals can be closed with nothing more than a nod of the head. The Pashtuns are very proud and even take sports seriously as a matter of honor.

Dishonoring a Pashtun is as good as killing him. Shameful crimes such as adultery are to be punished by death for the sake of family honor.

Tureh, or bravery, is another important part of Pashtunwali. Other codes held to are Namus, which is defending a woman's honor and Sabat, or loyalty. Pashtun are to never kill those considered weak or helpless such as a woman, a minstrel, a Hindu, or an uncircumcised boy.

For a woman, the code is a little different. The main way a woman gains status among other women is through the emotions of sadness, suffering, and grief. It is suggested that just as a gun and turban represent manhood, tears and the endurance of hardship represent womanhood. While emotion in the Western world is seen as uncontrolled, irrational, and weak, emotions among Pashtun women is valued as learned, controlled, and cultural. The main ingredient for stories among Pashtun women is Gham, which is sadness and sorrow. Women often compete in telling of their hardships. A woman will begin her story with a statement similar to, "I'll make you cry more than anyone else can." Young, unmarried women are not expected to take part in the telling of these stories. Until a woman is married, she is considered ignorant and not a mature woman.

According to Pashtunwali a Xadi, a festivity or joy cannot happen during the same year as a major family Gham. A marriage, for example, cannot take place during a national state of mourning or after the death of a close relative.

Pashtuns are very expressive and use many gestures and facial expressions when communicating. They are very affectionate towards the same sex, but are forbidden to touch the opposite sex if they are not closely related. When greeting one another, Pashtuns shake hands with both hands, hug, and kiss each other on the cheek. Another way of greeting is with a handshake, while placing the right hand over the heart. People are often seen walking together arm in arm. When someone enters a room, people stand and greet the person extensively. Even when they sit down, the greetings continue. Factual questions and business are never brought up until much later in the conversation. To do so would be seen as rude. Also, as a sign of affection, Pashtuns may complain about not having heard from or seen their guest in a long time. These complaints, although they seem angry, are meant to show care for a person.

Pashtun love to tell stories. Men and women both usually have a repertoire that they know by heart and love to tell. The Pashtun use stories to teach children about moral issues. One such story is about foolish people who get what they deserve. Other favorite stories are about Mullahs that make fun and are used for humor. The stories make the Mullah look very foolish, but turn out to show them as very wise in the end. Adults love stories of love and heroism. They also love to transmit their history through stories. Real life heroes are told about in stories both for entertainment and for gain social status and respect. For a woman, the more hardship she speaks of, the more she is respected. Women tell their stories to other women, but never in an audience of men.

Poetry also holds a big place among the Pashtuns. The Pashtun are a romantic people. Most Pashtuns, both literate and illiterate, consider themselves poets. Poetry is usually spoken and not written, and therefore gives the illiterate an equal opportunity of expression. Pashtun poetry flourished from the 9th to the 17th centuries.

To be a Pashtun is to be a Muslim, usually a Sunni Muslim. With only a few exceptions, Pashtuns tend to be Sunni Muslim of the Hanafi legal school. Pashtuns are 99% Sunni Muslim. Religion is very important to Pashtun daily life. People in a Pashtun village may convert to Islam, but this is rare since all children are declared Muslims at an early age. Anyone who seeks to leave the faith will face persecution from the family and tribe. To save the reputation of the family, they cut off the non-Muslim from the family and in some cases may even kill him.

Among Sunni Muslims, there is no formal clergy, however, a Mullah takes the role of a religious leader. The village Mullah usually receives some religious education, which allows him to teach children and lead Friday prayers. A Mullah is responsible for taking care of the mosque and leading the call to prayer five times a day. They also officiate the rites of passage that make the stages of life-birth, circumcision, marriage, and death. Another important religious leader is the Sayyed. The Sayyed is believed to be a saint descended from Mohammed. Since he is not an ancestor of the Pashtun, the Sayyed is not part of the tribal structure and is not bound by the Pashtun code of honor. For this reason, he is often called upon to settle between conflicting groups.

During the Soviet war, a third type of religious leader emerged in Pashtun area. This group, called the Taliban, was made up of young, Islamic militant leaders. They challenged the authority of the traditional leaders and took on a more political approach to Islam. The Taliban held to a strict interpretation of the Quran and made strict laws for everything. Regulations were set for things as little as the length of a beard, the length of a man's hair, and the length of a woman's burkha. Punishments for breaking any laws were harsh and beatings, amputations, and public executions were commonly used.

Most Pashtun villages have a mosque where the people meet to pray every Friday at noon. The mosque is also used to house travelers. Sometimes shrines are built to honor religious leaders and the people of the village come to visit them. The Pashtuns believe that several supernatural forces exist and live among them. It is believed that Jinns are born from fire. Jinns can enter and possess an individual and cause them to do evil. The Pashtun also believe in ghosts of disturbed spirits, witches, and fairies.

While there are no churches among the Pashtun, there are some believers. The Pashtun are 0.02% evangelical. They have Christian audio recordings available in their language, however still need the Bible, radio broadcasts, the God's story video, and the Jesus Film translated into their language. There are currently several groups working among the Pashtun.

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www.britanica.com

24002

Persian, Dari (761,000)

The Persian people are found in Pakistan, Afghanistan, Germany, Iran, Turkey, and Qatar. There are multiple names for this group including Afghan Persian, Afghani, Afghani Tajik, Dari, Irani, Kaboli, Persian, Tadjik, and Tajik. They speak two languages, Eastern Farsi and Eastern Parsiwan Farsi, the former being their heart language. Farsi is an Indo-Iranian language and is one of the oldest languages still in use today.

The Persian people descend from the Persian groups that settled in Iran around 1000 BC. The Persians became the rulers of the Achaemenid dynasty during the sixth century BC. The Persians were ruled by many dynasties over the centuries. Some of the ethnic Persians were the Sassanids, the Buwayhids, and the Samanids. Unethnic Persians that rules were the Seleucids, Seljuk Turks, Mongols, and the Safavids.

Today, many are farmers, however some rely on crafts such as hand woven items, rugs, and pottery to make a living. Irani society is both patriarchal, which means male-dominated, and patrilineal, which means they trace ancestral descent through the male lineage. Irani women are generally submissive to their husbands in public, however, in private are given more freedom in the decision making. The men are responsible for defending family honor, especially concerning the purity of their daughters and sisters. Marriages are often arranged and marriages between cousins are preferred.

In more urban areas, the Persians are divided into five social classes. Former villagers who came into the towns make up the lowest group and are often unskilled laborers who live on the outskirts of towns. Real estate investors, merchants, and other businessmen make up the higher class. The ulama is the social class that is made up of priests and clergymen.

Until the Arab invasion, the Persian people were primarily Zoroastrian. Zoroastrianism stresses the struggle between the forces of good and evil. In the sixteenth century, Shia Islam became the national religion of Iran. Most Persians today are of the Ithna Ashari branch of Shia Islam. The Persians in Afghanistan are 0.12% Christian adherent and

0.1% evangelical. The Bible, Jesus Film, God Story Video, Christian radio, audio recordings, and web recordings have been translated into their language.

http://en.wikipedia.org/wiki/Persians#Persian_language

<http://www.joshuaproject.net>

00000

Prasuni (2,090)

The Prasuni are of the Nuristan people cluster. They are found in Afghanistan and Pakistan. They designate themselves by the local geographical names of the five major north-south valleys and the thirty east-west lateral valleys that lead into the major valleys in which they live. The Prasuni are mostly found in the Prasun Valley on the upper part of the Pech River in Nuristan. They are in the villages of Shupu, Sech, Ucu, Ushut, and Zumu. The primary language of this unreached people group is Prasuni, which is closely related to Bashgali, and Upper Wasi-weri Prasuni is spoken as well. The Prasuni are less than one percent literate in their primary language and between five and fifteen percent literate in their secondary language.

The Nuristani people are farmers, dairymen, and herd. The women do much of the farming and grow wheat, barley, corn, millet, peas, and in the southern areas, they grow grapes and mulberries. Men farm, but also hunt and tend to the livestock. Livestock usually consists of goats, and in some places cattle and sheep. The Nuristani people in the highest northern regions live in homes built of stone or clay, while those in the forested regions live in mainly of wood houses that are several stories, stepwise above each other.

The Nuristani may sometimes be called Nuri, Kaffir, and Kafir which is translated "Infidel" in Arabic. Some tribes of the Nuristan people are nominally Sunni Muslims and continue in many of their traditional practices. They are known to be very loyal to their own people and value their independence.

The predominant religion among the Prasuni is Islam. There are few, if any, known believers or churches among these people. There are currently no Bible translations or Jesus films available in the Prasuni language. There are Christian audio recordings in this language. At this time, there are no known groups working among these people.

http://www.ethnologue.com/show_language.asp?code=mld

<http://www.sabawoon.com/afghanpedia/People.Nuristani.shtm>

<http://countrystudies.us/afghanistan/47.htm>

[www.gl.iit.edu/govdocs/afghanistan/People in Afgh.](http://www.gl.iit.edu/govdocs/afghanistan/People%20in%20Afgh)

<http://www.joshuaproject.net>

http://afghan4you.oblcrew.com/afghan_languages.htm

24006

Punjabi (3,700)

The Punjabi people are also known as Panjabi, Sikh, Mirpur Punjabi, Gurmukhi, and Eastern Punjabi. They are found mostly in India and Pakistan, however Punjabi communities can be found in almost thirty other countries, including Afghanistan. The Punjabi in Afghanistan speak Eastern Punjabi, which is an Indo- European language that has six dialects.

“Punjabi” refers to both Punjabi speakers and those who inhabit the Punjab region. The word Punjab refers to the five rivers which flow through the region. The area has been known for its contribution to the world’s religions as Buddhism, Sikhism, and Sufi Islam all developed in this area. The area contains both rural villages as well as developed cities providing diversity in occupations.

Most living in rural areas are farmers and cotton and wheat are common crops. Their homes are the center of social life and hospitality is an important practice. Homes often consist of extended families, and in Punjabi communities the individual is only important as a member of the family. Marriage is a must for Punjabi people and they are endogamous, usually marry within their own group. Arranged marriages are becoming less frequent. Sex defines the role that Punjabi’s play in society. Male and female activities are usually exclusive. Traditionally men are responsible for overseeing family possessions and businesses, while women are generally responsible for taking care of the home and caring for the animals. Sons, instead of wives, are usually the partner of the head of the household.

Living conditions among the Punjabi differ greatly from place to place, however, the Punjabi have held on to much of their traditional culture and lifestyle. Among the Punjabi, there are many different social and occupational groups. In India, the Punjabi people are still in the caste system. They are divided into castes called Jati, which are further divided into clans, villages, and families. These Jati are groups of families within an area who share a common ancestry and marry among themselves. They also tend to have a common occupation that is based upon a common type of inherited property. These groups often share stories of origin. In some areas, the Punjabi hold to the importance of izzat., where social and financial prestige, or the appearance of, is very important. In some places, villages remain in debt to maintain a certain appearance.

The Punjabi in Afghanistan are mostly Sunni Muslims, however, many mix orthodox teachings of Islam with animistic beliefs. Evil spirits are feared, amulets worn to protect from the curse of the evil eye, and potions often bought by those seeking power. It is believed that one out of every twelve Punjabi may be Shia Muslims. About one percent of them are Christian adherent and 0.30% are evangelical. They have access to the Jesus Film, the Bible, the God’s Story Video, Christian audio recordings, and radio broadcasts in their language. There are currently no known groups working among the Punjabi in Afghanistan.

<http://www.joshuaproject.net>

<http://www.suite101.com/article.cfm/6278/51436>

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Punjabi, Western (24,000)

The Western Punjabi, also known as Lahnda and Punjabi, are primarily found in Pakistan, however there are populations of them in eastern Afghanistan and northern India. They speak Western Punjabi, which is one of six primary dialects of Punjabi.

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The Western Punjabi of Afghanistan are mostly Sunni Muslims of the Hanafite sect. About 0.20% of them are Christian adherent and 0.01% of them are evangelical. They have access to the Jesus Film, parts of the Bible, the God’s Story Video, Christian audio recordings, and radio broadcasts in their language. There may be one group working among the Punjabi in Afghanistan.

<http://www.joshuaproject.net>

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24010

Qizilbash (204,000)

The Qizilbash, which mean “red hair,” people are of the Azerbaijani people cluster. They are also known as the Afshari, Kizilbash, or Shia. They are scattered throughout Afghanistan, however, most are found in Afghan urban centers. Most speak Dari, however, some speak northern Azerbaijani.

The Qizilbash are remnants of the old Iranian presence during the Safavid Dynasty. It is believed that they provided 70,000 horsemen for the Safavid kings. This group became well known in 1738-1739, when Nadir Shah Afshar, of Safavid lineage, created the Kandahar and Kabul garrisons. This gave them increased power and influence. During the First Anglo-Afghan War, the Qizilbash became allies of the British, which raised Pashtun resentment. This resentment grew under Amir Abdur Rahman. They were accused of being partisan to the enemy during his campaigns against the Hazara's and they were persecuted and their land was confiscated. Today, the Qizilbash are among the more literate groups in Afghanistan and often hold important administrative or professional positions.

Most are twelver Shia, however, some claim to be Sunni Muslims. This practice of dissimulation in order to avoid religious persecution is called taqiya and is permitted by Shia Islam. There are few, if any, known believers or churches among them. There are no known groups working with them and the Bible, Jesus Film, Christian audio recordings, and radio translations are not available in their language. The God's Story Video has been translated in their language.

www.joshuaproject.net

www.realafghan.com/histroy/language.htm

[www.gl.iit.edu/govdocs/afghanistan/People in Afgh.](http://www.gl.iit.edu/govdocs/afghanistan/People%20in%20Afgh)

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http://www.afghanmagazine.com/2004_06/articles/hsadat.shtml

24030

Romani, Balkan, Zargari (9,000)

The Balkan Gypsies, or the Romani people, are of the Gypsy people cluster. They are sometimes called Arliski, Dzambazi, Jerides, Kochi, Kuchi, or Zargari. They are mostly found in Eastern Europe and Southwestern Asia, including the countries of Yugoslavia, Moldova, Turkey, Iran, China, Bulgaria, the Ukraine, and Afghanistan. They speak

Romani, which is a Gypsy dialect of the Indo-Aryan language group. Their primary language is Zargari.

Gypsies often call themselves “Rom,” meaning “men.” These people originated in India and often worked as musicians, entertainers, and metal workers. They were discriminated against, and in most places today, they continue to be looked down upon. After moving to Persia, they were separated into two groups. The Romany-speaking European Gypsies traveled north, while the Middle Eastern Gypsies, who became known as the Domari, traveled south.

The Romani, unlike other Gypsies, sometimes have lighter skin and some have blond hair and blue eyes because their ancestors mixed with those of European descent. Like other Gypsies, however, they are still discriminated against. One of the main differences between the Romani and the Indian Gypsies is wage labor. Indian Gypsies may clean streets, become store managers, or work as gardeners. It is not uncommon for them to have two or more occupations and will travel to wherever there is a need for their particular skill. Men will often be skilled in making sieves, drums, bird cages, reed mats, cloth, shoes, or kitchen utensils, and the women sell the crafts made. Others make a living as pot makers, scrap iron collectors, flower vendors, and gold traders. In some places, men and women make money telling fortunes. Many times, women and children must beg or steal food in order to survive. There are some Gypsy villages and communities in the Middle East and some are able to live in cities. Gypsies are often thought of as dirty, as many of them practice poor sanitation and hygiene. Many do not wear shoes and children are often poorly cared for. They often live in the poorest part of the country they're in. They use the same carts for their shops that they use for their transportation. Health care and education are often not very good among the Gypsies.

Gypsies often marry in their teens. Having more than one wife is acceptable, but occurs rarely. They hold to a strict social code that was derived from their Hindu background and they value justice, fidelity, morality, courtesy, and friendliness. Purity is of upmost importance among Gypsy women and a woman must prove that she has never been with a man before she can be given in marriage. Any immorality can lead to a person being cast out the community.

The Romani way of life may be changing due to the war and drought in Afghanistan. Many have lost their sheep and camels and are having to settle into Refugee camps to survive. The livestock that didn't die in the drought were sold or eaten in order for the Romani to survive. Now, they're left with very little. Some have been able to sell wood and dung as fuel in exchange for corn or wheat. Many don't have access to meat or milk and are only surviving on scraps of bread.

The Romani in Afghanistan are Muslims. Some, however believe some of the Gypsy traditions, such as the belief that snakes, lizards, and ghosts can harm humans, and in the curse of “the evil eye.” There are few, if any Christian among them. The portions of the Bible, the Jesus Film, Christian audio recordings, and radio broadcasts have all been translated into their language. There are no known groups working among them.

www.joshuaproject.net
<http://www.teamromany.com/peoplegroup.asp>
<http://www.myafghan.com/news2.asp?id=2026466353>

00000
Russian (1,460)

The Russians in Afghanistan make up a small population. They speak Russian and most claim to be non-religious. They are 31% Christian adherent and the number of evangelical is unknown. For more information on the Russian people, see Russia or links below.

<http://www.hope4ufa.com/people.htm>
<http://www.peopleteams.org/kiev/>
<http://www.peopleteams.org/baltruspk/>
www.joshuaproject.net

24012
Sanglechi, Eshkashimi (3,100)

The Sanglechi people are of the Tajik people cluster. They are also known as the Eshkashimi, Ishkashimi, or the Sanglechi. They are found in Tajikistan and Afghanistan. In Afghanistan, they mostly live in the Badakshan Province of northern Afghanistan in the Sanglech Valley. Most live in Ishkashim, however, some were forced to resettle in Tajik and Wakh villages. They speak Sanglechi-Ishkashimi, and most are bilingual in Tajik. While the language was used more widespread, now it is mostly used in about 19 villages. It is not a written language.

Most of the Sanglechi people practice Shia Islam. There are few, if any known believers among them. The only resource available to them in their language are Christian audio recordings. There are on known groups working among them.

http://www.explore-language.com/languages/P/Pamir_languages.html
http://stp.ling.uu.se/~kamalk/indo_iran%20lang.html
<http://realafghan.com/history/language.htm>
www.joshuaproject.net
http://ismaili.net/mirrors/pamir_001/ishkashmis.shtml

24013
Sau (4,500)

1% evangelical, 0 churches, Islam, language Savi
The Sau are of the Kashmiri people cluster. They mostly reside only in Afghanistan in the Sau village on the Kunar River. Some may still reside in refugee camps in Pakistan. Their primary language is Savi. Many also speak Pashto.

The Sau people are Muslims. There are few, if any known believers among them. The only resource available to them in their language are Christian audio recordings. There are no known groups working among them.

www.joshuaproject.net

http://www.ethnologue.com/show_country.asp?name=Afghanistan

24014

Shina (100)

The Shina are of the Kashmiri people cluster of the “northern tribes.” The northern tribes include the Badeshi, Burushas, Koali, Punjabi, Shina, Shumashti, and the Kho. They reside in the mountains around the borders of China, Pakistan, India, and Afghanistan. These northern tribes are believed to be the original inhabitants of this area, however the Pashtun have dominated them, either taking or buying their land from them. They speak Shina, which has seven dialects.

The Shina, as well as the other northern tribes, are known as brave, quiet, peace loving people. Most live in rugged mountain regions, where farming is very difficult. They are mostly farmers and shepherds. Their primary crop is grain, however in the more irrigated areas they are able to raise barley, wheat, maize, millet, and rice. They can only rely on one annual crop, so they must rely on transhumant herding, which means they have to transfer their livestock from one place to another for grazing. During the summer, the livestock is herded to alpine areas. It is only during the winter that the Kho live together in compact villages. Many families have houses in four or five different areas at higher altitudes.

Some Shina live in an area that is the second coldest inhabited place in the world, Siberia being the first. Temperatures fall as low as -50° F. Farming is done during the few summer months of each year and yields crops primarily of barley and some potatoes. Cattle and horses are taken to graze in high mountains during these months as well. The Dras River is near by. Their homes are built with two levels, the first being made of stone and nearly submerged beneath the ground. The second is made of mud brick and serves as insulation. Once blankets of snow begin to fall, the livestock is gathered into the house in the lower level. Multiple generations of the family are also crowded into a single room. As many as twenty people may be bunched together during times of blizzard. The tightly grouped humans and animals share the much-needed warmth their body heat provides. During these months locked in their households’ men tend to the livestock, help to shovel snow, and take the opportunity to teach their sons the Koran as well as Islamic practices. Women knit or spin with wool making clothes for their family. Light is scarce in the enclosed home, only allowing for the faint glimmer of a dung fire or perhaps a candle. Cattle are slaughtered to feed the family and the cold weather provides natural freezing to allow for multiple servings throughout winter months. Elderly men gather and drink a sweet type of milky tea.

The Shina are an isolated group due to the rugged terrain and political borders. Portable drinking water, sewage disposal, and drainage facilities are available for less than 8% of the northern tribe's population, which has led to many health problems. Poor nutrition is also a problem in the area.

The Shina people of Afghanistan are mostly Sunni Muslims, however, many combine the Islamic practices with their traditional folk religions, which involves worship of spirits and fire, animism, and ancestor worship. Many consult Shamans, priests, to cure the sick, communicate with spirits, and manipulate the spirits to control events. There are no known Christians or churches among the Shina. The Bible, Jesus Film, God Story Video, and Christian radio are not available in their language, however some Christian audio recordings have been translated into their language.

<http://www.joshuaproject.net>

<http://www.ishipress.com/munnings.htm>

http://www.ethnologue.com/14/show_language.asp?code=KHW

<http://www.kmsnews.org/databank/ReligionArtCulture/Culture/Languages%20in%J&K.htm>

<http://www.namasthenri.com/travel/ladakh/ladakh.htm>

http://www.adoptapeople.com/Profiles/p_code5/718.htm

<http://www.monitor.net/~jmko/karakoram/dard.htm>

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Shughni (20,870)

The Shughni are of the Tajik people cluster. They are found on both sides of the Tajikistan and Afghanistan border, mostly in the Pamir mountains 30 miles north of Ishkashim. Badakshan Province and Kabul has the largest populations of these people in Afghanistan. They are also known as Kushani, Shugnan-Rush, or the Shugnan Rushan. Their primary language is Shughni.

The Shunghnis were mentioned in Chinese chronicles from the sixth and seventh centuries. According to these, they always kept the trade route through Shughnan under their control. Stories of them speak of the Shughnis being savage and warlike people who used to raid caravans. In some places, these legends are still passed on.

In Afghanistan, the Shughni carry on a traditional way of life. Some are nomadic. Many are shepherds, however some make a living by the crafts of woodworking, weaving, pottery, blacksmithing, and basket making. They live in villages and support one another during difficult times. Houses are often built on hill slopes, near water. Women often are responsible for the home, as well as some farming. Males are responsible for herding.

The Shughni are Shia Muslims. There are no known Christians or churches among them. There are no known agencies targeting this group. There are Christian audio recordings available in their language, however there are no Bibles, Jesus Films, or radio broadcasts available to them.

<http://www.joshuaproject.net>
http://ismaili.net/mirrors/pamir_001/shughnis.shtml
http://www.ethnologue.com/show_country.asp?name=Afghanistan
http://www.explore-language.com/languages/P/Pamir_languages.html

24015 **Shumashti (1,200)**

The Shumashti are of the Kashmiri people cluster of the “northern tribes.” The northern tribes include the Badeshi, Burushas, Koali, Punjabi, Shina, Shumashti, and the Kho. They reside in the mountains around the borders of China, Pakistan, India, and Afghanistan. These northern tribes are believed to be the original inhabitants of this area, however the Pashtun have dominated them, either taking or buying their land from them. In Afghanistan, they are found in the Chitral frontier, which is 60 miles up the Kunar River in the Darrai Mazar Valley. They speak Shumashti, and some speak a Northeastern Pashayi dialect.

The Shumashti, as well as the other northern tribes, are known as brave, quiet, peace loving people. Most live in rugged mountain regions, where farming is very difficult. They are mostly farmers and shepherds. Their primary crop is grain, however in the more irrigated areas they are able to raise barley, wheat, maize, millet, and rice. They can only rely on one annual crop, so they must rely on transhumant herding, which means they have to transfer their livestock from one place to another for grazing. During the summer, the livestock is herded to alpine areas. It is only during the winter that the shumashti live together in compact villages. Many families have houses in four or five different areas at higher altitudes. Marriage within ones own tribe is strictly enforced. Women participate in farming activities thus making them less secluded than other Muslim tribes.

The Shumashti are an isolated group due to the rugged terrain and political borders. Portable drinking water, sewage disposal, and drainage facilities are available for less than 8% of the northern tribe’s population, which has led to many health problems. Poor nutrition is also a problem in the area.

The Shumashti people of Afghanistan are mostly Sunni Muslims, however, many combine the Islamic practices with their traditional folk religions, which involves worship of spirits and fire, animism, and ancestor worship. Many consult Shamans, priests, to cure the sick, communicate with spirits, and manipulate the spirits to control events. There are no known Christians or churches among the Shina. The Bible, Jesus Film, God Story Video, and Christian radio are not available in their language, however some Christian audio recordings have been translated into their language.

<http://www.joshuaproject.net>
<http://www.ishipress.com/munnings.htm>
http://www.ethnologue.com/14/show_language.asp?code=KHW

<http://www.kmsnews.org/databank/ReligionArtCulture/Culture/Languages%20in%J&K.htm>

<http://www.namasthenri.com/travel/ladakh/ladakh.htm>

http://www.adoptapeople.com/Profiles/p_code5/718.htm

<http://www.monitor.net/~jmko/karakoram/dard.htm>

24016

Sindh (12,000)

The Singh people are of the Sindhi people cluster. They are mostly found in Afghanistan, Pakistan, and India, however, some reside in Kenya, Malaysia, Oman, Philippines, Singapore, United Arab of Emirates, the United Kingdom, and the United States. Visholi dialect of Sindhi is their mother tongue.

The Sindh are the second largest people group in Pakistan and also one of the oldest people groups in Afghanistan. Farming and animal rearing are popular means of living. Crops common to this area include sugarcane, rice, and wheat. Animals raised are sheep, camels, and others. Homes are made of mud and contain high walls that are to prevent men from being able to see the women of the household. In the Sindh community, the family is very important. Men are the heads of the home, and women are not allowed to leave their homes except in special circumstances. Long black dresses are worn by the women along with veils that cover their faces. In some places, they organize into groups similar to castes, based on heredity and occupation. Marriages outside of ones social caste is uncommon and many marry first cousins.

The Sindh are Sunni Muslims of the Hanafite who practice folk Islam This includes beliefs in evil spirits, wearing amulets for protection; casting spells, and saint worship. Visiting shrines of saints is done by hundreds daily by people both from the area and those who come from afar. Folk poetry is an important part of culture. Annual festivals are an expression of culture and serve as local entertainment. They practice two religious ceremonies that are related to the birth of a child. The first is the naming of the child, in which the father whispers "Allah is great" in the child's ear, and the second is shaving its head as symbolic act of sacrifice. The Bible, Jesus Film, Christian audio recordings, and Christian radio broadcasts are available in their language. One agency has engaged this people group. Though a church has not yet formed, there are some believers among them.

<http://thesindh.com/English/Stuff/Show.asp?FID=68>

<http://www.joshuaproject.net>

24018

Tajik (5,000,000)

The Tajiks are of the Indo- Iranian affinity block. They are found throughout Easter Europe and Central Asia, however, the largest populations of them are found in Tajikistan, Uzbekistan, and Afghanistan. They are believed to be the original Persian population of Afghanistan and Turkmenistan. In Afghanistan, most of the Tajiks live in

the Hindu Kush and in the Badakshan Province in the northeastern part of the country. There are not many Tajiks, however, in the Wakhan Corridor. Some Tajiks live in Kabul and Herat. Specific Tajik groups are often identified by the valley that they live in or near. The Tajiks are also known as the Afghani Tajik, the Persian Tajik, Tadjik, and Tadjiki. Their primary language is Tajiki, however, most speak Dari. The literacy rate among the Tajik men is about 10% and even lower among the women. Education among women is rising since the fall of the Taliban.

The Tajiks are known as proud, hardworking, gracious, and hospitable. They have a rich tradition and have passed down a heritage of folklore, folksongs, and folk dances through each generation. Buzkashi, or “goat pulling,” is their national sport. In Buzkashi, men on horses pick up and drag a goat carcass to a certain place on a field, sometimes miles away. The Tajiks place a lot of emphasis on etiquette. The young must greet the elders. When friends and relatives meet, they shake hands and pat each other’s beards. Men will often bow with their right hand over their cheek, and women, with both arms across her chest. They never remove their hats while talking to another, unless a very serious situation is being discussed. They often go out of their way to greet and help strangers, however in recent times, some have become a little more cautious.

The Tajiks that live in the more rural areas work as migrant farmers and herdsmen. They farm wheat, barley, and grain. Some live a semi-nomadic life. These Tajiks will often plant their crops in the spring, take their herds to highland grazing grounds during the summer, then return to harvest their crops in the fall. When working in the fields, men wear turbans over colorful caps. Rural women tend to wear veils. The Tajiks living in more urban areas often work as skilled artists or traders. Women in the urban areas wear shawls. Many Tajik houses are square, with flat roofs.

It is common among Tajiks for three generations to live in one house. In many homes, senior family members, guests, and juniors sleep on different sides of the same room. In Tajik society, women do not receive an inheritance and they are under the authority of their father, or if married their husband and father-in-law. Traditionally marriages were arranged and one could not intermarry. Today, it is not uncommon for Tajiks to intermarry with Uzbeks and Pashtuns, so their features are not always easy to recognize. Tajiks have seen centuries of war and tribal conflicts. About half of the 3 million Afghans who fled to Pakistan were Tajiks.

The Tajiks are 99% Sunni Muslims of the Hanafite sect. They are very devout and are known to be strong in their faith and adhere closely to its beliefs. Islam is seen in every part of their lives. There are a few Ismaili Shias that live in the more remote areas. Although devout Muslims, some spiritism and folk Islam is seen among the Tajiks. There are few Christians among the Tajiks. Only 0.01% claim to be Christian adherent or evangelical. They have portions of Scripture, the Jesus Film, the God’s Story Video, and Radio Broadcasts available in their language.

<http://www.joshuaproject.net>

<http://www.china.org.cn/e-groups/shaoshu/shao-2-tajik.htm>

<http://www.chsource.org/Tajik.htm>

<http://www.imb.org/centralasia/pray.htm>
[www.gl.iit.edu/govdocs/afghanistan/People in Afgh.](http://www.gl.iit.edu/govdocs/afghanistan/People%20in%20Afgh.)

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Tangshuri (10,430)

The Tangshuri people are of the Tajik people cluster. They reside in Afghanistan, in the far northeastern part of Badakshan. Some may also be found in Turkmenistan. They are also known as the Tangshewi people. They speak Tangshuri, or Tangshewi, which may be closely related to Darwazi.

The Tangshuri are Muslims. There are few, if any, known Christians or churches among the Tangshuri. The Bible, Jesus Film, God Story Video, and Christian radio are not available in their language, however some Christian audio recordings have been translated into their language.

<http://www.joshuaproject.net>

http://www.ethnologue.com/14/show_language.asp?code=KHW

24022

Tatar (500)

The Tartar people are of the Ural Siberian people cluster and the Turkic affinity block. They are found in all of the former Soviet Republic and in places in Turkey, China, and Afghanistan. In Afghanistan, they reside..... They are also known as the Dada, Dadan, Kazan Tartar, Tartar, Tata'er, Tura, and Turkish Tartar. They speak Tartar, which belongs to the Turkic language family of the Altaic language system. It uses Arabic letters. Most in Afghanistan are bilingual in Persian or Pashto.

The Tartar are very diverse. Some have blue eyes and blond hair, while others have Mongoloid features. They often have little facial hair. The ones in Afghanistan speak Tartar, although many elsewhere speak Russian.

Most of the Tartar people have lost their tribal structure. They've become settled and are mostly peasants and merchants. In Russia, some work in manufacturing industries and petroleum refineries. Others work on community farms. In more urban areas of Russia, they live like the other Russians. Many have small families and couples live apart from their families after they marry. Those living in more rural areas are more traditional. They live in homes with three generations living under the same roof.

The father is the head of the household for the Tartar people. He is responsible for the family income and strenuous labor. Women are usually responsible for household duties like cooking, cleaning, and carrying water. Sometimes they also take care of livestock. Marriages are monogamous and intermarriage between the Tartar and other ethnic groups is acceptable. Marriages between cousins do happen, but they are uncommon. During the wedding ceremony, the newlyweds drink sugar water from the same cup as a symbol of a

sweet life together. Sometimes the groom move in with the wife's family, and does not return to his own family until the first child is born. Several ceremonies are held for children. Three days after a baby is born, the baby receives a religious blessing. Seven weeks later, the child's cradle rites are performed. In many places, forty days after the child's birth, the child is bathed in water that is taken from 40 different places. This is a ceremony intended to bring good health to the child. The child is usually given an Islamic name, with the surname of the father or grandfather.

The culture of the Tartars is rich. They play music on instruments such as the Kuni, which is a wooden flute, the Kebisi, a type of harmonica, and a two-stringed violin. Men dance in a way that involves a lot of squatting, kicking, and leaping. A game that is common among them is called the "jumping walk" contest. In this game, people race holding an egg on a spoon in their mouths.

The Tartar are mostly Muslims of the Hanafite branch, however, most are not devout. Folk Islamic practices are common, such as the belief in supernatural powers like the "evil eye." Many, in other areas of the world, eat pork, which is forbidden in Islam and many do not take part in Islamic fasts. In some places, however, they celebrate festivals, such as the Saban Festival, or the "rites of spring," which have their origins in shamanism. Many are suspicious of Christianity due to the Russian Orthodox Church's attempt to convert them through coercion. In Afghanistan, the Tartar are 0.47% Christian adherent, with about 0.20% being evangelical. They have portions of Scripture, the Jesus Film, the God's Story Video, and Radio Broadcasts available in their language.

<http://www.joshuaproject.net>

<http://realafghan.com/history/language.htm>

<http://www.china.org.cn/e-groups/shaoshu/shao-2-tartar.htm>

<http://www.chsource.org/Tatar.htm>

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Tirahi (8,350)

The Tirahi people are of the Kashmiri people cluster. They are found in the village of Nangarhar, southeast of Jalalabad and west of the Khyber Pass. Some speak Tirahi, which is an almost extinct language. Only a few of the Tirahi, mostly the elderly, still speak Tirhai.

There are few, if any, known Christians or churches among the Tirahi. The Tirahi are Muslims. The Bible, Jesus Film, God Story Video, and Christian radio are not available in their language, however some Christian audio recordings have been translated into their language.

<http://www.joshuaproject.net>

http://www.ethnologue.com/14/show_language.asp?code=TRA

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Tregami (1,040)

The Tregami, also called Trigami, are of the Nuristan people cluster. They are found in Afghanistan and Pakistan. They designate themselves by the local geographical names of the five major north-south valleys and the thirty east-west lateral valleys that lead into the major valleys in which they live. The Tregami are found in Nuristan, in the villages of Katar and Gambir in the Tregam Valley. They speak Tragami. They are less than one percent literate in their primary language and between five and fifteen percent literate in their secondary language.

The Nuristani people are farmers, dairymen, and herd. The women do much of the farming and grow wheat, barley, corn, millet, peas, and in the southern areas, they grow grapes and mulberries. Men farm, but also hunt and tend to the livestock. Livestock usually consists of goats, and in some places cattle and sheep. The Nuristani people in the highest northern regions live in homes built of stone or clay, while those in the forested regions live in mainly of wood houses that are several stories, stepwise above each other.

The Nuristani may sometimes be called Nuri, Kaffir, and Kafir which is translated “Infidel” in Arabic. Some tribes of the Nuristan people are nominally Sunni Muslims and continue in many of their traditional practices. They are known to be very loyal to their own people and value their independence.

The predominant religion among the Tregami is Sunni Islam. Some practice folk Islam, consulting Shamans and priests to cure the sick, communicate with spirits, and manipulate the spirits to control events. There are few, if any, known believers or churches among these people. There are currently no Bible translations, Jesus Films, Christian audio recordings, or radio broadcasts available in Tregami. At this time, there are no known groups working among these people.

http://www.ethnologue.com/show_language.asp?code=mld

<http://www.sabawoon.com/afghanpedia/People.Nuristani.shtm>

<http://countrystudies.us/afghanistan/47.htm>

[www.gl.iit.edu/govdocs/afghanistan/People in Afgh.](http://www.gl.iit.edu/govdocs/afghanistan/People%20in%20Afgh.)

<http://www.joshuaproject.net>

http://afghan4you.oblcrew.com/afghan_languages.htm

24023

Turkomani (800,000)

The Turkomani people are of the Turkmen people cluster. They are found in Turkmenistan, Iran, Afghanistan, Turkey, India, Uzbekistan, Iraq, Jordan, Kazakstan, Russia, Kyrgyzstan, Pakistan, Ukraine, Tajikistan, and Syria. Many Turkomen came to Afghanistan and Iran after the Basmachi revolt resulted in Soviet victory. In Afghanistan, they mostly reside on the Turkmenistan and Afghanistan border. They are also known as the Anauli, Azerbaijani, Chaghatai, Esari, Goklen, Jagarta, Trukhmeny, Turkoman, and

Yomud. They speak Turkmen which belongs to the Oguz group of Turkic languages. Each tribe, however, speaks its own dialect of the language.

The Turkomani are a tribal group and divide themselves into tribal confederations by territory. They used to be called, “children of the desert” because they used to rob caravans of Persian traders. At one point, they were also involved in slave trading. They used to be nomadic herdsmen, however, now they are more semi-nomadic. They raise cattle and sheep and farm cotton, wheat, and barley. There tends to be a division among the, between the sedentary farmers and the nomadic herdsmen. The farmers tend to live in oases, river valleys, and mountain slopes, while the herdsmen roam the plains for pastures for their herds. Due to lack of rainfall, the Turkomani are forced to live near water sources. No strong political leaders or tribal chiefs have emerged from the Turomani.

The Turkmani are known as being strong, hospitable, sincere, and trustworthy, as well as hot-headed and vengeful. They are known to be tall and thin. Men generally wear baggy pants, coarse shirts, and wool hats. Women wear jewelry and cover their heads. The society is male dominated and the older males in the family have the most authority. Sons must be obedient and respectful of elders, especially their fathers. Women are under the authority of men in their society. Family is very important to the Turkomani. Marriages are often arranged and families tend to intermarry in order to preserve wealth. They tend to marry within their tribe.

Like the Tajik, they Turkmani enjoy playing Buzkashi, which is a game like polo where teams on horseback try to put a headless carcass in the goal. They are well known for their carpets and rugs, which are woven by both men and women.

The Turkomani are Sunni Muslims of the Hanafi branch, however, mysticism and other religious traditions are still practiced. There are few, if any, known believers or churches among these people. There are currently portions of the Bible, Jesus Films, Christian audio recordings, and radio broadcasts available in their language. At this time, there are no known groups working among these people.

<http://www.joshuaproject.net>

<http://www.farsinet.com/pwo/people.html>

<http://www.ksafe.com/profiles/clusters/8039.html>

24024

Uighur, Kashgar- Yarkland (4,600)

The Uighur people, which literally means “allied,” are of the Uyghur people cluster and the Turkic affinity block. They mostly live in northwestern China, however significant populations of them can be found in Kazakhstan, Uzbekistan, and Kyrgyzstan, with a smaller population in Afghanistan. In Afghanistan, they are mostly found in the Badakshan region and Abi-i-Barik. They are also known as the Huihe, Kashgar, Kashgar Turki, Kashgar-Yarkand, Taranchi, Uighuir, Uiguir, Uigur, Weiwuer, and Yuanhe. They originated from the Turkish nomads who resided in Siberia. In 840AD, they were forced

to leave their homeland and many fled to western China. They said to be the ancestors of the Huihui of China. During the seventh century Arabs and Persians immigrated to China for trade. Those who became permanent residents built mosques and intermarried with the Han. Their offspring was identified with other Muslim immigrants during the thirteen and fourteenth century. They lived along the silk road which allowed them to become the middle men between the Orient and Europe. Uyghur, an Altaic Turkic language, is their heart language.

In some places, the Uighur are shepherds and farmers, however, in some places, especially outside of Afghanistan, they are involved in manufacturing, mining, trading, and transportation. Most consume meat and milk daily. Tea is a common drink among them. Noodles and bread are staple foods. Guests are often honored with a meal of Paulo, which is sweet rice mixed with mutton, sheep fat, carrots, raisins, and onions.

The Uighurs have maintained their culture and simplicity though living an isolated life, however they have also been able to have contact with many cultures. They have been described as both simple and sophisticated. The Uighurs are known as proud, happy and independent. More traditional men wear a qiapan, which is a long gown with a distinctive, slanted collar. Women wear broad sleeved dresses with black waist coats. Many, however, are starting to dress more western. Most Uighurs wear a small cap that has four pointed corners. Long hair, for women, is regarded as a sign of beauty. In the past, girls combed their hair a dozen pigtailed. When women marry, they often wear their hair in two pigtailed.

The Uighurs are Sunni Muslims. While they used to be Muslim in name only, the Uighurs are becoming more devout in some areas. While the Bible has not been translated into their language, the New Testament and Scripture portions have. The Jesus Film, God's Story Video, Christian radio broadcasts, and Christian audio recordings are also available in their language. Multiple agencies are currently working among this people group around the world, however, no known groups are working among the Uighurs in Afghanistan. They are 0.05% evangelical.

<http://www.oxfam.org.uk/coolplanet/kidsworld/world/pakistan/pakpeop.htm>

<http://www.joshuaproject.net>

http://www.ethnologue.com/show_language.asp?code=ui

<http://www.asiaharvest.org/pages/profiles/china/chinaPeoples/U/Uygur.pdf>

<http://www.china.org.cn/e-groups/shaoshu/shao-2-uygur.htm>

<http://www.paulnoll.com/China/Minorities/min-Uygur.html>

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Uzbek, Northern (1,783,200)

The Uzbeks, literally meaning “master of oneself,” are a Turkic people group. They are also known as the Ouzbek, Ozbek, Usbaki, Northern Uzbek, Uzbeki, and Wuzibieke. The northern Uzbeks are usually the Uzbeks that are north of Afghanistan. Those in Afghanistan and Pakistan are usually called Southern Uzbeks. They are found

throughout Central Asia, with almost 20 million of them residing in Uzbekistan. Afghanistan has the second largest population of Uzbeks and Tajikistan has the third largest population. In Afghanistan, they are found north of the Hindu Kush. Many Uzbeks fled to northern Afghanistan in the 1920's trying to escape the oppression by the Soviet government. They have broad, flat faces, and usually have lighter skin than the Pashtuns. They speak Northern Uzbek, which is a Turkic language of the Altaic language family. It is closely related to the Uighur language. Most Northern Uzbeks are bilingual, with many speaking Russian or Tajik.

The Uzbeks are believed to be descendants of Central Asian Turks who aided Genghis Khan. The unity of the Turks and Mongols eventually faded and different kingdoms formed. The Uzbeks descended from these kingdoms.

Most Uzbeks used to be semi-nomadic farmers, however today, many are farmers or live and work in larger towns. The farmers grow cotton, fruits, vegetables, and grains. Many in Afghanistan are also stockmen and breed the karakul sheep. In some places, noodles are a staple food and are used for two common dishes, Ash, which is noodles mixed with yogurt, and Ashak which is an Uzbek style of Ravioli. Bread and tea is almost always part of an Uzbek meal. It is common for Uzbeks to eat with their fingers.

Family is very important to Uzbeks. Uzbek families are patriarchal, with the male ruling over several generations. They often live with extended families, with three generations under one roof. Unlike other groups, marriage between siblings or between other close relatives is forbidden. Most marriages are arranged and it is not uncommon for them to marry Uighurs or Tartars. It is very uncommon to see a single adult in Uzbek society. Daughters must marry in order of age. Women are expected to have their first baby within the first year of marriage. Traditionally, the groom's family had to offer gifts to the bride's family and cover the cost of the wedding feasts. The ceremony would take place at the house of the bride, then after the ceremony, she would be taken to the groom's home. Sometimes, friends and family would take the bride after the ceremony, and the husband would have to offer gifts to "redeem" her.

Uzbeks often live in villages headed by an elder. Several villages make up an elat, which is governed by a council of elders. Uzbeks interact with various ethnic groups, however tend to have close relationships with the Uighurs and Kazaks. Age and respect for elders is very important in Uzbek culture. The oldest person is the one who prays at meals and breaks the bread. There are different ways of addressing people according to their age.

Many Uzbek men enjoy playing Buzkashi, which is a game like polo where teams on horseback try to put a headless carcass in the goal. Singing and dancing is also an important part of Uzbek culture. Most dances are solo dances, with the dancer turning circles while waving her arms. They also have a unique tambourine dance. The Uzbeks love poetry and are taught to recite poems from an early age.

The Uzbeks are Sunni Muslim, most of the Hanafite branch. Islam is an important part of the everyday life of an Uzbek, however, there are still some traditional beliefs mixed in

with their practice of Islam. The Uzbeks are 0.01% evangelical. Portions of Scripture, the Jesus Film, God's Story Video, Christian radio broadcasts, and Christian audio recordings are all available in their language. There are groups currently working among them.

<http://www.joshuaproject.net>

http://www.ethnologue.com/show_language.asp?code=uig

<http://www.afghan-network.net/Ethnic-Groups/uzbeks-turkmen.html>

<http://mm.iteams.org/asia/uzbeks.php>

http://www.sclink.net/synapse/about/fullstory_public.cfm?aboutid=4127&website=sclink.net

<http://www.china.org.cn/e-groups/shaoshu/shao-2-uzbek.htm>

24028

Uzbek, Southern (1,838,000)

The Uzbeks, literally meaning “master of oneself,” are a Turkic people group. They are also known as the Southern Uzbek, Uzbek, Afghan Uzbek, Kypchak, and TUNA, which stands for the Uzbeks of Northern Afghanistan. The northern Uzbeks are usually the Uzbeks that are north of Afghanistan. Those in Afghanistan and Pakistan are usually called Southern Uzbeks. They are found throughout Central Asia, with almost 20 million of them residing in Uzbekistan. Afghanistan has the second largest population of Uzbeks and Tajikistan has the third largest population. In Afghanistan, they are found north of the Hindu Kush. The largest population in Afghanistan is found in the Fariab province. Many Uzbeks fled to northern Afghanistan in the 1920's trying to escape the oppression by the Soviet government. They have broad, flat faces, and usually have lighter skin than the Pashtuns. They speak Southern Uzbek, which is a Turkic language of the Altaic language family. It is closely related to the Uighur language. Most Northern Uzbeks are bilingual, with many speaking Russian or Tajik.

The Uzbeks are believed to be descendants of Central Asian Turks who aided Genghis Khan. The unity of the Turks and Mongols eventually faded and different kingdoms formed. The Uzbeks descended from these kingdoms.

Most Uzbeks used to be semi-nomadic farmers, however today, many are farmers or live and work in larger towns. The farmers grow cotton, fruits, vegetables, and grains. Many in Afghanistan are also stockmen and breed the karakul sheep. In some places, noodles are a staple food and are used for two common dishes, Ash, which is noodles mixed with yogurt, and Ashak which is an Uzbek style of Ravioli. Bread and tea is almost always part of an Uzbek meal. It is common for Uzbeks to eat with their fingers.

Family is very important to Uzbeks. Uzbek families are patriarchal, with the male ruling over several generations. They often live with extended families, with three generations under one roof. Unlike other groups, marriage between siblings or between other close relatives is forbidden. Most marriages are arranged and it is not uncommon for them to marry Uighurs or Tartars. It is very uncommon to see a single adult in Uzbek society. Daughters must marry in order of age. Women are expected to have their first baby

within the first year of marriage. Traditionally, the groom's family had to offer gifts to the bride's family and cover the cost of the wedding feasts. The ceremony would take place at the house of the bride, then after the ceremony, she would be taken to the groom's home. Sometimes, friends and family would take the bride after the ceremony, and the husband would have to offer gifts to "redeem" her.

Uzbeks often live in villages headed by an elder. Several villages make up a elat, which is governed by a council of elders. Uzbeks interact with various ethnic groups, however tend to have close relationships with the Uighurs and Kazaks. Age and respect for elders is very important in Uzbek culture. The oldest person is the one who prays at meals and breaks the bread. There are different ways of addressing people according to their age.

Many Uzbek men enjoy playing Buzkashi, which is a game like polo where teams on horseback try to put a headless carcass in the goal. Singing and dancing is also an important part of Uzbek culture. Most dances are solo dances, with the dancer turning circles while waving her arms. They also have a unique tambourine dance. The Uzbeks love poetry and are taught to recite poems from an early age.

The Uzbeks are Sunni Muslim, most of the Hanafite branch. Islam is an important part of the everyday life of an Uzbek, however, there are still some traditional beliefs mixed in with their practice of Islam. The Uzbeks are 0.01% evangelical. Portions of Scripture, the Jesus Film, God's Story Video, Christian radio broadcasts, and Christian audio recordings are all available in their language. There are groups currently working among them.

<http://www.joshuaproject.net>

http://www.ethnologue.com/show_language.asp?code=uig

<http://www.afghan-network.net/Ethnic-Groups/uzbeks-turkmen.html>

<http://mm.iteams.org/asia/uzbeks.php>

http://www.sclink.net/synapse/about/fullstory_public.cfm?aboutid=4127&website=sclink.net

<http://www.china.org.cn/e-groups/shaoshu/shao-2-ozbek.htm>

[www.gl.iit.edu/govdocs/afghanistan/People in Afgh.](http://www.gl.iit.edu/govdocs/afghanistan/People%20in%20Afgh)

23971

Waigeli, Nuristani (10,430)

The Waigeli, or Nuristani, people are of the Nuristan people cluster. They are found in Afghanistan and Pakistan. They designate themselves by the local geographical names of the five major north-south valleys and the thirty east-west lateral valleys that lead into the major valleys in which they live. The Waigeli get their name from the Waigel Valley, where most of them reside. Others in Afghanistan are found in the Veligal Valley. Their primary language is Waigali, or Kalasha-ala, which is of the Indo-Iranian language family. They are less than one percent literate in their primary language and between fifteen and twenty-five percent literate in their secondary language.

The Nuristani people are farmers, dairymen, and herd. The women do much of the farming and grow wheat, barley, corn, millet, peas, and in the southern areas, they grow grapes and mulberries. Men farm, but also hunt and tend to the livestock. Livestock usually consists of goats, and in some places cattle and sheep. The Nuristani people in the highest northern regions live in homes built of stone or clay, while those in the forested regions live in mainly of wood houses that are several stories, stepwise above each other.

The Nuristani may sometimes be called Nuri, Kaffir, and Kafir which is translated “Infidel” in Arabic. Some tribes of the Nuristan people are nominally Sunni Muslims and continue in many of their traditional practices. They are known to be very loyal to their own people and value their independence.

The predominant religion among the Waigeli is Sunni Islam. About 90% of the Waigeli are Muslims, however, the other 10% practice their traditional ethnic religions, which include spiritism. Many consult Shamans or priests to cure the sick, communicate with spirits, and manipulate the spirits to control events. There are few, if any, known believers or churches among these people. There are currently no Bible translations or Jesus films available in the Prasuni language. There are Christian audio recordings in this language. At this time, there are no known groups working among these people.

http://www.ethnologue.com/show_language.asp?code=mld
<http://www.sabawoon.com/afghanpedia/People.Nuristani.shtm>
<http://countrystudies.us/afghanistan/47.htm>
[www.gl.iit.edu/govdocs/afghanistan/People in Afgh.](http://www.gl.iit.edu/govdocs/afghanistan/People%20in%20Afgh.)
<http://www.joshuaproject.net>
http://afghan4you.oblcrew.com/afghan_languages.htm

24029 **Warduji (4,500)**

The Warduji are of the Persian people cluster. They are found in northeastern Afghanistan, in the Werdoge River area that is west of Ishkashim. They speak Warduji, which may be a Western Farsi dialect. The Warduji are Sunni Muslims. There are few, if any known believers among them. There are currently no Bible translations, Jesus films, or God’s Story videos available in their language. There are Christian audio recordings in this language. At this time, there are no known groups working among these people.

<http://www.joshuaproject.net>
http://www.ethnologue.com/show_country.asp?name=Afghanistan

00000 **Wotapuri-Katarqalai (2,090)**

The Wotapuri- Katarqalai are of the Kashmiri people cluster. They are found in Nuristan in the towns of Wotapuri and Katarqalai. They speak Wotapuri-Katarqalai. They are Sunni Muslims. There are few, if any known believers among them. There are currently

no Bible translations, Jesus films, Christian audio recordings, or God's Story videos available in their language. At this time, there are no known groups working among these people.

<http://www.joshuaproject.net>

http://www.ethnologue.com/show_country.asp?name=Afghanistan

Missiological Implications

1. It has recently been suggested by field missionaries that only 6 out of 200 believers in the Muslim world are women. In order to balance out the proportion of men to women, there needs to be an effort to reach entire families. In Afghanistan, it takes women to reach women, however, just targeting Muslim women would one reverse the problem. Entire families need to be reached and disciplined. Missionaries need to work as families to model Christian families for non-believers and new believers. They need to see what a Christian husband looks like and how he honors and protects his wife and family. They need to see how a Christian wife acts and speaks respectfully to her husband. They even need to see how a Christian child respects the parents and how he or she is brought up. A Christian family will stand out in Afghanistan, and will gain much respect. As a Muslim man is exposed to a Christian family and strong marriage, he will see a beautiful picture of Christ and the church in the wife's voluntary submission to a loving husband, who constantly lays down his life for her needs and desires. This will not only be a picture of the Gospel, but will also show him that he has nothing to fear in the liberation of women in Christ. Muslims do notice that Christian marriages are different than their own, so living out a strong marriage in front of a Muslim can be a powerful witness. If God is in a home, He will shine through even when the family is simply going about their daily lives. Harold R. Cook says, "When a couple goes out to the mission field, its witness to Christ and the Christian life is more than that of two individuals. Something else has been added. It is their joint witness as a Christian family. Here is a place where one and one equals more than two."

2. Afghanistan has a history of people betraying and oppressing them. For this reason, the message of Jesus Christ must be spread through relationships that are built on trust and understanding. This will help in tearing down barriers and stereotypes.

3. One of the biggest challenges facing those seeking to work with the people of Afghanistan is how Christians are perceived. Muslims believe that Christians have perverted historical data as well as their Scriptures, with a bias against Islam. Both Muslim men and women view Christian women as undesirable. Many Muslims see them as disrespectful to their husbands, immodest, treated badly by Christian men, and sexually loose. In addition, women without children are seen as not truly feminine. For the most, Muslims think all Americans are Christians. Furthermore, all Americans are like those represented by television shows like Bay Watch, MTV, or the new reality shows. If an Afghani asks if you are a Christian, it is better to ask them what they mean

when they say “Christian.” This will likely open a door to explain what it really means to be a follower of Christ.

The first step to removing this barrier, or any other, is prayer. The battle is a spiritual one, so missionaries need prayer to face it. Second, to help dispel these misconceptions, it is important for missionaries to live an incarnational life-style. Muslims must have contact with strong Christian families. Christians must live open and transparent lives before their Muslim friends and neighbors. The more contact a Christian has with a Muslim, the better the opportunity to share what devoted followers of Christ should look like. A Christian should study the culture and know what is offensive and avoid those behaviors. They should refrain from eating pork or drinking alcohol in the presence of a Muslim, as this is very offensive. Likewise, men or women wearing shorts or tight fitting clothing is not appropriate.

Because of the western stereotype, many Muslims do not expect Christians to be able to meet the cultural requirements for decency. It is hard to get an accurate feel for what really is acceptable. For example, one may be told that a certain way of dressing is an acceptable way of dressing in public, however when pressed, the Muslim may say, “It is okay for YOU to wear that, but I never would.” Therefore, Christians cannot assume that a certain behavior or dress is acceptable just because they are told by the locals that it is. All situations and behaviors must be analyzed before accepting them as suitable. Since acceptable practices vary from culture to culture, it is best for missionaries to find a local mentor to help them. Any time a question arises, ask the mentor what he or she would do and why. This will help decrease costly mistakes.

4. Christians must know and understand the individual Muslim. Muslims in Afghanistan, even within the same people group, can be very different; therefore it is important not to generalize. In order to avoid this, each individual must be understood. Spend time asking open ended questions in order to learn of their background. This will allow you to address the person’s needs, hopes, and fears in a more specific way. Ask what they believe and why. Try to understand how their family and relationships are affected by their faith. Understand their struggles and show genuine concern. Care about them as people and friends, and not just a project or someone to convert. Since many will be suspicious about the motives of a Christian or an American, it is important to show concern for them as people. If a Christian says or implies that he or she is there to convert the Muslim or to “save their soul”, the Muslim will likely be defensive. It is better to acknowledge the differences of religion and use common ground to develop trust. It is important for Christians to be honest in acknowledging that they are followers of Christ, but not to go on to say that they are there to change the Muslim’s religion. While this is the hope of many missionaries, it is better to say that the reason for being there is because they are committed followers of God and they believe God has brought them to the place they are serving to love and help Muslims. This will help lower the defense of the Muslim community in which the missionary serves, but only if those words are followed by loving and helpful actions.

5. If a Muslim converts to Christianity, it is important to respect local customs, or Christians will lose even more respect. For example, it may not be wise to encourage a Muslim woman who has become a believer to stop veiling. Since veiling is not in opposition to the teachings of the Bible, to encourage her to stop, would just be to make her more western and not more Christian. If the woman does unveil and her husband and family are not believers, this creates a lot of problems and confirms that Christian women disrespect their husbands. The women can be seen as morally loose and in rebellion. This is not the message Christians want to give. A new convert's testimony will have no value if the first sign of his or her faith is perceived as rebellion and immorality.

6. In discussing religion, it is important to remember that it is better to lose the battle in order to win the war. Muslims can have a great sense of pride in themselves as well as their religion, and to damage this could be detrimental to the relationship a Christian is trying to establish. When having theological discussions, do not focus on the difference between the religions or quickly raise issues that would cause an argument. For example, referring to Jesus as the Messiah or the Spirit of God would be acceptable to a Muslim since those are titles the Quran gives Him, however referring to Him as the Son of God would be considered blasphemy and the Muslim would be offended. Starting with common ground will help to develop understanding and trust in a non-threatening way.

Another important thing to remember is to not demean Islam, Mohammed, or the Quran in any way. Doing either of these would lose the respect of the Muslim. It is okay to admit that you do not agree with the views of Islam, but to do something such as calling Mohammed a pedophile or the anti-Christ, as some public figures have done, will quickly shut the door to further communication. Demeaning their prophet or Holy book in any way will anger them and possibly get the missionary kicked out of the country or imprisoned.

7. Another critical hindrance in work among Muslims is fear. This fear can be with either the missionary or the Muslim. For a person in Afghanistan to convert to Christianity is a huge step that could have severe consequences. In some areas, if someone even thinks a Muslim is considering changing religions, it could mean death or expulsion from the family. Families will kill other family members who turn from Islam to save the honor of the family. In addition, it is not legal to proselytize in Afghanistan. Doing so openly could have severe consequences for any national or international worker the missionary has had contact with. If one person gets caught, it is possible that the entire group that person is associated with will face consequences. For this reason, a missionary must be very careful in meeting with Muslims so as not to endanger them. For a Muslim to be persecuted because he or she converted to Christianity and is standing firm in their faith is one thing; to be persecuted because of contact with a missionary is another. As much as possible, evangelism and discipleship needs to be done through national believers. It is not wise for missionaries to attend the church services of the local believers.

8. Much of Afghanistan is illiterate. An oral communicator has great difficulty understanding outlines, principles, steps, and logical discourses. Their style of learning is much different than that of a literate person. The people of Afghanistan learn through

stories and poetry, and this needs to be kept in mind when trying to teach them about God. They must learn, and commit to memory, stories from the Bible in a chronological order. The only way these stories can be passed on is by the hearers committing them to memory. Chronological Bible Storying is a method of presentation that tells selected stories from the Bible in chronological order for the purpose of bringing people to faith, discipleship and Christian service. The story is followed by a time of dialogue, in which the listeners discover the meaning and significance of the stories. In this process, one will pass on an oral Bible.

9. With a few exceptions, Muslim women do not want to hear that Christians have come to free them from their lives that are perceived by Westerners as horrible. C.M. Amal suggests that people change their focus from thinking of challenges facing Muslim women to those facing women in today's Muslim world. Both Muslim and Christian women are concerned about the things that make up daily life. Muslim women think, act, and react like women. Women, Muslim, Christian, or other, face the same problems, only in a different setting. It is where and how the solutions are looked for that has more relevance to religion.

Of women surveyed by Debi Bartlotti, three common emotions arose repeatedly. The first is a sense of powerlessness. In reaction, some women look to the darker side of Islam, go to shrines, and buy amulets. They seek to gain power by pronouncing curses. The second common emotion that comes up is fear. Muslim women fear gossip, slander, shame, and dishonor. In addition, women in Folk Islam settings fear evil spirits, the evil eye, and death. The third common emotion is a lack of identity.

10. A missionary must be careful not to further isolate the women that she is trying to serve. Sometimes, going to a woman's house for a long visit can create gossip, and hurt the woman's honor. In areas where this is a possibility, it is best to ask the women to set boundaries for you. Let her decide when, where, and for how long you meet. Respect a sudden change in plan. If a missionary senses that the woman is uncomfortable, she should mention this to the woman and consider leaving. Share about religious things only with permissions and be careful when giving them religious materials to keep. If religious materials are found by a husband or other family member, this could bring the woman danger or end the missionary's privilege to have contact with the woman. Further, it is the task of Christian women to take the Gospel to Muslim women. There are very few circumstance where it would be appropriate for a man to speak alone to a woman about spiritual issues. A man speaking with a woman about such matters could dishonor both him and the Muslim woman and possibly put them in danger.

11. Hospitality is another key aspect in working among Muslims. It is a common element among Muslims worldwide, whether in the Middle East or Indonesia. Usually this task falls on the woman of the house. It is important for women to observe and follow the customs of hospitality appropriate for that culture in order to build relationships with Muslims. Not knowing and practicing the customs of hospitality can lead to an appearance of being rude or cold, which could possibly shut the door to further meetings with neighbors and friends.

12. In developing a clear understanding of Muslim women and how they see themselves, Christians can begin forming relationships that will lead to an opportunity to share the gospel. Muslim women need to hear how they are viewed in God's eyes. As mentioned earlier, Muslim women are given the idea that their bodies are polluted and polluting. How refreshing it is for them to hear that Jesus, a respected prophet in Islam, did not view women in that way. Jesus, in Luke 8 reaches his hand to a woman who had been bleeding for twelve years. In fact, Jesus treats women with great care and respect. His story begins with the faith of a woman. As Jesus ministers, He talks with and commends the faith and actions of the women He encounters. He defend them and offers them relationship and undeserved forgiveness. God left His throne in Heaven, becoming the person of Jesus Christ and served women. The widow of Nain, the Samaritan woman at the well, Peter's mother-in-law, the woman caught in adultery, Jairus's daughter, the woman with a hemorrhage of blood, and the Syro-phoenecian woman are just some of the women Jesus saw fit to love and serve. In addition, the God who created woman, and her body, looked upon it and said it was good, with all its functions.

13. There are many refugees from Afghanistan that are now being allowed to return. Reaching and discipling these Afghans and then encouraging them to return to their countries to reach those in their cities and villages may be one of the best ways to reach the more remote areas.

14. It is estimated that there are over 28,000 orphans living on the streets in Kabul. Missionaries could enter the country and set up orphanages. In addition, 2 out of 3 children have seen someone killed and many are dealing with post traumatic stress disorder. Counselors and social workers are needed to come help these children, as well as adults, cope with the violence and difficulty they've faced. In addition, many development and aid workers are needed. This give a person legitimate access to the country, however, in order to maintain the company's reputation, it is important that the person do what they say they are there to do. A person can not go as a "missionary." They must go as a Christian who is called by God to help the people of Afghanistan in what ever way they say they are going to help and they must work with integrity towards that job.

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Pictures

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