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YULDUZ NEWSPAPER LIKE AS FIRST PRESS OF UZBEK LANGUAGE IN AFGHANISTAN AT THE CONTEMPORARY PERIOD

Abstract: Uzbek constitute one of the oldest communities in today's Afghanistan. Today's Afghanistan, has been established in 1747. Uzbek who have lived here since that time were unable to benefit from government authority on protecting their heritage and literature; on the contrary, dominating authorities have put various pressures and obstructions on them. Individual and collective objections growing among the Uzbek after 1960s, have started to bear fruit specially with the pre-existing conditions' becoming partially appropriate. A new progress started in 1978, even though limited, with really short radio broadcasts and few poems in periodicals published mainly in Dari language. "Yulduz" newspaper which has begun to be published in this period, has been the only recognized periodical published by Afghanistan Uzbek for 12 years. In this respect, "Yulduz" undertook an important mission. As a natural result of this, the newspaper has found its place in hearts and works of Uzbek nation.

Key words: Yulduz newspaper, Afghanistan, Uzbek language, Uzbek Press, linguistic awareness.

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Introduction Uzbek and publication controversy in Afghanistan

Until 1747, the onset of the establishment of today's Afghanistan, in this area, we see the strong presence of Uzbek and Uzbek language and literature. From the 18th century, political domination began to show a stance against the Uzbek and the Uzbek language. The policies that Afghan governments have implemented on culture and language, especially in the production of written literary products and reaching large masses, have been negative. There has been some effort to keep the language and culture alive by reading and teaching anthologies such as Tohfa al-Abidin, poems such as Navai and Hoyda, and works of verse and prose by the name of Adham SAHABE, in which the battles of Hazrat Ali (AS) are

narated. In addition, religious and literary poems and stories were also recited in local mosques. However, when one came from rural areas to cities and from the countryside to the center, speaking Uzbek was considered shameful and discouraged. As a result, we remember some of the writers and poets in the 20th century, who did not produce works in Uzbek, although their mother tongue was Turkish (Öztürk 2014: 16).

It is clear from the following excerpt from Kiyameddin Barlas' memoir that the pressure of the system forced him to write in Dari:

"In 1963, when I was a senior student at the faculty of language and literature in university of Kabul in Afghanistan, I found the opportunity to obtain and examine the works of the poet (Abdul Qayyum Sheikh from Tashqurgan), which had not

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been shown to anyone for fear of losing his works. As a result, I prepared a 150-page work on the life, works and style of the poet and sent it to a competition organized by the then Ministry of Culture. After underlining examples of Turkish poetry in the work, the jury found it worthy of receiving the award (Barlas 1992: 747).

It seems that, with the arrival of the printing press in Afghanistan, manuscripts and communications were gradually entering the printing process. Although the history of printing in Afghanistan officially began with the publication of a newspaper called Shams-ul- Nahar during the reign of Amir Shir Ali Khan (1878-1863). But until the beginning of the 20th century, aside from works such as Siraj-ul-Akhbar (1911) and Aman Afghan (1919), this was limited merely to Kabul. With Nader Khan coming to power in 1929, the official press began to operate in some centers outside of Kabul. During the reign of Zahir Shah (1973-1933), new opportunities were created for the development and expansion of public communication tools. However, during this period, the press was considered the only means of transmitting government policy and served the interests of the ruling system. Although the official government organization was entirely Pashto, Dari had a unique position as an official language in the printing press alongside Pashto. During these periods, government authorities spent a lot of money to make Pashto the official language in the educational, administrative and legal organization of Afghanistan, in order to develop and empower it (Amini, 2009, Khayri, 2013).

In the third clause of the 1965 constitutional law of Afghanistan, it is stated that "Pashto and Dari have been accepted as official languages Afghanistan . Although the Uzbek in this country were under various political, social and cultural pressures, they could use their mother tongue in daily life, but they could not use it in the educational, artistic and cultural system (Heiri 2014).

In 1965, as the first step to implement the provisions contained in the declaration of the Democratic People's Association of Afghanistan with the efforts of Tahir Badakhshi, Shahrullah Shahpar and Sharai Jozjani under the title "Yingi Yil"(new year) and "Yangi Zaman Taranasi"(new time melody), two poems were published by Shari Jozjani in the 3rd and 4th issues of Khalq weekly. And also, a poem by Turkmen poet, Horoz Andkhoyi, was published. These were Uzbek poems that were published in Afghan press for the first time.

In addition, the articles in Dari language by Shari Jozjani in defense of the civil and cultural rights of Uzbeks and Turkmens in the seventh, eighth and ninth issues of Parcham weekly in 1965 were also the first political protest articles published on the aforementioned topic (Tashqin 2013).

Such efforts and ensuing struggles continued day by day and its positive results revealed gradually. However, these were largely unofficial efforts and lacked government support.

For example, we can mention Divan-e- Sultan Hossein Bayqra and Amir Ali Shir Nawayi, which were published in 1968 with the personal efforts of Dr. Vahedi (Yarqin 2010). In addition to these, the publications in uzbek language in official and unofficial press, schools, higher education, institutions and scientific centers were not allowed and appropriate space for publication was not given.

Even the rare Uzbek manuscripts, stone inscriptions and historical cultural heritage started to be destroyed as a result of Zahir Shah's cruel policy. This situation should be examined from various dimensions in the introductory of some works wick published today:

Our country is now called Afghanistan as a heritage from our ancestors. Recently, as a result of unjust, heavy policies, and oppression based on injustice, it has turned into a battlefield and heavy and disastrous fights. Therefore, people living in Afghanistan remained unaware of their identity (background?) and started to forget their mother tongue under the influence of other cultures. (Labib: 2006).

During the reign of Zahir Shah (1973-1933) and after that, during the reign of Dawood Khan, which lasted until 1978, efforts have been made to preserve their cultural identity against the ignorance and oppressive acts of the regime; sometimes to the extent that the system allowed. Sometimes, in sytem to preserve the cultural heritage, it was compulsory to use the press and written and oral publications.

In 1971, the representatives of Uzbek descent demanded to broadcast radio programs in the languages of the ethnicities living in this country. After that, since June , 1971, every day from 18:00 to 18:45, joint broadcasting in Turkmen and Uzbek Uzbek became avaiable. But this broadcasting was stopped after two years in 1973 under the pretext of coinciding with Iftar (RAMADHAN) time (Toran 1378: 187).

After toppling Dawood Khan's government in 1978, and the coming to power of the government with the support of the Soviet Union, the ethnic groups living in the country were promised to enjoy education and broadcasting in their own language. In this context, radio broadcasting, which was canceled during Dawood Khan's time, was reactivated and in the areas where Uzbeks lived, primary school books in Uzbek, Uzbek and Turkmen languages were prepared and published for political purposes (Barlas 1992: 747).

First Official Periodical in Uzbek: Yulduz

This relative freedom has led to some sporadic movements in the country's press. Yulduz newspaper, which started publishing in 1987, as the first and only

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active newspaper for a long time, is one of the most prominent newspapers. Yulduz newspaper, which was launched in 1987, was the only official newspaper published in the Uzbek language for twelve years (1978-1990). Halim Yarqin expresses his feelings about the publication of Yulduz newspaper as follows:

In 1978, Yulduz newspaper was a good chance for the people of Uzbek descent, which glittered in the horizon of our country's press. It is not an exaggeration to say that "Yulduz" magazine was a great civic opportunity for the growth and elevation of Afghan Uzbek language and literature, especially for shaping the literary language of that time (Yarqin: 2010).

Symbolically the Yulduz and related metaphors, we seen across many writers and poets who directly express their sincere feelings about the newspaper. We saw Yarqin's statements above; we might similarly consider Tashqin's words:

After a long time, unexpectedly in 1978, Yulduz newspaper sparked a light in the sky of Afghan Uzbeks. "Yolduz" newspaper was the result of efforts that had started in 1965 (Tashkin 2013).

The weekly issues of this newspaper, which initially included articles in Turkmen and Uzbek languages, were eagerly awaited by Uzbeks and Turkmens, and were supported both financially and spiritually. At first, the newspaper was generally four pages, but sometimes six or eight pages were published due to the large number of articles. Many writers and poets of that period published their first works or some of their works in this newspaper.

The newspaper faced many problems during its publication. These problems were solved with the help of citizens who volunteered to do whatever in their power to eradicate them. For instance, some dedicated their personal cars to the newspaper office to distribute and publish the newspaper. In addition to such problems, the number of writers publishing articles in this newspaper was very small. It was also very difficult to find qualified people for typesetting and proofreading manuscripts and achieving the standard of literary language.

One of the most influential people in the publication of that day's was Shari Jozjani and especially Mohammad Amin Ochqun, who was its first managing editor, took on many tasks, including newspaper layout, reviewing articles and adapting them, as well as standardizing and translating news. In this way, Ochqun dedicated more than two years of his life to Yulduz newspaper.

After Ochqun, Aykhan Bayani took over the responsibility of the newspaper under the same difficult conditions. The administration failed to get the necessary support from government agencies. And due to the army's attacks on the printing press, he could not publish the newspaper regularly. Sometimes two consecutive issues of the newspaper were published simultaneously.

In addition to these problems, in 1984 the central office of the newspaper was exiled to Mazar-e-Sharif. The reason behind that was the Tajik advisers who served as advisors to the Soviet authorities, did not like this publication in Uzbek. In this abnormal situation, Abdullah Roueen was appointed as the responsible manager in 1984.

Regardless of the imposed restrictions, Abdullah Ruyin cooperated with Uzbek intellectuals and writers and managed to remove the obstacles and publish the newspaper without interruption, increase its circulation and reach the readers. During his time, in addition to Yulduz newspaper, sixteen works of Ali Shir Nawai were also published.

During the administration of Nurullah Altai, who became the responsible director after Abdullah Roin, new problems arose due to the political and social conditions and the war atmosphere. The burning of the printing machines and the scattering of the workers brought the problems of the newspaper with manual machines. During this challenging activity that lasted for about five years, the newspaper was published in the form of a 30-36 page booklet. Since 1995, this newspaper has not been published due to the emergence of the Taliban (Tashqin 2013).

An example of poems written to Yulduz

In 1995, Noorullah Altai criticized the continued publication of the newspaper and published a critique entitled "Bu Milletning Igesi Barmi?" Does this nation have a padrone? (Altai: 1995).

Kobra Kivan's poem under the title "Yulduz Nuri"(shining of Yulduz) (Abdullahyev 2003: 101-100) and Taj Mohammad Mustayid's poem under the title "Yulduzum Bahari" (spring of our Yulduz) on the occasion of the eighth anniversary of the publication of the newspaper (Öztürk 2014: 48-480). It is enough for effect of the hearts of Afghan writers. Kazem Amini completes his poem again under the title of "Haqiqat koychisi" (The truth saying), which he wrote on the occasion of the 12th anniversary of Yulduz newspaper in Maymene in 1991, with this quatrain:

O'n ikki yoshing tabriklab bugun

Congratulations your twelfth birthday today

Shoningga yozdim, chakomani

I wrote to you, poem(ode)

So 'vg'am qabul et, holimga qadar

Accept my gift, according to my situation.

Jo 'shqin mihr ila, surdim xomani (Emini 2013:p, 74-76).

I took the pen with full love and wrote.

Here, in order not to extend the examples unnecessarily, we will limit ourselves to the poems that, which was sent by Abdul Rashid Makhdoom Chishti from Saudi Arabia on the occasion of the publication of Yulduz newspaper, and it was published in Yulduz newspaper (Öztürk 2014: 64-65)

"Cho'lpon Yulduz"ing

The CHOLPAN YULDUZ

Ey aziz yurtim muborak chiqti toli "yulduz"ing

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Oh, my dear country, blessed is your bright "Yulduz".

Tun qoro qoygusin yoritgay imdi her on "yulduz"ing

Now the darkness brightens the nights "Yulduz".

Ruxoring ustida nuri saodat tovlanur

The light of happiness shines on your soul

Dilbaring rumoli uzra ko'p yarashgan "yulduz"ing

You are that "Yulduz" who has given a lot of beauty on a scarf.

Ko'p kulkilar qilurlor ir hayotiga asir Yulduz 1980, S 7.

Many laughs are captured in a man's life

Result

From the second half of the 18th century to the second half of the 20th century, the Uzbek language, literature and culture in Afghanistan were exposed to various pressures, restrictions and assimilation

policies. Although the Uzbek of the region resisted these political actions with all their might, they faced many problems while preserving the cultural works, civilization, language and literature used to transmit them. From the second half of the 20th century, individual and social struggles and efforts came to fruition. The fact that they united and became a power has opened the way for their official presence.

One of the first ways to do this was Yulduz newspaper. During 12 years, Yulduz newspaper had officially assumed the task of a guide, a clear reflection of their language and culture, and a valuable communication tool in general for Afghan Uzbeks, especially Uzbeks. Yulduz newspaper continues its publishing life in Afghanistan today. But it did not have the anticipated impact between 1978-1990. Its reflection can be easily seen in the Turkish-Uzbek literature of Afghanistan, because Yulduz newspaper has a historical and symbolic value in the way that it has acquired many existing rules today.

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